The Vedāntasūtras of Bādarāyaṇa

with the commentary of Baladeva

Translated by

Srisa Chandra Vasu

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INTRODUCTION.

The Vedânta Sûtras of Bâdarâyaṇa are contained in four Adhyâyas or books. Among the six schools of philosophy, the Vedânta is the most popular and the best studied. The Sûtras of Bâdarâyaṇa are about 560 in number, and so concise and abstruse, that without a commentary they are hardly to be understood. It is difficult to find the connection between the successive Sûtras, merely from the Sûtras themselves. Being a work of exegetics one would expect them to give reference to the passages which are being explained; but there is hardly a single Sûtra which gives unmistakeable reference to any passage of the Upaniṣad. The result is that the various commentators have tried their ingenuity in finding out the passage or in imagining the text which is the subject of discussion in any particular Sûtra. That they have not been consistent even on this broad point, will be clear to any one who will study the various commentaries, the translations of which are before the public. In my opinion, the the sage Bâdarâyaṇa intentionally constructed the Sûtras in such a way that they may be of universal application, and may not be confined to the exposition of any particular religion or text. They contain universal principles of religion and philosophy, true for all times and ages, and not confined to the sacred literature of the Hindus alone. An interpretation of the Sûtras in this light is a desideratum.

Baladeva, the author of the Govinda Bhâṣya, was a follower of Śrî Chaitanya, the last of the Avatâras. He wrote this commentary under the command of Lord Kṛiṣṇa at Vṛindâvana and called it Govinda Bhâṣya, because the Lord, as Śrî Govinda, told him in a dream to compose it. It is a theistic Bhâṣya and in his ṭikâ on it, said to be written by himself, Baladeva thus gives the guru-paramparâ (or the apostolic succession) of the great teachers from the Lord Kṛiṣṇa down to Chaitanya.

तत्र स्वगुरुपरंपरा यथा—
श्रीकृष्णब्रह्मदेवर्षिबादरायणसंज्ञकान् ।
श्रीमध्वश्रीपद्मनाभश्रीमन्नृहरिमाधवान् ॥
अक्षोभ्य जयतीर्थ श्रीज्ञानसिन्धुदयानिधीन् ।
श्रीविद्यानिधिराजेन्द्र जयधर्मान् क्रमाद्वयम् ॥
पुरुषोत्तमब्रह्मण्यव्यासतीर्थांश्च संस्तुमः ।
ततो लक्ष्मीपतिं श्रीमन्माधवेन्द्रं च भक्तितः ॥

तच्छिष्यान् श्रीश्वराद्वैतनित्यानन्दाञ्जगद्गुरून् ।
देवमीश्वरशिष्यं श्रीचैतन्यं च भजामहे ।
श्रीकृष्णप्रेमदानेन येन निस्तारितं जगत् ॥

The succession of the Gurus is as follows :—

Śrî Krisṇa, Brahmâ, Nârada, Bâdarâyaṇa, Śrî Madhva, Śrî Padmanâbha, Nṛihari, Mâdhava, Akṣobhya, Jayatîrtha, Sri Jñânasindhu, Dayânidhi, Vidyânidhi, Râjendra, Jayadharma, Puruṣottama, Brahmaṇya, Vyâsatîrtha, Lakṣmîpati, Mâdhavendra. He had three disciples Śrî Iswara, Adwaita, Nityânanda, these are all teachers of the world (Jagat-gurus), we pay our reverence to these all; and lastly, to the Lord Śrî Chaitanya Deva, who was the disciple of Śrî Iśvara, and who saved the world by the gift of the love of Śrî Kṛiṣṇa.

As regards the history of this commentary the same glossator writes thus :—

भाष्यमेतद्विरचितं बलदेवेन धीमता ।
श्रीगोविन्दनिदेशेन गोविन्दाख्यामगात्ततः ॥
अधीत्य सर्वान् वेदान्तान् गुरोर्लक्ष्मीधवप्रियान् ।
दृष्ट्वा सांख्यादिशास्त्राणि भाष्यं पाठ्यमिदं बुधैः ॥
कृतस्नानादिरासीनो गुरुः शिष्यश्च धीरधीः ।
पाठयेच्छृणुयाद्भाष्यं शान्तिपूर्वोत्तरं द्विजः ॥
आलस्यादप्रवृत्तिः स्यात्पुंसां यद् ग्रन्थविस्तरे ।
गोविन्दभाष्ये संक्षिप्ता टिप्पणीक्रियतेऽत्र तत् ॥
भाष्यं यस्य निदेशाद्रचितं विद्याभूषणेनेदम् ।
गोविन्दः स परमात्मा ममापि सूक्ष्मं करोत्वस्मिन् ॥
आम्नायमूर्धरसिकाः कृष्णपादाम्भोजोपासकाः ।
सन्तः करुणावन्तो मयि प्रसादं वितन्वतामनिशम् ॥

Baladeva, the wise, composed this commentary under the command of Śrî Govinda and hence it is called the Govinda Bhâṣya. Having studied all the Vedântas from his Guru and all the Upaniṣads so loved by the Lord of Lakṣmî, one should study it after having read the Sâṅkhya texts and the Sâstras allied to them. Having bathed and performed the morning duties, the teacher and the pupil should study this Bhâṣya, reciting Śânti at the beginning and at the end. As through laziness men are not inclined to study voluminous books, therefore I have composed this concise gloss on the Govinda Bhâṣya called Sûksma Ṭîkâ. That Lord Govinda under whose command the Vidyâbhûṣaṇa (Baladeva) composed this commentary, may He help me in this my undertaking also. May the lovers of Vedânta and the worshippers of the lotus-feet of Śrî Kṛiṣṇa have their compassion on me.

In modern times, no book is considered authoritative unless it belongs to some particular Sampradâya or school or Church. Among the Vaiṣṇavas, four such schools are recognised as authoritative, namely, those of Râmânuja, Madhva, Viṣṇu-Swâmî and Nimbârka, as will appear from the following extract from the same gloss :—

तथा चोक्तम्—
सम्प्रदायविहीना ये मन्त्रास्ते विफला मताः ।
अतः कलौ भविष्यन्ति चत्वारः सम्प्रदायिनाः ॥
श्रीब्रह्मरुद्रसनका वैष्णवा क्षितिपावनाः ।
चत्वारस्ते कलौ भाव्या ह्युत्कले पुरुषोत्तमात् ॥ इति
रामानुजं श्रीः स्वीचक्रे मध्वाचार्यं चतुर्मुखः ।
श्रीविष्णुस्वामिनं रुद्रो निम्बादित्यं चतुः सनः ॥

All mantras not belonging to any Sampradâya or school are considered as fruitless. Hence in this Kali age there will arise four founders of schools, namely, Śrî, Brahmâ, Rudra, and Sanaka, the four great Vaiṣṇavas, purifiers of the world. All these four will incarnate in Kali under the influence of the Supreme Lord of Utkala. Śrî inspired Râmânuja, the four-faced Brahmâ inspired Madhvâchârya. Rudra inspired Viṣṇu-Swâmî, and the four Kumâras taught through Nimbârka.

Baladeva based his commentary mainly on the teachings of these four schools of Vaiṣṇava authors. Śrî Chaitanya never wrote any commentary on the Vedânta Sûtras, nor did his immediate disciples. According to them, the Bhâgavata Purâṇa is the best commentary on the Vedânta Sûtras. Baladeva, who had written many works on Vaiṣṇavism, and was perhaps the most learned among the followers of Śrî Chaitanya, has written this theistic commentary and his explanations are in many places really an improvement upon those of his predecessors.

The text of the Baladeva Bhâṣya, with the gloss called the Sukṣma Tîkâ, was first published by Pandit Śyâma Lâl Goswâmî, a descendant of Lord Nityânanda. The edition being, however, in Bengali character, is not available to the whole of India and it is intended to bring out a revised text in the Sacred Books of the Hindus series in Devanâgarî character.

This translation of the Govinda Bhâṣya is more in the nature of a paraphrase than a literal translation. I have not hesitated in expanding the author's arguments, and supplementing his short references by fuller quotations from the sacred texts.

Benares : }
24th April 1912. }

S. C. B.

CONTENTS.

FIRST ADHYÂYA.

THE BOOK OF RECONCILIATION.

First Pada.

SECOND ADHYÂYA.

NO CONFLICT BETWEEN VEDÂNTA AND OTHER SÂSTRAS. REFUTATION OF ERRONEOUS VIEWS.

FIRST PADA.

THIRD ADHYÂYA.

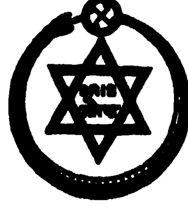
THE SADHANAS OR MEANS OF REACHING BRAHMAN.

First Pada.

FOURTH ADHYÂYA.

MUKTI AND ITS NATURE; AND KINDS OF MUKTAS.

FIRST PADA.



THE VEDÂNTA-SÛTRAS

WITH THE

COMMENTARY OF BALADEVA.

FIRST ADHYAYA.

FIRST PADA.

THE BLESSED KRISNA IS EVER VICTORIOUS.

We bow with reverence to the Blessed Govinda, the Faultless, the Inconceivable, the Cause of all, the True, the Self-luminous and the Infinity, the Brahman praised by Śiva and others, who is worshiped in manifold forms by his devotees.

Vyâsa, the son of Satyavatî, is verily Hari and is ever victorious, all-pervading and loved by His devotees. He by the rays of his Vedânta Sûtras, has dispelled the darkness of ignorance and revealed the Truth of things.

During the Dvâpara age, when the Vedas were forgotton, Viṣṇu, the Supreme Person, being invited by Brahmâ and other limited intelligences, incarnated Himself in the form of Kṛiṣṇa Dvaipâyana. He restored the Vedas and divided them into four parts, and composed the *Brahma Sûtras* in four books, to explain the Vedas.. It is so written in the Skandapurâṇa.

Some persons of little intelligence, but wise in their own conceit, misunderstanding the sense of the Vedas, began to propound such mistaken theories as, that the Vedas teach that the performance of the ritualistic worship and sacrifices was the highest end of man; that Viṣṇu was no Supreme entity but subordinate to Karma: that the heaven, &c., and the fruits of Karmas were eternal: that the (Jiva or) Soul and matter (or Prakṛiti) were independent in their activities and not subordinate to Îśvara; that Brahman itself was the Jîva (or human soul), and its manifestation as Jîva was only a reflection or illusion or illusive appearance or limitation; that the wheel of birth and death is of the Jîva who was not separate from Brahman itself in pure intelligence—the Jîva being nothing but portion of Brahman called Buddhi, and that release is attained by the meditation on this truth.

All these theories have been put forward as pûrvapakṣa and set aside in the Vedânta Sûtras, and it is established therein that the Supreme Viṣṇu is independent, is the Creator of all, has lordship over the whole creation, is Omniscient, is the Highest Goal of man, and is pure consciousness. The Sûtras speak about the five tattvas or eternal principles, (1) Iśvara or God, (2) Jîva or Soul, (3) Prakṛiti or Matter, (4) Kâla or Time, and (5) Karma or Action. Of these the consciousness of Iśvara is infinite, that of the Jîva is partial. However both are eternal and have knowledge, &c., and are connoted by the word 'I.' Consciousness cannot be separated from Self-Consciousness, as luminosity cannot but reveal its own form: so there is no conflict in the proposition that God is pure consciousness, and at the same time Self-Conscious.

(1) Iśvara creates the universe, entering into matter and controlling it; and He ordains the suffering and release of the souls in it, because He is Independent and All-powerful in His essential form. Though He is one, He has many aspects; though He is indivisible, He becomes the object of knowledge to the wise as having substance and attributes, and as having a form and the spirit within it; and though He is unmanifest, He becomes manifest to His seekers through pure devotion. And though He is one essence, in and out, yet He distributes Supreme bliss of His essential form to the Jîvas.

(2) Jîvâtmans are many and are in different conditions. They are in bondage, which consists in turning its face away from Iśvara. When the Jîva turns its face towards God, then its bondage falls; and it realises the form and attributes of God. The bondage is of two kinds: that which conceals the essential nature of God, and that which hides His attributes: both kinds of bonds fall off, when the soul turns its face towards God, when there is direct vision of the Supreme.

(3) Prakṛiti is the equilibrium of the three states in which matter exists, namely of Sattva or rhythm, Rajas or activity, and Tamas or stability. Other names of Prakṛiti are Tamas and Mâyâ. Fertilised by being glanced at by Iśvara, she is the mother of the universe in all its variety.

(4) Kâla or time consists of three states—present, past and future; and words like 'simultaneous' and 'quick,' 'slow,' &c., are used to denote time. It is measured by seconds, minutes, hours, days, years, cycles, yugas up to Parârdha. It is in constant motion like a wheel, and is the cause of creation and destruction. It is an unintelligent substance, a jaḍam.

The four substences, Îśvara, etc., are eternal, as says the Svetâśvatara Up. VI. 13.

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्। तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥

"He is the Eternal among the eternals, the Thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is apprehended by Sâṅkhya (Philosophy) and Yoga (religious discipline), he is freed from all fetters."

Note.—To the same effect is the following text of the Bhalva veyas:—"Verily the Spirit, Matter, the Souls, and the Time are eternal. The non-eternals are Prâṇa, Śraddhâ, the elements and their compounds. Those which are products are non-eternal. Those which are never produced are eternal."

So also in the Chulika Upaniṣad (verse 5):—

गौरनाद्यन्तवती सा तु जनित्री भूतभाविनी। असिता सितरक्ता च सर्वकामदुघा विभोः॥

"Prakṛiti is like a cow but voiceless, the creatrix of all beings, black, white and red are her colours, and she is the cow of desire, belonging to the Lord."

Being (Sat) alone was in the beginning, as we find Chhândogya Upaniṣad (VI. 2—1).

सदेव सोम्येदमग्र आसीत्, etc. 'Being was in the beginning, O dear, etc.' Though one of the eternals, the Lord is the ruler of the other three namely the Jîvas, &c., as they are controlled by Him, as says the Svet. Up. VI. 16.

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकारो गुणी सर्वविद्यः।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः॥

"He makes all, He knows all, the Self-caused, the Knower, the Maker of time, (*i.e.*, the Destroyer of time), who assumes all qualities and knows everything, the master of nature and of man, the lord of the three qualities (guṇas), the cause of the bondage, the existence and the liberation of the world."

(5) Karma is non-intelligent and its synonyms are Adṛiṣṭa, fate, etc. It is beginningless, but not everlasting, because it is subject to destruction.

The last four, *i.e.*, Jîva, Prakṛiti, time and fate all possess energy, because of the energy of Brahman. The power that works within them is the power of the Lord. Therefore, Brahman alone is the one that has power. Hence the texts showing that Brahman alone exists' also become harmonious; as there is no other force but that of Brahman alone. All these will be fully explained as we proceed.

The Vedânta Sûtras, or Chaturlakṣaṇi are so called, because they possess four characteristic marks or lakṣaṇas or Adhyâyas or books. As it is described in Srî Bhâgavata (Book I., Ch. VII., Verses 4 to 6), which in fact is a commentary on the Sûtras:—

"Vyâsa, in his meditation, while his heart was pure, mind concentrated, spirit full of devotion, saw at first the Supreme Lord as all-pervading; and he next saw the Mâyâ

as subordinate to the Lord. He saw too the great round of Saṃsâra and how deluded by this Mâyâ, Jîvas consider themselves as consisting of three Guṇas, and not as portions of the Lord and how they fall into great calamity. He further saw means of destroying this calamity which was entire, selfless devotion to the Supreme God. Hence Vyâsa composed this Bhâgavata Purâṇa in order to teach ignorant mankind that devotion." "The Substance, the Karma, the Time, the Svabhâva and the Jîva have their potencies to produce effect because of His grace—they have no power of their own, if He withdraws His energy from them."

That Bhâgavata is a commentary on Brahma Sûtras is expressedly stated in Garuḍa, Purâṇa, where it says:—

"The Sri Bhâgavata is an explanation of Brahma Sûtras. It is also the commentary of Mahâbhârata. This contains as well the commentaries of Gâyatrî and the Vedas. The place of Srî Bhâgavata amongst the Purâṇas is similar to that of the Sâma Veda amongst the other Vedas."

In the First Book, the author shows that all the Vedic texts uniformly refer to Brahman and find their samanvaya (reconciliation) in Him. In the Second Book, it has been proved that there is no conflict between Vedânta and other Śâstras. In the Third Book the means of attaining Brahman are described. In the Fourth Book is described the result of attaining Brahman.

As regards the Adhikârî. A person, who is of tranquil mind and has the attributes of Śama, (quietude) Dama, (self-control), etc., is full of faith, is constantly engaged in good thoughts and associates with the knowers of Truth, whose heart is purified by the due discharge of all duties, religious and secular, without any idea of reward, is the Adhikâri or one competent to understand and study the Śâstra. Secondly, the Sambandha is the description of Brahman by this Śâstra. Thirdly, the Viṣaya or subject matter of this Śâstra is the Supreme Puruṣa, Being, Intelligence and Bliss, whose power is infinite and inconceivable, and who possesses innumerable attributes, and who is all pure. He is the subject treated of in this Śastra. Fourthly, the necessity (prayojana) of this Śastra is to obtain realisation of the Supreme God, by the removal of all false notions that prevent that realisation.

This Śâstra consists of several Adhikaraṇas or topics or propositions. Every proposition consists of five parts:—(1) Thesis or Viṣaya, (2) Doubt or Saṃsaya, (3) Anti-Thesis or Pûrva Pakṣa, (4) Synthesis or right conclusion or Siddhânta, and (5) lastly Saṅgati or agreement of the proposition with the other parts of the Śâstra. Saṅgati or consistency shows that there is no conflict in what proceeds and what follows. It is of three sorts:—

(I) Consistency with the scripture called Śâstra Saṅgati, (II) consistency with the whole book or Adhyâya Saṅgati, (III) consistency with the whole chapter or Pâda, called Pâda Saṅgati. Thus in the whole book of the Vedânta Sûtras Brahman is its main theme,

it is the subject matter of discussion. Therefore, an interpretation of any passage, in order to fulfil the conditon of Śâstra Saṅgati, must not go away from the subject matter of Brahman. Secondarily, with the Adhyâya or portion of the book of the Vedânta Sûtra, each Adhyâya has a particular topic of its own and a passage must be interpreted consistently with the topic of that Adhyâya. Similar is the case with Pâda Saṅgati. Besides these three sorts of Saṅgatis, there is a certain relation between Adhikaraṇas themselves. One Adhikaraṇa leads to another through some particular association of ideas. In a Pâda there are many Adhikaraṇas and they are not put together at haphazard. The Saṅgati which binds one Adhikaraṇa with another is of six sorts :—

(1) Âkṣepa Saṅgati or objection, (2) Dṛiṣṭânta or illustration, (3) Prati Dṛiṣṭânta or counter-illustration, (4) Prasaṅga Saṅgati or incidental illustration, (5) Utpatti Saṅgati or introduction, (6) Apavâda Saṅgati or exception. All these various kinds will be shown in their proper place in explaining these Sûtras. An Adhikaraṇa or topic is also called Nyâya.

Adhikaraṇa I.—The enquiry into Brahman.

The first Adhikaraṇa or topic is that of Brahma Jijñâsa or enquiry into Brahman. The Adhikaraṇa may be shown in its five parts, thus :—

(1) *Viṣaya* or Thesis. Brahman or God ought to be enquired into. The following texts show that Brahman ought to be enquired into. As Chhândogya Upaniṣad (chapter VII, 25 : 1.) says :—

यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥

“The Infinite (Brahman) is bliss. There is no bliss in anything definite. Infinity only is bliss. The infinity, however, we must desire to understand.”

Again it is written in the Br. Up., II. 4 : 5.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदꣳ सर्वं विदितम् ॥

“Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi, when we see, hear, perceive, and know the Self, then all this is known.”

The word Nididhyâsitavya in the above, which has been translated as “to be marked” means really “to be enquired into.” These two texts therefore, show that Brahman is to be enquired into.

(2) *Saṃśaya or doubt* :—But there are other texts which show that Brahman is not to be enquired into. A person who has studied the Vedas and knows the Dharma Sâstra, should he enquire into Brahman? or should he not? The texts that give rise to doubt are the following :—

अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।

“We have drunk Soma and become immortal; we have attained the light, the Gods discovered”— Rig Veda VIII, 48. 3.

Again **अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति** ‘Verily the reward of those who perform the four-months ceremonies is unending, eternal.’ These texts show that by drinking Soma or performing Châturmâsya ceremony, immortality and unending rewards are obtained.

(3) (*Antithesis*):—Therefore, the Purvapakṣa or Antithesis is: 'Brahman need not be enquired into, Dharma is every thing.'

(4) (*Siddhânta*):—To this, the author Bâdarâyaṇa replies by the first Sûtra of his Aphorisms, saying:—

SÛTRA 1. 1. 1.

अथातो ब्रह्मजिज्ञासा । १ । १ । १ ॥

Word meaning:—अथ Atha, now. अतः Ataḥ, therefore. ब्रह्म-जिज्ञासा Brahma-Jijñâsâ = enquiry into Brahman.

Now therefore enquiry should be made into Brahman.—1.

BALADEVA'S COMMENTARY.

The word 'atha' means immediate sequence: 'ataḥ' means therefore. The sense of the sûtra is that enquiry into Brahman should be made now.

The immediate sequence is the acquisition of the following qualifications. A person, who has properly studied the Vedas, who has understood their meaning in a general way, who has performed his duties in the proper stage of life or âśrama, who is truthful, &c., whose mind has been purified by such actions, who has the good fortune of coming into contact with a knower of truth, should then commence to enquire into Brahman. Why should he do so? Because he realises that all kâmyakarmas or religious duties performed for getting certain desires, produce fruits which are transitory and limited; while the Supreme Brahman, realised through knowledge, is the cause of eternal happiness, unending mental joy, and eternal true knowledge. Thus convinced, he renounces all kâmyakarmas, and enters into the enquiry and study of the Vedânta Sûtras called Chaturlakṣaṇi.

(*Objection*):—An objector may say, "by the mere study of the Vedas, one can understand Brahman; for the study of the Vedas means not merely parrot-like utterances of the Vedic mantras, but understanding their sense also. Therefore, there is no necessity for the study of the Vedânta Sûtras, as the study of the Vedas will refine the heart and incline the mind towards the knowledge of Brahman."

Answer:—To this we reply, true, he will have the general understanding of the senses of the Vedas; but when doubts will arise in his mind, his intellect will be clouded and his faith will be shaken. Therefore, the study of the Vedânta Sûtras is necessary, so that by proper arguments and reasoning, he may strengthen his position and be firm in his understanding.

The sense is this. The duties of one's Âśrama properly performed go to refine the heart, &c. Thus they become indirectly means of attaining knowledge; as the following text shows:—

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ।

'The seekers of Brahman try to know Him by the study of the Vedas, by sacrifice, by gifts, by penances, by fastings.' (Br. Up., IV. 4; 22).

The following texts show that truth, prayer and austerity are also essential qualifications:—

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

'This Self is to be obtained by *Truth*, by *Penance*, by perpetual celibacy and complete knowledge' (*Muṇḍ Up.*, III. 1; 5).

जप्येनैव तु संसिध्येद् ब्राह्मणो नात्र संशयः ।
कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

'But undoubtedly a Brâhmaṇa reaches the highest goal by reciting *prayers* only; whether he performs other (rites) or neglects them, he who befriends all creatures is declared to be the true Brâhmaṇa.' (Manu. II, 87).

The association with those who know Brahman (the truth) also produces Brahma-knowledge. As we see that Nârada and others, by their association with Sanat Kumâra and others, first came to enquire into Brahman and ultimately understood it. As says the Gitâ: (IV. 34).

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

'Learn thou this by discipleship, by investigation, and by service. The wise, the seers of the essence of things, will instruct thee in wisdom.'

The fruits of Kâmyakarmas are transitory and non-eternal as we find from the following text:—

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥

'And as here on earth, whatever has been acquired by exertion perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.' (Chh. Up., VIII. 1: 6).

The Brahman is comprehended by Jñâna alone and not by Karma, as says the Muṇḍaka Upaniṣad:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

'Let a Brâhmaṇa after he has examined all these worlds which are gained by works, acquire freedom from all desires. Nothing that is eternal (not made) can be gained by

what is not eternal (made). Let him in order to understand this, take fuel in his hand and approach a Guru who is learned and dwells entirely in Brahman.' (Muṇḍ. Up., I. 2 : 12).

The Brahman gives, moreover, undecaying and infinite happiness, as says the Taittiriya Upaniṣad : सत्यं ज्ञानमनन्तं ब्रह्म ।

'Truth, the knowledge, the infinity is Brahman.' (Tai. Up., II. 1 : 1).

आनन्दो ब्रह्मेति व्यजानात् । "he understood that Brahman was bliss."

The Lord possesses Eternal Knowledge and other such attributes as we learn from the following texts of the Śvetâśvatara Upaniṣad :—

न तस्य कार्यं करणं च विद्यते न तत् समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

"He has neither body nor sense organs; no one is found equal or superior to Him. His various powers are sung in the Vedas. His deeds of wisdom and deeds of strength, natural to Him." (VI-8).

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥

"They know him to be the source of the power of all the senses, but Himself devoid of all senses; the Lord and Guide of all, the Great, Refuge, and Friend of all." (III. 17.)

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥

"Those who have known the God who is to be obtained by truth, whose name is the Incorporial, who is the cause of creation and destruction, the Good, the maker of the parts (that form the body), have abandoned the body." (V. 14).

He is the giver of eternal joy, as we find from the following text of the Gopâla Upaniṣad :—

तं पीठस्थं ये तु यजन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् (another reading is येऽनुभजन्ति । Gopâla. Pûrvatâpani verse 5.)

"The wise who worship the Lord seated on the throne (of the heart) have the joy eternal and not the others." (*Thirty two Upaniṣads, Ânandâśrama Sereis p. 295.*)

The worthlessness of acts performed through a motive of obtaining rewards (Kâmya Karmas) will be described in the third book.

Thus to sum up. One who has mastered the Vedas, along with their six auxiliary sciences and the Upaniśads, and has obtained a general knowledge of their meaning, who through associating with the knowers of truth has acquired the faculty of discriminating between the permanent and the transitory, and is disgusted with the impermanent things of the world and wishes to know the permanent more in detail, enters into the study of the Vedânta Sûtras called the Chatur Lakṣaṇî, (in order to understand in detail and more comprehensively that which he had understood in a general way before).

It is not possible here to say, that the enquiry into Brahman should be undertaken after one has acquired the knowledge of the Karma Kâṇḍa (by the study of the Pûrva Mimânsâ) and that one who has mastered

Karma Kâṇḍa naturally enters into the enquiry of Brahman. *For it is seen, that those who do not associate with the good, and are deprived of* the benefit of their company, are not found to enquire into Brahman; while on the contrary those who do not know Karma Kâṇḍa, but who are purified by truthfulness, prayer, &c., and have the merit of associating with the good, naturally enter into such enquiry. Nor is it right to say that, the sequence alluded to by the word *Atha*, refers to the acquisition of the four qualifications, (namely, the right discrimination, right dispassion, right conduct and right earnestness to know Brahman). For these four qualifications are impossible to get prior to the association with the holy; and it is well-known that these come after such association with the holy, and after getting (knowledge) and teaching from them: for then these qualifications (Viveka, Vairâgya, Saṭ Sampatti and Mumukṣuttva) arise in man.

Those who have acquired such knowledge, by associating with good people, and who are devoted to their teacher, are divided into the three classess called Saniṣṭha, &c. The Saniṣṭha or devoted is he who performs all acts with zeal and faith (Niṣṭhâ). The higher devotee or the Pariniṣṭhita is he who performs all works, merely for the sake of the good of humanity (and as an example to others). The third class is the dispassionate sage, ever immersed in meditation; uninfluenced by any thing. All these reach the Supreme Brahman, through Divine wisdom, according to their nature; all this will be made clear further on.

But says an objector:—" the word 'atha' is a term denoting auspiciousness, for says a Smṛiti:—" The words Om and Atha came out of the throat of Brahmâ in the beginning, hence both these are auspicious words." " All good men employ these words in the beginning of every Scripture, in order to destroy all obstacles." To this we reply, " it is not so." There can be no apprehension of danger to the Lord (and the Vedânta Sûtras being the production of the Lord in His incarnation as Vyâsa, are not open to any adverse obstacles). That Vyâsa is the Lord incarnate, we learn from the following text:—" Know that Krisṇa Dvaipâyaṇa Vyâsa is the Lord Nârâyaṇa Himself." Still he has employed the word 'atha,' as the first word of the Sûtras, because it is an auspicious term inherently, as the sound of a conch shell is naturally auspicious. Therefore, if it denotes auspiciousness here, there is no harm. The author has followed in it the usage of ordinary people. Therefore, a person whose heart is purified, by the performance of Niṣkâma Karmas, and by Sat Saṅga or association with holy men, and by being taught by them, should enter into an enquiry into Brahman.

Adhikarana II.—Brahman defined.

Objection:—An objector says:—"the word 'bhûmâ' is applied in the Chh. Up. (VIII. 23: 1.) to Jiva or Soul"

यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

"The Infinity (bhûman) is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand. Sir, I desire to understand it." "Where one sees nothing else, hears nothing else, that is the Infinite. Where one sees something else, hears something else, that is the finite. The Infinite is immortal, the finite is mortal."

Because the context of that chapter shows that the Jîva is the topic of discussion there. As this 'Bhûmâ' is to be enquired into and as the first Sûtra refers to this text of the Chhândogya Upanişad, therefore Brahman of the first Sûtra must refer to the individual soul and not to Brahman.

***Note*:—The full text of the Bhûmâ passage is given below in order to understand the full argument of the Pûrvapakşin who says that the word bhûmâ refers to the jîva and not to the Supreme Spirit.**

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वं समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥ स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह धिक्त्वा-स्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्व-मस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥ अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासं व्यतिषन्दहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥ प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद् ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

'Spirit (Prâṇa) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with name and ending in hope) hold to Spirit. That Spirit moves by the Spirit, it gives Spirit to the Spirit. Father means Spirit, mother Spirit, brother Spirit, sister Spirit, tutor Spirit, Brâhmana Spirit.'

'For if one says any thing unbecoming to a father, mother, brother, sister, tutor or Brâhmana then people say, Shame on thee! Thou hast offended father, mother, brother, sister, tutor or a Brâhmaṇa.

'But, if after the spirit has departed from them, one shoves them together with a poker, and burns them to pieces, no one would say. 'Thou offendest thy father, mother, brother, sister, tutor or a Brâhmaṇa.

'Spirit then is all this. He who sees this, perceives this and understands this, becomes an *Ativâdin*. If people say to such a man Thou art an Ativâdin, he may say, I am an Ativâdin; he need not deny it.'

Similarly the text, "Atmavâre Draṣṭavya," 'Self must be seen.' The word Âtmâ refers to the individual soul, and not to God. The context there also shows that the individual soul is referred to. Because we find it stated there, 'Not for the sake of wife, is the wife dear but for the sake of the Self the wife is dear.'

Note.—The full text is given below :—

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः प्रियाः भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वारे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदꣳ सर्वं विदितम् ॥ ६ ॥

'And he said: 'Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.'

'Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.'

'Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.'

'Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore, wealth is dear.'

'Verily, the Brâhmaṇa class is not dear, that you may love the Brâhmaṇa class; but that you may love the Self, therefore the Brâhmaṇa class is dear.'

'Verily, the Kṣatriya class is not dear, that you may love the Kṣatriya class; but that you may love the Self, therefore the Kṣatriya class is dear.'

'Verily, the worlds are not dear, that you may love the world, but that you may love the Self, therefore the worlds are dear.'

'Verily, the Devas are not dear, you that may love them; but that you may love the Self, therefore the Devas are dear.'

'Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore creatures are dear.'

'Verily, every thing is not dear, that you may love every thing; but that you may love the Self, therefore every thing is dear.'

'Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When we see, hear, perceive, and know the Self, then all this is known.'

Moreover the word Brahman has several meanings, according to lexicographers. It means any thing big, the Brâhmaṇical caste, the lotus-seated Brahmâ and the Vedas. Therefore, when the first sûtra says that Brahman should be enquired into, the doubt arises does it mean something big that should be enquired into? or the Brâhmaṇical caste should be enquired into, or the lotus-seated Brahmâ must be enquired into or the Vedas?

(*Answer*):—To remove this doubt the next sûtra has been formulated by Bâdarâyaṇa. It is based on the following verse of the Taittiriya Upanishad:—

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ।

"Bhṛigu went to his father Varuṇa, saying: 'Sir, teach me Brahman.' He told him this, *viz.*, Food, breath, the eye, ear, mind, speech."

"Then he said again to him: 'That from whence these beings are born, that by which, when born, they live, that into Which they enter at their death, try to know that: that is Brahman."

(*Doubt*):—Now the doubt arises. Is the Brahman that is to be enquired into Jiva (individual soul) or Iśvara (God)?

(*Purvapaksha*):—The Brahman is Jiva (individual soul) because we find in that very Taittiriya Upanishad the following:—

विज्ञानं ब्रह्म चेद्वेद तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा सर्वान् कामान् समश्नुत इति ।

"If a man knows understanding (vijñāna) as Brahman and if he does not swerve from it, he leaves all evils behind in the body, and all his wishes." (Taitt. Up. II. 5.).

Here the word Brahman is applied to vijñâna, which is a name of the Jiva; and that very text also shows that this vijñâna is to be meditated upon. And moreover a Jiva may acquire the power of creation, by the supreme force of some invisible cause.

(*Siddhânta*):—To this doubt and pûrvapakṣa the next sûtra gives answer by describing the peculiar attributes of Brahman who is the topic of discussion of the Vedânta Sûtras.

SÛTRA I. 1. 2.

जन्माद्यस्य यतः । १ ।१ । २ ॥

जन्म Janma, birth. आदि Âdi, and the rest, *i. e.*, sustenance and dissolution. अस्य Asya, of this (universe). यतः Yataḥ, from whom; from what Lord.

Note.—The Saṅgati is akṣepiki.

2.—He, from whom proceeds the creation, preservation, and reconstruction of the universe, is Brahman—2.

COMMENTARY.

The word 'janmâdi' of the sûtra is a Bahu-brihi compound of the kind, called 'Tat gûṇa sam vijñâna.' It literally means creation, maintenance, &c. The word "&c." includes preservation and destruction. The word 'asya' means of this: namely, these fourteen planes or 'lokas,' peopled by the various jîvas beginning with the highest Brahmâ and ending with the humblest grass, where the souls enjoy or suffer the rewards or punishment of their actions: this mysterious universe whose deeper depths, no human intellect can fathom; this wonderful world of strange construction. The word 'yataḥ' means "from whom:" namely, from that Supreme God, whose power is inconceiveable, who Himself is the agent of creation as well as the material cause, from whom proceeds this universe, He is Brahman. He is the subject to be enquired into by the Vedânta Sûtras.

The words 'bhûmâ' and 'âtmâ' principally apply to the Supreme Lord, because both etymologically mean 'all-pervading.' This will be fully explained in Bhûmâdhikaraṇa (I. 3 : 7.) and in Vâkya Anvaya Adhikaraṇa (I. 4 : 19.). Therefore the word Brahman applies only to God, as it denotes the possession of unlimited and unsurpassed attributes, and is valid only with regard to God, (who is the Lord of creation and destruction).

In the Vedas the word Brahman means, "in whom all the attributes reach to the infinity." Brahman primarily means Supreme God; secondarily, the word applies to those beings other than God, because they also manifest some of the god-like qualities. Thus as the word king may be applied in its secondary sense to the servants of the crown. So God alone, who is the ocean of compassion and love towards his devotees, should be the object of enquiry, in order to get release, by all beings who are scorched by the three-fold sorrows of existence and are panting to obtain peace. Therefore, the object of enquiry is the Supreme Being only called Para Brahman. Nor can we say that these attributes are superimposed on Brahman, and that consequently the Jîva may be called Brahman in the sûtra. Therefore, even according to the literal meaning of the word Brahman, namely, 'He in whom all the attributes reach to infinity,' this term is applied to God and not to Jîva, (for etymologically the word Brahman cannot be applied to man).

The word 'jijñâsa' means 'the desire to know, to acquire jñâna.' Jñâna is of two sorts: (1) direct or intuitive (2) indirect or inferential.

As we know from the śruti: 'Vijñâya Prajñâm Kurvita' 'Having known Him, let him practice meditation' (Br. Up. IV 4: 2.). Here vijñâya refers to indirect knowledge. Prajñâm is direct or intuitive knowledge. The first is merely the gateway, while Prajñâm or meditation is the direct means of acquiring knowledge. It will be explained more fully further on. Knowledge of one's own iudividual self is a great help in obtaining a knowledge of Brahman. Hence the śruti teaches: 'Know the understanding (Jiva) as Brahman.' He who knows himself is on the high road to the knowledge of the Supreme Self. The text 'know the understanding (Jiva) as Brahman' does not mean that Jîva is Brahman, because it is clearly established in this śâstra that the Jîva is separate from Brahman. Thus see sûtras I. 1 : 16, I. 1 : 17, I. 3 : 5, I. 3: 21, I. 3 : 41. These five sûtras explain that Brahman is separate from Jîva. Even in the state of release, the Jîva is never one with Brahman, but remains separate from him, as will be explained later on.

An Important maxim of Interpretation.

In interpreting a text there are certain maxims to be observed. One of those is laid down in the following verse :—

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।
अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

"The beginning (upakrama), the conclusion (upasaṁhâra), the repetition (abhyâsa), peculiarity (apûrvatâ), the object (phalam), the explanation of purpose (arthavâda) and suitableness (upapatti) are the six indcations, by means of which the purport of a doubtful text may be arrived at."

Applying all these six marks of interpretation to Upaniṣad texts, we find that they all lead to the conclusion that Jíva is different from Brahman. As we find in the Śvetâśvatara Upaniṣad (IV. 6 : 7.):

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्य-
नश्नन्नन्योऽभिचाकशीति ॥ ६ ॥ समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ ७ ॥

"Two birds inseperable friends cling to the same tree. One of them eats the sweet fruits, the other looks at it without eating.

"On the same tree a man sits grieving, immersed, bewildered, by his own impotence (aniśa). But when he sees the other Lord (iśa) contented, and knows His glory, then his grief passes away."

Now in these two verses the upakrama or the opening words are *two* birds (showing there is duality and not monism); the conclusion or upasaṁhâra is anyam Iśam "the other who is the Lord" (which shows that the Lord is anyam or different from jiva), the repetition is "the OTHER looks on without eating;" and "when he sees the OTHER lord; ' the apûrvatâ

or peculiarity consists in this that the difference between man and God could not have been known but through the śâstras, and this passage teaches such difference; a fact which could not have been known but through revelation. The object (Phalam) is "his grief passes away." Arthavâda is "He who knows his glory," while suitableness is "one remains without eating."

Thus applying all these six marks to the above passage of the Śvetâśvatara Upaniṣad, we come to the conclusion that the śruti in all its parts, teaches difference between Jiva and Brahman. The same maxim may be applied to other texts also.

(*Objection*):—An objector says that the object of every śâstra is to teach something which is not known; and the knowledge of which leads to some great result. Therefore, the śâstra teaches the unity of Jîva and Brahman. For what was the necessity of teaching that the Jîva and Brahman are two separate Beings, when every one knows it by his ordinary consciousness and such a knowledge is of no great use. Therefore, Adwaita or the ideal Monism is the real doctrine taught in this śâstra, and not Theism or Dwaita. Therefore, the verses that describe the difference between the Jiva and Brahman are merely the re-assertion of a well-known popular fact, and not a teaching of something rare and unknown.

(*Answer*):—To this objection we say, that there is no force in this argument, for there are other verses also in the Upaniṣads which show the same duality or difference between Jîva and Brahman. Thus in Śvetâśvatara Upaniṣad (I. 6.):

सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥ ६ ॥

"When he sees himself as different from the Lord of the world, then he is blest by Him, then he gets immortality."

Moreover the whole world knows generalically that man is different from God; yet it does not know that man and God are differentiated from each other by having contrary attributes. (One is almighty, the other is of limited capacity; one being all-pervading, the other is atomic; one being controller, the other is controlled). (Nor does this world know by mere common sense, unillumined by revelation, that the Jîva and Brahman, though possessing these diametrically opposite attributes, yet have a certain co-relation to each other). Therefore, arises the necessity of teaching Dwaita, while adwaita is something inconceivable, even according to its expounders; and so is not a true doctrine. It is a non-entity like the horn of a hare. The adwaita is a state of no fruitions

the holders of this theory maintain that the soul in release is in absolute isolation. And since the adwaitins do not acknowledge the existence of conciousness in the state of mokṣa, that state is as good as non-existent.

Those few texts of the Upaniṣhads which apparently teach an adwaita doctrine, have been construed by the author, Bâdarâyaṇa, himself in a dwaita sense. He explains the phrase that 'everything is Brahman' in the sense that everything is under the control of Brahman and pervaded by Him. This would be explained fully later on. The same view is taught by the author in the sûtra I. 1 : 30.

Adhikaraṇa III.—Scripture is the source of God-knowledge.

(*Viṣaya*) :—Now the author wants to teach that the Supreme Lord, who is the preserver, destroyer and creator of this universe, is not to be thought out by the intellect alone, but being inconceivable is understood by the Vedânta revelation ; and not by any argumentation, but by intuition. We find the following texts of Gopâla Pûrva Tâpani Upanisad :"—

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे ।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

"Salutation to Kriṣṇa who is true Being, All-intelligence and Eternal Bliss, who is the Saviour of everything, who is known by the Vedânta alone, who is the Supreme Teacher and who is the witness of Buddhi."

Again, in the Br. Up. (III. 9 : 26.) :—

तं त्वौपनिषदं पुरुषं पृच्छामि ।

"I now ask thee about that person who is taught in the Upaniṣad."

(*Doubt*) :—Now arises the doubt : Is the Lord who is to be adored, as the saviour, known by inference or by revelation (Upaniṣad) alone ?

(*Pûrvapakṣa*) :—The Philosopher Gautama and others of his school hold that God can be known by inference, and they take their stand on the word 'mantavya' (to be reasoned out), as is used in the śruti "ÂTMAVÂRE MANTAVYA" (Br. Up. IV. 5.) ; and since God is the object of thought, he can be known by dialectic reasoning.

(*Siddhânta*) :—To this the author replies. No, God can not be known by reasoning alone. Hence the third sûtra runs as follows :—

SUTRA I. 1. 3.

शास्त्र योनित्वात् । १ । १ । ३ ॥

शास्त्र Sâstra, the Scripture, the Revelation, the upanisad. योनित्वात् Yonitvât, because of its being the proof or source. The word "yoni" (literally womb) means that which causes or produces the knowledge of a thing.

Note.—The Saṅgati is âkṣepikî.

3. (The existence of Brahman cannot be inferred), because he is to be known only through scriptures.—3.

COMMENTARY.

The word 'not' is to be read in this sûtra from the fourth sûtra of this pâda. Brahman is *not* an object of inference to the seeker of truth. Why? Because the scriptures or Upaniṣads are the source or the cause of understanding Him. So Brahman can be known only through the teaching of Upaniṣads. If it were otherwise, the designation' 'aupaniṣada' (the etymological meaning of which is "He is known through the Upaniṣads alone)," as applied to Brahman, would be meaningless. As regards the objection that the word, 'mantavya,' means that the existence of Brahman can be reasoned out, we explain that the reasoning may be resorted to, so far as it is consonent with the Upaniṣad or scriptures, to demonstrate the existence of God. So we find (in Mahâbhârata Vanaparva as well as in Kûrma Purâṇa) "Uha or right reasoning is that by which we find out the true sense of a scriptural passage, by removing all conflicts between what precedes and what follows it. But one should abandon mere dry discussion." Moreover the worthlessness of mere dry discussions, as carried on by Gautama, &c., is shown in sûtra II. 1 : 11. This shows that mere dry discussion like that of Gautama, &c., should be abandoned, because they are not based upon revelation.

The conclusion is that Brahman is to be known from the Vedânta and then meditated upon. This is explained further on in the sûtra II. 1 27. Where it will be further explained and demonstrated that the best proof of the existence of Brahman, free from all objections, is revelation. This also proves that the saviour Hari has the form of the Self, that He is a witness of all experiences of all souls, that He possesses all good attributes which form His essential nature, that He is without modification yet the creator of the universe, and that He should be worshipped in this way.

(*Objection*):—An objector may say: how can it be said that scripture is the means to know the Brahman? The Vedânta texts are not capable of being employed as commands and prohibitions, because they teach something which is already in existence, and therefore they are of no use. They are something like mere descriptive passages of the Vedas or other subjects: such as the sentences 'the world consists of the seven continents,' &c. Only those passages of the Vedas are relevant which direct something to be done or something not to be done. The Vedas teach action. As in ordinary life, an imperative sentence conveys

the notion of something to be done; "Let a man desiring wealth, go to the king." "Let a man suffering from dyspepsia, not drink water at the time of eating." Similarly, in the Vedas we find commands and prohibitions, such as "Let a man who desires heaven, perform sacrifice," "Let no man drink wine." In fact, no one employs speech without any object in view; and that object is either something to be attained by doing an act, or which is to be avoided by abstaining from an act. But Brahman is an existing object. Therefore passages like 'Brahman is true, intelligence,' &c., are useless, because they do not teach or aim at teaching any particular action. Such passages can only be relevant, when they are employed in connection with other passages that direct some action. Thus, the description of a sacrifice or of a particular deity or of a sacrificer, becomes relevant, in as much as these passages are connected with the act of sacrifice. As says Jaimini :—

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम् ।

"As the purport of a scripture is action, those scriptural passages whose purport is not action, are purportless." (P. M. I. 2 : 1).

तद्भूतानाम् क्रियार्थेन समाम्नायोऽर्थस्य तन्निमित्तत्वात् ।

Again, "The constituent words of a sentence are pronounced with the word which expresses action; the senses of the constituent words are the efficient cause of the sense of a sentence (as a whole)" (P. M. I. 1 : 25).

(*Answer*):—To this objection we reply, that it is an erroneous nction to think that the Vedânta text is useless; simply because it does not teach any action. Though there is no direct teaching of any command or prohibition in it, yet in as much as it teaches the existence of God, who is the highest end of man; it has a utility of its own; like the sentences 'there is wealth in thy house, &c. As a man who thought that he was a pauper and so felt miserable, gets happiness when some trustworthy person tells him that there is a great hidden treasure in his house; and as the attainment of that treasure then becomes the object of his life. And as the information "there is a treasure in your house," is not at all useless; similarly is the case with the Vedânta texts. They certainly do not teach any action, but declare the highest truth, namely: that there exists a Being who is the Supreme end of man, whose form is intelligence and inexhaustible bliss, who is perfect purity and who is friend of all, who has sacrificed himself for humanity, who is mine, who is self of my self, whose part I am. Such a declaration can not be useless, because it produces a conviction of the existence of a Supreme Being. The Vedânta texts are, therefore, not useless, but produce certain effect in the shape of happiness and the removal of fear, just like

sentences 'a son has been born to thee,' 'this is not a snake but a rope.' Moreover the utility of Vedânta is clearly explained in the Vedânta texts themselves. Thus we are told in one place that 'He who knows Brahman as true Being, intelligent and infinite, as hidden in the depth of the heart he enjoys all blessings' (Tait. Up. II. 1). So the knowledge of Brahman is not useless, as it leads to the enjoyment of all blessings.

Nor can it be said, that since the Vedânta texts teach the attainment of certain fruits; therefore, they teach action also. The whole context of the Vedânta is against such a view. It teaches knowledge (jñâna) and not action. On the contrary, it decries karma or action, and its fruit; as something to be discarded. Therefore, to suppose that the Vedânta teaches action is to imagine something which is totally irreconcilable with it. Nor can we reasonably interpret that Vedânta teaches anything but the truth about Brahman. It teaches that God is the cause of the rise and fall of infinite universes, that He is eternal, all-intelligence, that He is the ocean of infinite auspicious qualities, and that He is the abode of Lakṣmî. Every text exhausts its probative force with the teaching of its particular doctrine that it sets itself to declare. Thus the Vedânta has its scope and authority in matters relating to Brahman and not action. Nor should it be said on the authority of Jaimini, that the Vedas teach action only, and the passages that do not teach action are redundant, and therefore, the Vedânta passages are redundant. As a matter of fact, the two sûtras of Jaimini quoted above, should not be interpreted in this sense. For Jaimini himself was the disciple of Bâdarâyaṇa, and must be presumed to be a devotee of Brahman, and could not have taught a doctrine in conflict with that of his great master. In fact all that he has done in his school of Mimânsâ is to show that certain apparently redundant passages in the midst of texts that teach karma described in the whole chapter should be interpreted as applying to karma, and that their literal meaning should be abandoned in favour of teaching karma.

Thus in a chapter teaching sacrifice and karma occurs the sentence 'He wept' (Tait. Up. I. 5. 1). Either this sentence is redundant as it does not teach any karma; or it must be interpreted to teach some action: namely, that at a certain stage the sacrificer must weep or shed tears. But as one cannot weep at will, therefore the above passage must be interpreted as a redundancy.

In fact those two sûtras of Jaimini mean that passages teaching karma must either command something to be done or prohibit something not to be done.

If there be a sentence which does not fulfil the condition, it is either superfluous (P. M. I. 2: 1.), or they must be interpreted to teach some action (P. M. I. 1: 25). In fact

Jaimini does not deal with Jñânakandya texts: texts with which Vedânta specially deals. His scope is in that portion of the Vedas which deals with karma and his sûtras refer to that portion only. It does not refer to Vedânta, and his sûtras should not be interpreted as such.

THUS THE VEDÂNTA TEACHES SUPREME BRAHMAN.

Adhikarana IV.—The Samanvaya.

(*Viṣaya*):—Now in order to strengthen the above view, the author teaches that Brahman is the object of knowledge taught in all the Vedas—all the Vedas declare Brahman. Thus we find in Gopâla Upaniṣad: "He is sung by all the Vedas." योऽसौ सर्वैर्वेदैर्गीयते । So also in the Katha Upaniṣad (I. 2: 15).

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

"That Supreme whom all the Vedas recall, whom all penances proclaim, whom men desire when they live as a religious Student."

(*Doubt*):—Is it a fact that Viṣṇu alone is declared by all the Vedas? or is it not a fact?

(*Pûrvapakṣa*):—It is wrong to say that the Vedas teach uniformly about Brahman. For we find that they teach karma also, about sacrifices and many other things. Thus some portions teach that by performing kârirî (sacrifice)—rain falls, and that by performing Putryakamyaiṣṭi—a son will be born, and that by performing Jyotiṣṭoma Yajña, one will attain heaven. The Vedas further teach various methods of performing sacrifices. Therefore, it is not quite accurate to say that all the Vedas uniformly declare Brahman only. For passages teaching karma find their full scope, and exhaust their meaning, by teaching the performances of certain sacrifices and nothing more. Hence they cannot be applied to Viṣṇu.

(*Siddhânta*):—To this the author replies by the following sûtra:—

SÛTRA I. 1. 4.

तत् तु समन्वयात् ॥ १ । १ । ४ ॥

तत् Tat, that, namely the fact that Viṣṇu is the chief topic of knowledge in all the Vedas. तु Tu, but, a word removing doubt. समन्वयात् Samanvayât, by concordance: by right discussion, and interpretation.

NOTE:—The saṅgati is âkṣepikî.

4. (But Viṣṇu is the subject matter of all the Vedas), because such is the appropriate interpretation of all texts.—4.

COMMENTARY.

The word 'tu' means 'but,' and is employed to rebut the above pûrvapakṣa. It is proper to say that Viṣṇu is the uniform topic taught in all the Vedas, whether of karmakâṇḍa or Jñânakâṇḍa. Why? Samanvayât. Anvaya means construing a passage according to the six maxims mentioned above. Samanvaya, therefore, means the complete construction of a passage after full discussion of the *pros* and *cons* thereof, When the above is applied to a passage, the proper sense of a scripture comes out. That sense is that Viṣṇu is really taught even in those passages which apparently teach performance of karma or ritualistic ceremony: otherwise how can we say that the text of the Gopâla Upaniṣad is valid which says, 'Viṣṇu is sung in all the Upaniṣads.' Even Lord Himself says so expressedly in the Gitâ :—

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

"I am that which is to be known in all the Vedas. I, indeed, the knower of the Vedas and the author of the Vedânta" (G. XV. 15).

Similarly in the Bhâgavata Purâṇa, we find :—

किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत् ।
इत्यस्या हृदयं लोके नान्यो मद्वेद कश्चन ॥

"None except me knows what is really taught by the commands and prohibitions as laid down in the karmakâṇḍa; what is really expressed by the mantras in the Devatâkâṇḍa, or what is the purpose of the passages to be found in the Jñânakâṇḍa. All the karmakâṇḍas refer to me because I am the great sacrificer; all the mantras praise me because I am the highest Devatâ; and all the Jñânakâṇḍa refers to me because I am the creator of the world and withdraw it again to myself. Verily, I am this all."

Again,

मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते ह्यहम् ।

"Scriptures enjoin duties as my worship, use Indra and all other names as my appellation, the texts that prescribe, as well as prohibit acts, point to me; so, in such a state none other than myself understand their true meaning."

That it has been said :—

साक्षात् परम्पराभ्यां वेदा ब्रह्मणि प्रवर्तन्ते ।

"Either directly or indirectly, all the Vedas teach Brahman." Brahman is directly taught in the Jñânakâṇḍa, where His essential nature attributes, etc, are fully described. He is indirectly taught in the karmakâṇḍa, for sacrifices and ritualistic ceremonies are subsidiary to Jñâna and thus indirectly lead to Brahman."

This is also the purport of the text already quoted :—

तं त्वौपनिषदं पुरुषं पृच्छामि ।

"I ask thee about that Person who is taught in the Upaniṣads." (Br. Up. 9. 21). Again,

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति ।

Him the Brâhmaṇas seek to know by the study of the Vedas, by the sacrifices, &c." (Br. IV. 4. 22).

As regards the objection that the Vedas teach the attainment of phenomenal things, like getting rain, procuring a son or acquiring Heaven, we answer thus: These are taught in the Vedas, as incitement to the acquirement of divine wisdom by baby souls; and to produce a faith in mankind. For when one sees that the Vedic mantras have the efficacy of producing rain, &c., then he gets faith in them and has an inclination to study them, and thus comes ultimately to discriminate the real and the transitory, the permanent and the illusory things of the universe, and thus gets love of Brahman and disgust with the phenomenal. Therefore, all the Vedas teach Brahman. Moreover, sacrifices, &c., taught in the Vedas produce phenomenal results like rain, &c., only then when Kâma or strong will force is joined with the mantras. Those very sacrifices lead towards the purification of mind and illumination of the soul, when performed without such a desire for phenomenon.. Thus Karmakâṇḍa itself by teaching the worship of various Devatâs, becomes part of Brahmajñâna and is really the worship of Brahman, when the element of desire is excluded. Such a worship purifies the heart and gives a taste for Brahman enquiry and does not produce any other phenomenal desire.

Adhikaraṇa V.—Brahman is knowable.

(*Viṣaya*):—By the above reasoning and by the proper construction of Vedic passages, it will now be shown that Brahman is not inexpressible or undescribable by words.

There are however some texts which apparently teach that Brahman is unknowable by mind and inexpressible by words. As we hear in Taitt. Up. (II. 4 : 1):—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

"From whom all speech, with the mind turns away, unable to reach Him." So also.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

"He who is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore" Kena. Up. 1. 5.

2. (*Doubt*) :—Now arises the following doubt. Is Brahman expressible by word or is He not expressible?

3. (*Pûrvapakṣa*):—According to above Śrutis and many other texts Brahman is unexpressible by words. For had He been so expressible; He could not be said to be self-manifest. Moreover we find in the Bhâgavata Purâṇa also the following:—

"That divinity whom mind and speech not attaining, fall back, from; whom I and even these Devas know not, salutation to that Lord." (The speech of Maitraya in the Bhâgavata).

4. (*Siddhânta*):—To this the author replies by the following Sidhânta sûtra:—

SÛTRA I. 1. 5.

ईक्षतेर्नाशब्दम् । १ । १ । ५ ॥

ईक्षतेः Îkṣateḥ, because it is seen. न Na, not. अशब्दम् Aśabdam, inexpressible.

5. Brahman is not inexpressible by words, because it is seen that he is so expressly taught in the Vedas.—5.

Note.—Here also is âkṣepa-saṅgati.

COMMENTARY.

The word अशब्दम् 'aśabdam' of the sûtra means that in which or about which, the word cannot penetrate or express. Brahman is not 'aśabdam.' On the contrary He is 'śabdam' or expressed by words. Why? Ikṣateḥ "because it is seen." Because we see in the Upaniṣad itself that the suggestive designation of 'aupaniṣada' is given to Brahman. Which means, Brahman is known through the upaniṣad words. As we find in the Brihadâraṇyaka upaniṣada.

तं त्वौपनिषदं पुरुषं पृच्छामि ।

"I ask thee about that person whom upaniṣads teach." (Br. III. 9. 26). Here the person to be enquired into is called aupaniṣada—known through upaniṣada.

The word 'Îkṣateḥ' is formed by the affix 'tip' with the force of passive, (bhâva). (The proper affix 'te.') The anomaly is Vedic.

That Brahman is expressible by words, we find from the following Śrutis also:—सर्वे वेदा यत् पदमामनन्ति । 'whom all the Vedas declare, &c.' (Kaṭha II. 15.)

True, Brahman is said to be "aśabdam," "ineffable," only in this sense that He is not *completely* expressible by words. Thus, as the mountain Meru is said to be invisible, in the sense that no one can see all its parts, but does not mean, that it is entirely-invisible, so Brahman is said to be indescribable or inexpressible, in the sense that He is not completely describable. For had He been totally unknowable, then in the

Kena Upanişad we would not have found it said, "*know* Him to be as Brahman;" for how could one know the unknowable. Moreover in the phrase यतो वाचो निवर्तन्ते, &c., "from whom the speech turns back, &c.," the word yataḥ shows that the speech does reach Him after realising Him *a little*; the same idea is expressed by the word aprâpya "not attaining."

Moreover Brahman reveals Himself through the Vedas. This idea does not conflict with the notion of Brahman being self-revealed. For the Vedas are in a way the body of Brahman. Consequently Brahman is describable by words.

(Doubt):—May it not be so that Brahman is unexpressible by words. The being who is describable by words and who is referred to in the Vedas by Îkşati is Saguṇa Brahman. Such a Brahman, the Vedas reveal, as they are expression of His powers. While as regards the pure infinite Brahman, those passages refer to Him only figuratively. To this the next sûtra answers thus:—

SÛTRA I. 1. 6.

गौणश्चेन् नात्मशब्दात् ॥ १ । १ । ६ ॥

गौणः Gauṇaḥ, saguṇa, Brahman च Cha, and. इत् It, if. न Na, not. आत्म-शब्दात् Âtma-Sabdat, because of the word âtman.

6. If it be said that the Creator of the world is *saguṇa* Brahman, we say, no; because the word *Âtman* is used in connection with it.—6.

COMMENTARY.

The being, who is described as Brahman and is expressible by words, is not *Saguṇa* Brahman which has the highest portion of Prakṛiti called Sattva, as its vesture. Why do we say so? Because the word âtman is used in reference to Brahman in these texts:—

आत्मैवेदमग्र आसीत् पुरुषविधः॥ "The âtman alone was in the beginning as a person." (Br. up.) आत्मा वा इदमेक एवाग्र आसीत् नान्यत् किंचनमिषत् स ईक्षत लोकान् नु सृजा इति (Ait. Âraṇyaka).

"The âtman verily alone existed before the creation of this universe. Nothing else was manifest then. He willed: "Let me create the worlds."

Both these texts show that the being which existed prior to creation has been designated by the term *Âtman*. This term âtman primarily applies to the infinite Nirguṇa Brahman, as we have already explained it in commentating on the Sûtra I. 1. 2.

Moreover, in the Bhâgavata Purâṇa we find:—"The wise call Him Brahman, Paramâtman, Bhagavân, Who is true intelligence and without duality."

So also in the Viṣhu Purâṇa, we find :—" Oh Maitreya ! The word Bhagavân is applied to the Cause of all the causes." All these Purâṇa texts also show that the infinite Pure Brahman is the one expressible by words. Had the infinite Brahman been indescribable, He would not have been expressed by words.

SÛTRA I. 1. 7.

तन्निष्ठस्य मोक्षोपदेशात् ॥ १ । १ । ७ ॥

तत् Tat, to that. निष्ठस्य. Niṣṭhasya, of the devoted. मोक्ष Mokṣa, release. उपदेशात्. Upadeśât, because of the teaching.

7. (The Creator of the universe is Nirguṇa Brahman and not Saguṇa), because the devoted to Him attains salvation, according to the teaching of the scriptures.—7.

COMMENTARY.

The word 'not' is understood in this as well as in the next three Sûtras. In the Taittiriya upaniṣad we find (II. 7.)

असद्वा इदमग्र आसीत् ततो वै सदजायत । तदात्मानं स्वयमकुरुत ।

"This world before creation existed verily in the state of asat or subtle, thence verily the gross was born. That Brahman himself made His self."

The upaniṣad then goes on to say :—यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्ये ऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दतेऽथ सोऽभयं गतो भवति ॥ यदा ह्येवैष एतस्मिन्नुदरमन्तरम् कुरुते अथ तस्य भयं भवति ॥

"When verily this Jiva places fearless reliance (entire devotion) on This seer, (who is other than all these objects which are seen) on This Enjoyer (who is other than all those objects of enjoyments), on This Ineffable (for His Infinite attributes cannot be *fully* described), on This Self-Luminous (who has no nilayana or light to illumine him), then he reaches fearlessness (release). But if this Jiva has the slighest doubt (and if his devotion has the slightest taint of hypocrisy) then there is Fear for him."

This shows that he who is devoted to the supreme Brahman, who transcends all phenomenal universe, who is described by the Vedas, and is the Creator of the world, finds freedom from fear and rests in that invisible, incorporeal and undefined Supreme Brahman. This Brahman could not be Saguṇa Brahman. For then the text would not have said that His devotee would get release. The Paramâtman is Nirguṇa and Mokṣha is attained by the worship of Him alone. As we find in the Bhâgavata :—

"The Saviour Hari is Nirguṇa (untouched by the guṇas); He is the supreme Person (by worshiping Him there is release). He is above Prakṛiti. He is the wisdom of the wisest. He is the witness of all. By worshipping Him, one gets the highest reward and becomes himself free from all guṇas."

4

SÛTRA I. 1. 8.

हेयत्वावचनाच्च ॥ १ । १ । ८ ॥

हेयत्व Heyatva, abandonment अवचनात् Avachanât, not being said च Cha, and.

8. The Creator is not saguṇa Brahman, because the text nowhere teaches its abandonment in favour of some one higher.—8.

COMMENTARY.

If that Creator of the world were saguṇa Brahman, then in these vedânta texts, which teach various kinds of meditations and practices, we should have found some texts declaring his inferiority, as they do with regard to men and women (who are all saguṇa entities). But we do not find any such texts. Is the saviour Hari described as an object of worship to his aspirants, because He destroys all the guṇas of His seeker? Certainly Not. The texts describe that the transmigrating Jivas (who are saguṇa) are to be discarded. As says a text:—अन्या वाचो विमुञ्चथ "Discard all talks of beings other than the saviour Hari" (Br. Up.). The aspirant after release should meditate on the Lord in His aspect of creator also, as much as he meditates on Him as the True, etc. The pure Brahman is the Creator, (and not Brahman beclouded by Mâyâ.)

Therefore, Nirguṇa Brahman alone is described in the Vedas. He is the creator of the universe. He should be the object of meditation to His devotees who want emancipation.

SÛTRA I. 1. 9.

स्वाप्यात् ॥ १ । १ । ९ ॥

स्वाप्यात् Svâpyat, because he merges into himsef.

9. The Creator is not Saguṇa Brahman, because He merges into Himself. (Not so the saguṇa which merges into something other than Himself.)—9.

COMMENTARY.

We find in the Brihadâraṇyaka Upaniṣad:—पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

(The above) That is infinite, this below is infinite. From that infinite proceeds this infinite. On taking away this infinite from that infinite, the remainder is still infinite. (Br. V. 1: 1.)

Now the infinity which is the manifested Brahman enters into the infinite, which is the manifested Brahman; and thus we see that Brahman enters or merges into Himself. Had it referred to Saguṇa Brahman, the text would have said that saguṇa enters into Nirguṇa, and not that it enters into itself. Moreover saguṇa is never said to be infinity.

The literal meaning of above verse is this. 'Adas' (that) refers to the Root—form; the unmanifested; 'Idam' 'this' refers to the manifested form. Both these forms are Infinity. The manifested form of God, shown in His incarnations and when He acts as in Râsa, &c., comes out of the unmanifested root-form which is called Purṇa or infinite. The word uduchyate means 'becomes manifest.' By taking away from that infinite Root-form, the manifested form; that is, by merging this manifested form into the unmanifested Root-form, the remainder is that Root-form, which remains unmerged. The Puraṇas also tell us the same about the Saviour.

That God creates and becomes manifold, but still remains Nirguṇa and the Supreme Person. He destroys and reabsorbs the manifested into Himself and still is infinite and free from all faults.—"Hari the first cause."

(*Objection*):—But Brahman has two forms Saguṇa and Nirguṇa. The Saguṇa Brahman has Sattva for his limiting adjunct or vesture, it is He who is Omniscient, Omnipotent and the cause of the universe. The second the Nirguṇa Brahman,—is pure existence and consciousness, Infinite and perfect Purity. The Saguṇa Brahman is the Shakti or energy underlying all the Vedas (the laws of nature). The Nirguṇa Brahman is the sense of the Vedas, the unity of all diverse Laws. So these are different. The Nirguṇa Brahman cannot create. The Creator is always Saguṇa.

(*Answer*).—This is not so. The following aphorism rejects this view.

SUTRA I. 1. 10.

गतिसामान्यात् ॥ १ । १ । १० ॥

गतिः Gatiḥ-avagatiḥ or knowledge, the conception. सामान्यात् Sâmânyât, because of uniformity.

10. Saguṇa Brahman is no where taught in the Vedas, which uniformly describe the Nirguṇa Brahman only.—10.

COMMENTARY.

Knowledge or information given by all the Vedas has this thing in common, that they unanimously describe that there is a Being who is intelligence personified, who is omniscient, omnipotent, perfectly pure, the Supreme Self, and the cause of the universe; and that by worshipping Him, He gives salvation to all. This knowledge is common or uniform

in all the Vedas. That being so, one Brahman is described in them. The division of Brahman into Saguṇa and Nirguṇa, has no authority in the Vedas. In the Gîtâ also we find the same. Says Śrî Kriṣṇa:—"Oh Dhananjaya! there is no one higher than Myself." (VII. 7). Was Śrî Kriṣṇa Saguṇa or Nirguṇa?

This idea is more clearly expressed in the next Sûtra, where direct Vedic texts are quoted, to show that Nirguṇa Brahman is the subject matter of all the Vedas.

SÛTRA I. 1. 11.

श्रुतत्वाच्च ॥ १ । १ । ११ ॥

श्रुतत्वात् Śrutatvât, because of a Śruti text च Cha, and.

11. And there is direct text (to show that Nirguṇa Brahman who is creator of the universe is the giver of salvation.)—11.

COMMENTARY.

In the Śvetâśvatara Upaniṣad we read:—

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

"He is the one God, hidden in all beings, all-pervading, the Self within all beings, the witness, the perceiver, the only one, and Nirguṇa (free from qualities)" (Śv. VI. 11).)

Here the word Nirguṇa, free from all qualities, is expressly stated with regards to Brahman. Thus we know that the Nirguṇa Brahman is the Creator and is so described. We cannot, therefore, say that Nirguṇa Brahman is ineffible and inexpressible. Those who say that we can know Nirguṇa Brahman merely by inference and not directly, that Nirguṇa Brahman cannot be the Creator, because He has no desire, and that creation can proceed only from a *being* that has a desire, are wrong. Because, if Nirguṇa Brahman can not be described by any words, then nor can He be suggested by the indirect implication of any word (lakṣhaṇâ). For Lakṣaṇâ or suggested force of implication or secondary significance of a word can only apply to those things, which are capable of being described by words. In fact, as the Vedas say that Brahman is invisible, &c., so they also say that Brahman is Nirguṇa. They do not convey the idea that Brahman is indescribable.

(*Objection*):—But how can you say that He is Nirguṇa and at the same time possesses the attributes described in the Upaniṣad that He is all-powerful, &c. For Nirguṇa and Saguṇa are mutually exclusive. Either Brahman has qualities or He has no qualities.

(*Answer*):—This is not so. The contradiction is apparent only. Those who do not understand the occult meaning of the word Nirguṇa think that there is contradiction. The words Nirguṇa, &c., apply to Brahman, by excluding from Him certain qualities included under the term guṇa, &c. This is the negative side of the definition: while the words Omnipotent, &c., apply to Brahman certain qualities which He possesses as His positive side. Therefore, when we say that Brahman is Nirguṇa, we mean thereby that He does not possess the three *guṇas* or qualities of Prakriti:—Sattva, Rajas or Tamas. But He possesses certain qualities, which form His essential nature, such as Omniscience, &c. Thus there is no contradiction. So we also find in the Purâṇas:— "The material qualities such as Sattva and the rest do not exist in the Lord. He is the store house of all auspicious qualities. Therefore, He is infinite and perfectly pure. Hari the saviour is the subject matter of all the Vedas." When the Śruti says that "He is nameless, &c." those words simply mean that He cannot be *fully* defined by any name, because he is infinite. They also mean that all names, so far as they denote material qualities, are not applicable to Brahman. Those who say that the words, Nirguṇa, &c., must be taken in their literal sense, and that Brahman is devoid of *all* qualities should be asked, "do these words convey any idea to you of Brahman or not?" If they say "They do convey the idea of Brahman:" then he is described by those words, and so can not be said to be *avâchya*. But if those words do not convey any idea about Brahman, then it was useless to have commenced a description of Brahman by the use of those words, when they define nothing and describe nothing and convey no idea.

Here ends the commentary of the eleven sûtras which form a subsection by itself.

VERSE.

Let us have faith in that Pure, All-knowledge, All-bliss, All-pervading, Ânandamaya Brahman, in whom all words find their true significance.

Adhikaraṇa VI.—Ânandamaya is God.

Having proved, in the previous adhikaraṇas, that Brahman is describable by words, now the author Bâdarâyaṇa takes up the topic of Samanvaya, and shows that several words of the Vedas which are apparently ambiguous, realy apply to Brahman. He begins with the word ânandamayam, and takes up other words one after another till the end of the adhyâya. In the first Pâda, those words are taken up, which

generally apply to a Being other than Brahman, and the author shows that by proper construction of the text, where those words occur, they must be taken to apply to Brahman, though in other places, they may apply to anything else than Brahman.

(*Viṣaya*) :—In the Taittiriya Upaniṣad we read the following :—

ब्रह्मविदाप्नोति परम्. "He who knows the Brahman, attains the Highest." After reciting this, the Upaniṣad goes on to describe the Annamaya Puruṣa, the Prâṇamaya Puruṣa, the Manomaya Puruṣa, and the Vijñânamaya Puruṣa in due order. The last Puruṣa described by the Śruti is the Ânandamaya, in these terms :—

तस्माद्वा एतस्माद् विज्ञानमयादन्योऽन्तर आत्माऽऽनन्दमयस्तेनैष पूर्णः । स वा एष पुरुषविध एव, तस्य पुरुषविधताम् अन्वयं पुरुषविधः, तस्य प्रियमेव शिरः, मोदो दक्षिणः पक्षः, प्रमोद उत्तरः पक्षः आनन्द आत्मा, ब्रह्म पुच्छम् प्रतिष्ठा ।

"Different from this Vijñânamaya is another inner self which is ânanadamya. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Joy (Priyam) is its head. Satisfaction (moda) is its right arm. Great satisfaction (Promoda) is its left arm. Bliss (Ânanda) is its trunk. Brahman is the tail or support."

2. (*Doubt*):—Is this Ânandadamaya a Jîva (or human soul) or Para-Brahman?

3. (*Pûrva Pakṣa*):—The ânandamaya is Jîva, because the Śruti says "like the human shape of the former is the human shape of the latter." It is also called Śârira Âtmâ, (or embodied self) "The embodied self of this is the same, &c." Therefore it refers to Jîva.

4. (*Siddhânta*) :—The ânandamaya refers to Brahman and not to Jîva. So the author says :—

SÛTRA I, 1 12

आनन्दमयोऽभ्यासात् ॥ १ । १ । १२ ॥

आनन्दमयः Ânandamayaḥ, the full of bliss. अभ्यासात् Abhyâsât, because of repetition.

12. The Ânandamaya is Para Brahman, because of the repeated use of the word Brahman in connection with it—12.

Note :— **This is an example of pratyudâharaṇa Saṅgati.**

FIRST ANUVÂKA.

ओं ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायाम् । परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति । तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

He who knows the Brahman attains the highest (Brahman). On this the following verse is recorded: "He who knows Brahman, which *is* (*i.e.*, cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart); in the highest Ether, he enjoys all blessings, at one with the all-enjoying Brahman."

From that self, (Brahman) sprang Ether (âkâśa), (that through which we hear); from ether, air; from air, fire; from fire, water; (that through which we hear, feel, see and taste); from water, earth; (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food. This is his head, this his right arm, this his left arm, this his trunk (âtman), this the seat (the support).

On this there is also the following Śloka:

SECOND ANUVÂKA.

अन्नाद्वै प्रजाः प्रजायन्ते ॥ याः काश्च पृथिवीं श्रिताः ॥ अथो अन्नेनैव जीवन्ति ॥
अथैनदपि यन्त्यन्ततः ॥ अन्नँ हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते ॥ सर्वं वै तेऽन्न-
माप्नुवन्ति ॥ येऽन्नं ब्रह्मोपासते ॥ अन्नँ हि भूतानां ज्येष्ठम् ॥ तस्मात्सर्वौषधमुच्यते ॥
अन्नाद् भूतानि जायन्ते ॥ जातान्यन्नेन वर्धन्ते ॥ अद्यतेऽत्ति च भूतानि तस्मादन्नं तदु-
च्यत इति ॥ तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर आत्मा प्राणमयः ॥ तेनैष पूर्णः ॥
स वा एष पुरुषविध एव ॥ तस्य पुरुषविधताम् ॥ अन्वयं पुरुषविधः ॥ तस्य प्राण एव
शिरः ॥ व्यानो दक्षिणः पक्षः ॥ अपान उत्तरः पक्षः ॥ आकाश आत्मा ॥ पृथिवी पुच्छं
प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ इति द्वितीयोऽनुवाकः ॥ २ ॥

'From food are produced all creatures which dwell on earth. Then they live by food, and in the end they return to food. For food is the oldest of all beings, and therefore, it is called panacea (sarvauṣadha, *i. e.*, consisting of all herbs, or quieting the heart of the body of all beings). They who worship food as Brahman obtain all food. For food is the oldest of all beings, and therefore it is called panacea. From food all creatures are produced; by food, when born, they grow. Because it is fed on, or because it feeds on beings, therefore it is called food (anna).

Different from this, which consists of the essence of food, is the other the inner Self, which consists of breath. The former is filled by this. It also has the shape of man. Like the human shape of the latter. Prâṇa (up-breathing) is its head. Vyâna (back-breathing) is its right arm. Apâna (down-breathing) is its left arm. ether is its trunk. The earth the seat (the support).

On this there is also the following Śloka:

THIRD ANUVÂKA.

प्राणं देवा अनु प्राणन्ति ॥ मनुष्याः पशवश्च ये ॥ प्राणो हि भूतानामायुः ॥
तस्मात्सर्वायुषमुच्यते ॥ सर्वमेव त आयुर्यन्ति ये प्राणं ब्रह्मोपासते ॥ प्राणो हि भूता-
नामायुः ॥ तस्मात्सर्वायुषमुच्यत इति ॥ तस्यैष एव शारीर आत्मा ॥ यः पूर्वस्य ॥ तस्माद्वा
एतस्मात्प्राणमयात् ॥ अन्योऽन्तर आत्मा मनोमयः ॥ तेनैष पूर्णः ॥ स वा एष पुरुषविध एव ॥
तस्य पुरुषविधताम् ॥ अन्वयं पुरुषविधः ॥ तस्य यजुरेव शिरः ॥ ऋग् दक्षिणः पक्षः ॥
सामोत्तरः पक्षः ॥ आदेश आत्मा ॥ अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥
इति तृतीयोऽनुवाकः ॥ ३ ॥

'The Devas breathe after breath (prâṇa), so do men and cattle. Breath is the life of beings, therefore, it is called sarvâyuṣa (all-enlivening).' They who worship breath

as Brahman, obtain the full life. For breath is the life of all beings, and therefore, it is called sarvâyuṣa. The embodied Self of this (consisting of breath) is the same as that of the former (consisting of food).

Different from this, which consists of breath is the other, the inner Self, which consists of mind. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Yajus is its head. Ṛik is its right arm. Sâman is its left arm. The doctrine (Ādeśa, i.e., the Brâhmaṇa) is its trunk. The Atharvâṅgiras (Atharva-hymns) the seat (the support).

On this there is also the following śloka :

FOURTH ANUVÂKA.

यतो वाचो निवर्तन्ते ॥ अप्राप्य मनसा सह ॥ आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति ॥ तस्यैष एव शारीर आत्मा ॥ यः पूर्वस्य ॥ तस्माद्वा एतस्मान्मनोमयात् ॥ अन्योऽन्तर आत्मा विज्ञानमयः ॥ तेनैष पूर्णः ॥ स वा एष पुरुषविध एव ॥ तस्य पुरुषविधताम् ॥ अन्वयं पुरुषविधः ॥ तस्य श्रद्धैव शिरः ॥ ऋतं दक्षिणः पक्षः ॥ सत्यमुत्तरः पक्षः ॥ योग आत्मा ॥ महः पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ इति चतुर्थोऽनुवाकः ॥ ४ ॥

'He who knows the bliss of that Brahman, from whence all speech, with the mind turns away unable to reach it, he never fears.' The embodied Self of the former, (consisting of breath) is the same as that of the former.

Different from this, which consists of mind, is the other, the inner Self, which consists of understanding. The former is filled by this. It also has the shape of man. Like the human shape of the latter. Faith is its head. What is right is its right arm. What is true is its left arm. Absorption (yoga) is its trunk. The great (intellect) is the seat (the support).

On this there is also the following Śloka :

FIFTH ANUVÂKA.

विज्ञानं यज्ञं तनुते ॥ कर्माणि तनुतेऽपि च ॥ विज्ञानं देवाः सर्वे ॥ ब्रह्म ज्येष्ठमुपासते ॥ विज्ञानं ब्रह्म चेद्वेद ॥ तस्माच्चेन्न प्रमाद्यति ॥ शरीरे पाप्मनो हित्वा ॥ सर्वान्कामान्समश्नुत इति ॥ तस्यैष एव शारीर आत्मा ॥ यः पूर्वस्य ॥ तस्माद्वा एतस्माद्विज्ञानमयात् ॥ अन्योऽन्तर आत्मानन्दमयः ॥ तेनैष पूर्णः ॥ स वा एष पुरुषविध एव ॥ तस्य पुरुषविधताम् ॥ अन्वयं पुरुषविधः ॥ तस्य प्रियमेव शिरः ॥ मोदो दक्षिणः पक्षः ॥ प्रमोद उत्तरः पक्षः ॥ आनन्द आत्मा ॥ ब्रह्म पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ इति पञ्चमोऽनुवाकः ॥ ५ ॥

"Understanding performs the sacrifice, it performs all sacred acts. All Devas worship Understanding as Brahman, as the oldest. If a man knows Understanding as Brahman, and if he does not swerve from it, he leaves all evils behind in the body, and attains all his wishes." The embodied Self of this (consisting of understanding) is the same as that of the former (consisting of mind).

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Joy is its head. Satisfaction its arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support).

On this there is also the following Śloka:

SIXTH ANUVÂKA.

असन्नेव स भवति ॥ असद्ब्रह्मेति वेद चेत् ॥ अस्ति ब्रह्मेति चेद्वेद ॥ सन्तमेनं ततो विदुरिति ॥ तस्यैष एव शारीर आत्मा ॥ यः पूर्वस्य ॥ अथातोऽनुप्रश्नाः ॥ उताविद्वानमुं लोकं प्रेत्य ॥ कश्चन गच्छती३ ॥ आहो विद्वानमुं लोकं प्रेत्य ॥ कश्चित्समश्नुता३ उ ॥ सोऽकामयत ॥ बहु स्यां प्रजायेयेति ॥ स तपोऽतप्यत ॥ स तपस्तप्त्वा इदꣳ सर्वमसृजत यदिदं किंच ॥ तत्सृष्ट्वा ॥ तदेवानुप्राविशत् ॥ तदनुप्रविश्य ॥ सच्च त्यच्चाभवत् ॥ निरुक्तं चानिरुक्तं च ॥ निलयनं चानिलयनं च ॥ विज्ञानं चाविज्ञानं च ॥ सत्यं चानृतं च ॥ सत्यमभवत् ॥ यदिदं किंच ॥ तत्सत्यमित्याचक्षते ॥ तदप्येष श्लोको भवति ॥ इति षष्ठोऽनुवाकः ॥ ६ ॥

'He who knows the Brahman as non-existing, becomes himself non-existing. He who knows the Brahman as existing, him we know himself existing.' The embodied Self of this (bliss) is the same as that of the former (understanding).

Thereupon follow the questions of the pupil:

'Does any who knows not, after he has departed this life, ever go to that world? Or does only he who knows, after he has departed, go to that world?'

The answer is: He wished, may I be many, may I grow forth. He brooded over himself (like a man performing penance). After He had thus brooded, He sent forth (created) all, whatever there is. Having sent forth, He entered into it. Having entered it, He became SAT (what is manifest) and TYAT (what is not manifest), defined and undefined, supported and not supported, (endowed with) knowledge and without knowledge (as stones), real and unreal. The Sattya (true) became all this whatsoever, and therefore the wise call it (the Brahman) Sat-tya (the true).

On this there is also this Śloka:

SEVENTH ANUVÂKA.

असद्वा इदमग्र आसीत् ॥ ततो वै सदजायत ॥ तदात्मानꣳ स्वयमकुरुत ॥ तस्मात्तत्सुकृतमुच्यत इति ॥ यद्वै तत्सुकृतम् ॥ रसो वै सः ॥ रसꣳ ह्येवायं लब्ध्वाऽऽनन्दी भवति ॥ को ह्येवान्यात्कः प्राण्यात् ॥ यदेष आकाश आनन्दो न स्यात् ॥ एष ह्येवानन्दयाति ॥ यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ॥ अथ सोऽभयं गतो भवति ॥ यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ॥ अथ तस्य भयं भवति ॥ तत्त्वेव भयं विदुषो मन्वानस्य ॥ तदप्येष श्लोको भवति ॥ इति सप्तमोऽनुवाकः ॥ ७ ॥

In the beginning this was non-existent (not yet defined by form and name). From it was born what exists. That made it Self, therefore it is called the Self-made. That which is Self-made is a flavour (can be tasted), for only after perceiving a flavour can any one perecive pleasure. Who could breathe, who could breath forth, if that bliss (Brahman) existed not in the ether (in the heart)? For he alone causes blessedness. When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For if he makes but the smallest distinction in it, there is fear for him. But that fear exists only for one who thinks himself wise, (not for the true sage).

On this there is also this Śloka:

EIGHTH ANUVÂKA,

भीषाऽस्माद्वातः पवते ॥ भीषोदेति सूर्यः ॥ भीषाऽस्मादग्निश्चेन्द्रश्च ॥ मृत्युर्धावति पञ्चम इति ॥ सैषाऽऽनन्दस्य मीमाꣳसा भवति ॥ युवा स्यात्साधुयुवाऽध्यायकः ॥

आशिष्ठो दृढिष्ठो बलिष्ठः ॥ तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ॥ स एको मानुष आनन्दः ॥ ते ये शतं मानुषा आनन्दाः ॥ स एको मनुष्यगन्धर्वाणामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं मनुष्य गन्धर्वाणामानन्दः ॥ स एको देवगन्धर्वाणामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं देव गन्धर्वमानन्दाः ॥ स एकः पितॄणां चिर-लोकलोकानामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं पितॄणां चिरलोकलोका-नामानन्दाः ॥ स एक आजानजानां देवानामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतमाजानजानां देवानामानन्दः ॥ स एकः कर्मदेवानां देवानामानन्दः ॥ ये कर्मणा देवानपि यन्ति ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं कर्मदेवानां देवानामानन्दाः ॥ स एको देवानामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं देवानामानन्दाः ॥ स एक इन्द्रस्यानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतमिन्द्रस्यानन्दाः ॥ स एको बृहस्पते-रानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं बृहस्पतेरानन्दाः ॥ स एकः प्रजापते-रानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं प्रजापतेरानन्दाः ॥ स एको ब्रह्मण आनन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ स यश्चायं पुरुषे ॥ यश्चासावादित्ये ॥ स एकः ॥ स य एवंवित् ॥ अस्माल्लोकात्प्रेत्य ॥ एतमन्नमयमात्मानमुपसंक्रामति ॥ एतं प्राणमयमात्मानमुपसंक्रामति ॥ एतं मनोमयमात्मानमुपसंक्रामति ॥ एतं विज्ञानमयमात्मा-नमुपसंक्रामति ॥ एतमानन्दमयमात्मानमुपसंक्रामति ॥ इत्यष्टमोऽनुवाकः ॥ ८ ॥

(1) From ter.or of it (Brahman) the wind blows, from terror the sun rises, from terror of it Agni and Indra, yea Death runs as the fifth. Now this is an examination of (what is meant by) Bliss (ânanda): Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss is one measure of the bliss of human Gandharvas (genii), and likewise of a great sage (learned in the vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Ajana heaven (through the merit of their lawful works), and likewise of a great sage who is free from desires.

One hundred times that bliss of the Devas born in the Ajana heaven is one measure of the bliss of the sacrificial Devas and likewise of a great sage who is free from desires.

One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the (thirty-three) Devas, and likewise of a great sage who is free from desires.

One hundred times that bliss of the (thirty-three) Devas is one measure of the bliss of Indra, and likewise of a great sage who is free from desires.

One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Brihaspati is one measure of the bliss of prajâpati and likewise of a great sage who is free from desires.

One hundred times that bliss of prajâpati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires.

(5) He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one. He who knows, when he departs from this world, reaches the Self of food, the Self of breath, the Self of mind, the Self of understanding the Self of bliss.

NINTH ANUVÂKA.

यतो वाचो निवर्तन्ते ॥ अप्राप्य मनसा सह ॥ आनन्दं ब्रह्मणो विद्वान् ॥ न बिभेति कुतश्चनेति ॥ एतँ ह वाव न तपति ॥ किमहँ साधु नाकरवम् ॥ किमहं पापमकरवमिति ॥ स य एवं विद्वानेते आत्मानँ स्पृणुते ॥ उभे ह्येवैष एते आत्मानँ स्पृणुते ॥ य एवं वेद ॥ इत्युपनिषत् ॥ इति नवमोऽनुवाकः ॥ ९ ॥

From whom words with the mind, return, not finding him,—he who knows the bliss of that Brahman, fears nothing. Verily this thought does not afflict him —" Why did I not do the good? Why did I do the evil?" He who knows this pleases his self with both these. Yea, with both these does he please his self. This is the Upaniṣad.

COMMENTARY.

The Ânandamaya is the Supreme Brahman. Why do we say so? Abhyâsât-because of repetition. In the passage just following the above, where is described the ânandamaya; we find the following in the Taittiriya Upaniṣad II. 6. : 1.—**असन्नेव स भवति असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः ॥**

"He who knows the Brahman as non-existing becomes himself non-existing. He who knows the Brahman as existing, him we know existing." In the above passage, we find twice the repetition of the word Brahman. Abhyâsa or repetition means uttering a word again, without any qualifications. Nor can it be said, that this Brahman which has been repeated, refers to the Brahman occuring at the end of the above passage, where Brahman is said to be the tail or support. For in the previous passage, we find one śloka each given after Ânnamaya, Prâṇamaya, &c. Thus the śloka of Taittîriya II. 2. 1 :—

"They who worship food as Brahman obtain all food. For food is the oldest of all "things, and therefore it is called Panacea. From food all creatures are produced, by food, "when born, they grow. because it is fed on, or because it feeds on beings, therefore it "is called food (anna)."

This is given after annamaya; and refers to the whole annamaya, and not to the tail or support of annamaya. Similarly, the śloka of Taittîryia II. 3.

"The devas breathe after breath (prâṇa) so do men and cattle. Breath is the life "of beings, therefore it is called sarvâyuṣha (all-enlivining)."

This is given after Praṇamaya, and does not refer merely to the tail or support. Similarly, the śloka of Taitt. II. 54.

"He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he never fears." The embodied self of this (consisting of mind) is the same as that of the former.

This is given after the Manomaya and refers to the whole of it, and not to its tail or support. Similarly, the śloka of Taitt. II 5:—

"Understanding performs the sacrifice, it performs all sacred acts. All devas worship "understanding as Brahman, as the oldest. If a man knows understanding as Brahman, and "if he does not swerve from it, he leaves off all evil behind in the body, and attains all his "wishes. The embodied self of this (consisting of understanding) is the same, as that of "the former (consisting of mind)."

This is given after Vijñânamaya and refers to the whole of it and not to its tail or support. Therefore, tho śloka 'He who knows', &c., refers to the whole of Ânandamaya, and not to the tail or support. Therefore, Ânandamaya is Brahman.

Though the Ânandamaya occurs in a series of words refering to Jîva, yet it does not refer to it, because of its impossibility; and because there is a difference of name also. This will be fully described under the sûtra III. 3 : 13, where it is explained what is meant by joy being the head of Brahman, &c.

(*Objection*) :—How can " Ânandamaya " here refer to Supreme Brahman, when it is a member of a series of terms, like annamaya, &c, which refer to jîva, who is certainly not ânandamaya, but full of miseries?

(*Answer*) :—There is no fault in this. Because Brahman is read in such a series, in order to make it easily understandable by men of small intellect. The Vedas, like a great philanthrophist, describe the Supreme Self, by first describing the non-self; this by constant approach towards the true Brahman, by words which refer to something more and more interior and finer; and ultimately they show Brahman. It is something like a person trying to point out the small star Arundhati. He, points out at first some big star near it, and says this is Arundhati; and thus leads unto the true Arundhati. So the śruti first points out the various non-Brahmans, and ultimately points to the true Brahman, the Ânandamaya, the inmost.

The passage does not mean that Brahman is taght in these Upanisads merely as a secondary object. But He is the primary object of teaching here. Moreover in the next Chapter of Taittîriya Upaniṣad, *i. e.*, in the third Chapter called Bhrigu Vallî, Varuṇa, on being asked by his son to teach him what is Brahman, first defines Brahman as the Cause of the Creation, &c., of the universe, and then teaches him, that all material objects are Brahman, such as food is Brahman, Prâṇa is Brahman, Manas is Brahman, &c. He says this in order to teach that they are the materials, with which the universe is made; and ultimately he finishes his teaching with "ânanda," declaring that "ânanda" is Brahman. Here he stops and concludes by saying "this doctrine taught by me is based on Brahman

the supreme." (Taitt. Up. III. 6. 1). Further, in the conclusion also he says : —

" He who knows this, when he has departed from this world, after reaching and comprehending the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consits of bliss, enters and takes possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes, he sits down singing this sâman (of Brahman): 'Havu, Havu, havu!" (Taitt. III. 10. 5)."

This passage also shows that ânandamaya is the supreme Brahman. Moreover in the Bhâgavat Purâṇa we find ;—'पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः सदसतः परं त्वमथ यदेष्ववशेषमृतम् ॥

"The annamaya has the shape of man. In this series beginning with annamaya, the last one (namely the anandamaya) is one which is beyond Being and Non-being—thou O Lord art that. Thou art the final torm of this series—the True."

Nor is there any contradiction in applying the epithet "Śârira" (embodied) to Brahman. For we find the śruti declaring that the whole universe is the body of the Lord; as the well known Antaryâmi Chapter of the Brihadâraṇyaka Upaniṣad shows (Br. III. 7. 3):—यस्य पृथिवी शरीरम् " whose body is the earth."

NOTE.—The whole passage is given below.

" He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is, and who pulls (rules) the earth within, He is thy Self, the puller (ruler) within, the Immortal."

" He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, He is thy Self, the puller (ruler) within, the Immortal."

" He who dwells in the fire and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, He is thy Self, the puller (ruler) within, the Immortal."

" He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, He is thy Self, the puller (ruler) within, the Inmortal."

" He who dwells in the air (vayu), and within the air, whom the air does not know, whose body the air is and who pulls (rules) the air within. He is thy Self, the puller (ruler) within, the Immortal."

" He who dwells in the heaven (dyu), and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, He is thy Self, the puller, (ruler) within, the Immortal."

" He who dwells in the sun (âditya), and within the sun, whom the sun does not know, whose body the sun is, and who pulls (rules) the sun within, He is thy Self, the puller (ruler) within, the Immortal."

" He who dwells in the space (diśaḥ), and within the space, whom the space does not know, whose body the space is, and who pulls (rules) the space within, He is thy Self, the puller (ruler) within, the Immortal."

" He who dwells in the moon, and stars (chandra-tarakâm) and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who pulls (rules) the moon and stars within, He is thy Self, the puller (rulęr) within, the Immortal."

"He who dwells in the ether (âkâśa), and within the ether, whom the ether does not know, whose body the ether is and who pulls (rules) the ether within, He is thy Self, the puller (ruler) within, the Immortal."

"He who dwells in the darkness (tamas), and within the darkness, whom the darkness does not know, whose body the darkness is, and who pulls (rules) the darkness within, He is thy Self, the puller (ruler) within, the Immortal."

"He who dwells in the light (tejas), and within the light, whom the light does not know, whose body the light is, and who pulls (rules) the light within, He is thy Self, the puller (ruler) within, the immortal."

In fact, these Vedânta Sûtras are called "Sârîraka mimânsâ," for this very reason, because it deals with Para Brahman, the śârîra (the embodied).

Those who explain the sûtra by saying that the Ânandamaya is not Brahman, but the Brahman mentioned as the tail of ânandamaya is the Pure Brahman, are mistaken. The explanation is against the whole drift of the context, as well as against the expressed teaching of the author Bâdarâyaṇa and Varuṇa of the upaniṣad.

NOTE :—Śankara gives an alternative explanation of this sûtra, by which it would appear that the ânandamaya is not Brahman, but the word Brahman mentioned as tail is the Brahman. The Pûrvapakṣa then is: the Brahman mentioned as the tail of the ânandamaya is not the supreme, for it is mentioned as a subordinate member of another. The siddhânta view then is that the Brahman mentioned as the tail of ânandamaya is the Pure Brahman, because of the repetition of the word Brahman in the subsequent verses. This explanation is repudiated by our author.

(Objection) :—The word ânandamaya is formed by the affix 'Mayaṭ' which has the force of modification or vikâra (Pânini Sûtra IV. 3. 143). Therefore, ânandamaya means a being which is a modification of ânanda. Therefore it cannot be applied to Brahman, who is all ânanda, and not any modification of ânanda. To remove this doubt the author says :—

SÛTRA I. 1. 13.

विकारशब्दान् नेति चेन्, न प्राचुर्यात् ॥ १ । १ । १३ ॥

विकार Vikâra, modification. शब्दात् Sabdât, because of the word (mayaṭ affix denoting modification). न Na, not. इति Iti, thus. चेत् Chet, if. न Na, not. प्राचुर्यात् Prachuryât, because of abundance. The term maya in ânandamya denotes here "abundance," and not "modification."

13. If it be objected that ânandamaya is not Brahman, because the affix mayaṭ has the force of modification; we say, no, because the affix here denotes abundance.—13.

COMMENTARY.

The *ânandamaya* does not mean "Who is a modification of *ânanda*" Why? Because the affix mayat has also the force of denoting

abundance (see Pâṇini V. 4: 21). Therefore, *ânandamaya* means He who has abundance of bliss. Moreover the word *Ânandamaya* occurs in the *Taittîriya Upnaiṣad*, which is a portion of the Vedas, and so it is a *Vaidic* word. Now even according to grammar, the affix mayaṭ can never come in the *Vedas* with the force of modification, after a word of more than two syllables. The word *Ânanda* consists of three syllables. Therefore according to *Vedic* grammar, mayaṭ can never be applied to this word with the force of modification. (Paṇini IV. 3: 150).

The word Ânandamaya does not mean absence of sorrow. It is a positive attribute of Brahman and not a mere negative of pain. Says the Subala Upaniṣad:—"He is the inner self of all, free from evil, the divine one, the one God Nârâyaṇa." So also the Viṣhṇu Purâṇa, "He is the highest of the high, the supreme God, in whom there are no pains." Therefore the affix mayaṭ which has the force of abundance, shows here the real essence of the thing denoted by the word to which it is added, that is to say ânandamaya means "He whose essential nature or svarûpa is ânanda." Thus as we say 'The sun has abundance of light,' it really means, the sun, whose essential nature is light is called Jyotirmayaḥ. Therefore Ânandamaya is not Jîva but Îśvara.

NOTE.—The fact is that ânandamaya is equal to ânandasvarûpa, "He whose essential nature is joy." Similarly, vijñânamaya is vijñâna svarûpa. manomaya is mano svarûpa &c., except in the case of Prâṇamaya, where maya has the force of Vikâra. Manas also is a word of two syllables and the affix ought to have the force of modification or Vikâra. But as the Vedas are said to be the various 'limbs of the manomaya (see the description of manomaya) we cannot say that they are modifications of manas.

SÛTRA I. 1: 14.

तद्धेतुव्यपदेशात् ॥ १ । १ । १४

तद्-हेतु Tad-hetu, the cause of that; namely the cause of ânanda. व्यपदेशात् Vyapadeśât, because of the statement or declaration.

14. The Ânandamaya is not jîva, because He is described as the cause of ânanda.—14.

COMMENTARY.

It is written in the Taittîriya Upanishad (II. 7).

रसो वै सः रसꣳ ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाशआनन्दो न स्यात् । एष ह्येवानन्दयाति ।

"He verily is sweet. For only after perceiving the sweet, can any one perceive bliss. Who could breathe, who could breathe forth, if that bliss (Brahman) existed not in the ether (in the heart)? For he alone causes blessedness."

This shows that the Ânandamaya is the cause of the blessedness of the Jîva, because the Ânandamaya is declared as the giver of joy to the

Jîva. Therefore, it must be different from the Jîva, for the donor and donee can not be one and the same.

In the above passage, the word ânanda is used, but it means ânandamaya.

SÛTRA I. 1: 15.

मान्त्रवर्णिकमेव च गीयते ॥ १ । १ । १५ ॥

मान्त्र Mântra, of the mantra. वर्णिकं Varṇikam, described : mântra-varṇikam is a compound word meaning "he who is described in the mantra portion." एव Eva, alone, even. च Cha, and. गीयते Gîyate, is sung (by the Brâhmaṇa portion).

15. Moreover the Being, described in the Mantra portion of the text, is again referred to as Ânandamaya in the subsequent portion of the above passage.—15.

COMMENTARY.

The above passage opens with the declaration of सत्यं ज्ञानमनन्तं ब्रह्म ॥ "Satyam, Jñânam, Anantam is Brahman."

The Brahman so expressly mentioned in this mantra portion, is subsequently described as Ânandamaya in the Brâhmaṇa portion. Therefore, Ânandamaya is not Jîva. The sense is this. The Taittîriya Upanisad commences with the declaration, ब्रह्मविदाप्नोति परम्. "The Knower of Brahman obtains the highest." This shows that the *worshipper* Jîva obtains the *worshipped* Brahman. This object of attainment by the Jîva, which was mentioned in the opening passage, "Brahmavit âpnoti Param," is further fully described in the mantra "Satyam, jñânam, &c." The same Brahman alone should be taken to be referred to by the word Ânandamaya. The subsequent portion of Taittîriya Vallî commencing with the word "Tasmât va etesmât âtmana, &c." is an exhortation and exposition of the Brahman mentioned above. Therefore, Brahman who is the object *attained*, must be considered as different from the Jîva who *obtains*, because the obtained and the obtainer can not be the one and the same. Therefore, the Ânandamaya is not Jîva.

(*Objections*). –If the Brahman described in the above mantra were really different from the Jîva, then by proving that Brahman is Ânandamaya, the Jîva could not be Ânandamaya. But Jîva and Brahman are not different. The essence which forms the Jîva when it becomes free from Avidyâ or Nescience is really one with Brahman, and the effect of this is that the Jîva is Jîva, so long as it is over-powered by mâyâ. The mantra, therefore, asserts that a Jîva who is free from mâyâ is Brahman. Therefore, the term Ânandamaya may apply to Jîva, when the latter transcends all limitations of Avidyâ.

(*Answer*).—The author answers this objection, by the following Sûtra declaring that Jiva can never be Brahman even when *Mukta* or released.

SÛTRA I. 1: 16.

नेतरोऽनुपपत्तेः ॥ १।१।१६ ॥

न Na, not. इतरः Itaraḥ, the other: *i. e.*, the Jiva. अनुपपत्तेः An-upapatteḥ, because of the impossibility, non-reasonableness.

16. The Jîva is not the being referred to in the Mantra "satyam, &c.," because of the impossibility of such a construction.—16.

COMMENTARY.

The "other" 'itara' of the Sûtra refers to the Jîva. The Jîva, even in the state of mukti, is not referred to by the Mantra "Satyam Jñânam &c.," because such a construction can not be put upon that verse. For the Mantra says:—सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता "He who knows Brahman who is Satyam and Jñânam and Anantam, &c., enjoys all blessings, at one with the all-enjoying Brahman." Here the Jîva and the Brahman are distinctly shown as separate, for they *both* enjoy blessings together and concurrently. The word 'Vipaśchitâ' is used in the above Mantra. It literally means "He whose chit or mind sees (Paśyati) diverse (Vividha) objects." [The word 'Paśya' has become Paś by Pṛiśodarâdi Gaṇa (Pâṇini VI. 3. 109). The word 'vi' is applied to Brahman, because He is the past-master in the art of enjoyment. The Jîva when free from Avidyâ enjoys all blessings along with Brahman; namely, in the matter of enjoyment he becomes almost a peer of Him. The word 'Aśnute' in the above text is a vaidic anomaly. It is derived from the root 'aś' to eat, and the vikaraṇa śnâ ought to have been used along with it; but by anomaly it has taken the Vikaraṇa śnu, and is declined in the Âtmanepada; instead of 'Aśnâti,' we have 'Aśnute'. This anomaly is according to Pâṇini Sûtra III 1: 85.] Though the Jîva, when mukta is a companion of Brahman, in the matter of enjoyment, yet superiority is to be given to Brahman even here.

The devotee does not become superior to Brahman, though Brahman becomes the friend and the lover of the Jîva. As says the Bhâgavata:—

वशे कुर्वन्ति मां भक्ताः सत्स्त्रियः सत्पतिं यथा ॥

"My devotees bring me under their control as the devoted wives bring their loving husbands under their control."

SÛTRA I. 1: 17.

भेदव्यपदेशात् ॥ १ । १ । १७ ॥

भेद Bheda, difference. व्यपदेशात् Vyapadeśât, because of the declaration.

17. The being described in the mantra portion "Satyam jñânam" is not Jîva, though mukta, because there is a declaration of difference.—17.

COMMENTARY.

We find in the same vallî (Taitt. Up. 7 : 1 see sûtra 14); "That which is self-made is the most sweet. Only after tasting the sweetness of that sweet one, does one perceive what is ânanda." This shows that after tasting the sweetness of that Ânandamaya, who is referred to in the mantra portion as Brahman, the Jîva comes to perceive the real nature of Ânanda. This also shows, that even in the state of mukti, the Jîva is the perceiver and Ânandamaya is the perceived; and thus there remains a difference between a perceiver and perceived even in that condition.

Though the texts like these ब्रह्मैव सन् ब्रह्माप्येति "even becoming *like* Brahman, he attains Brahman," &c., (Br. IV. 4 : 6) apparently show that Jîva and Brahman become one, yet as a matter of fact, they do not declare the non-separateness of the Jîva and Brahman. The sense of these passages is this that the Jîva becomes *like* Brahman and not *actually* Brahman, for the attainment of Brahman means the attaining of similarity with Brahman, for a being *merged* in Brahman is included in the term Brahma-bhûya 'one who has become Brahman.' (In other words the phrase Brahma-bhûya means brahmâpya one who has reached Brahman.) Thus says the Śruti :—" Niranjanam Paramam sâmyam upaiti " (Maṇḍ. III. 1 : 31) " shaking off good and evil, he reaches the highest *similarity*." So also in the Gitâ XIV. 2, we find :—" Having taken refuge in this wisdom and being *assimilated* to my own nature, they are not reborn." The word 'Eva' denotes also *likeness*. As we find in the following :— " The words " Vâva," " Yathâ," " Tathâ," ' Eva,' and ' Iva ' have the meaning of similarity." Therefore brahma eva means " *like* Brahman."

(Objection) :—The Sattva guṇa of Prakriti causes bliss (ânanda). It is light and the cause of luminosity or knowledge. This Sattva guṇa, by modification, becomes the cause of bliss. Therefore, the Pradhâna or Matter is Ânandamaya and not Brahman.

(Answer) :—This objection the author answers by the following :—

SÛTRA I. 1: 18.

कामाच्च नानुमानापेक्षा ॥ १ । १ । १८ ॥

कामात् Kâmât, because of desire or willing. च Cha, and. न Na, not. अनुमान Ânumâna, the inferred one, *i.e.*, the Pradhâna. अपेक्षा Apekṣâ, necessity.

18. Because of wishing, the Ânandamaya is not Pradhâna.—18.

COMMENTARY.

In the Taittîriya Upaniṣad (II. 6. 5.) we find, सोऽकामयत बहु स्याम प्रजायेय ॥ "He wished may I be many, may I grow forth." Thus creation proceeds by the mere wish (Kâma) of the Ânandamaya. Now, according to Sâṅkhya, Prakṛiti is non-sentient, and can have no Kâmanâ or wish. Therefore, the Ânandamaya, with regard to which the word Kâma is used, can not be Prakṛiti.

SÛTRA I. 1: 19.

अस्मिन्नस्य च तद्योगं शास्ति ॥ १ । १ । १९ ॥

अस्मिन् Asmin, in him, in the *person* called Ânandamya. अस्य Asya, his, of the Jîva. च Cha, and. तत् Tat, that, (fearlessness.) योगं Yogam, union. शास्ति Śâsti, teaches (śruti).

19. The Ânandamaya is not Pradhâna, for the additional reason that the Śruti teaches two-fold Yoga of the Jîva with it.—19.

COMMENTARY.

When a Jîva is fully devoted to this Being of Bliss, he obtains fearlessness; while if he is not fully devoted, he is met with terror. For so says the Śruti (Taitt. II. 7. 2).

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।
अथसोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषो मन्वानस्य ।

"When he finds freedom from fear, and rest *in that* which is Invisible, Incorporeal, Undefined, unsupported, then he has obtained the Fearless. For if he makes but the smallest separation from It, there is fear for him. But that fear exists only for one who thinks himself wise, (not for the true sage)."

This teaching has no bearing with regard to Pradhâna, for according to Sâṅkhya, it is the *separation* from Pradhâna that gives fearlessness, while it is *union* with Pradhâna which is the cause of bondage and all fear. Thus Pradhâna has all the attributes diametrically opposed to those of the Ânandamaya; for *union* with the Ânandamaya produces fearlessness, while the slightest *separation* from Him, is the cause of all fear. Thus it has been established that the Saviour Hari alone is the Ânandamaya, etc., and neither Jîva nor Prakṛiti is so.

VII Adhikaraṇa.—The Being in the Sun and the Eye is Brahman.

The wonderful Puruṣa of Chh. Up. described in chapters I. 6 & 7 is Brahman.

(*Viṣaya* :—In the Chhândogya Upaniṣad we read as follows :—

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते इयमेव साग्निरमस्तत्साम ॥१॥ अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥ द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते द्यौरेव साऽऽदित्योऽमस्तत्साम ॥ ३ ॥ नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥४॥ अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते ॥५॥ अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥ तस्य यथा कप्यासं पुंडरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥ तस्यर्क् च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥ ८ ॥

तृतीयस्य षष्ठः खण्डः ॥ ६ ॥

अथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥ १ ॥ चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते चक्षुरेव साऽऽत्माऽमस्तत्साम ॥ २ ॥ श्रोत्रमेवर्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥ अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥ ४ ॥ अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥ स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥ ६ ॥ अथ य एतदेवं विद्वान् साम गायत्युभौ स गायति सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्ताꣳश्चाप्नोति देवकामाꣳश्च ॥ ७ ॥

1. (The Devi Sarasvatî called) Ṛik verily (pervades) this (earth); (the Deva Vâyu called) Sâman (pervades) fire ; thus this (fire is seen to) rest on that (earth) ; therefore, the Sâman is sung as resting on the Ṛik. Sâ is this earth, and Ama is fire and that makes Sâma.

2. (The Devi Sarasvatî as presiding over) sky is verily Ṛik, (the Deva Vâyu as presiding over) air is Sâman. This Sâman is refuged in that Ṛik. The sky is Sâ and the air is Ama, and thus the Sâma is made.

3. The Heaven (Sarasvatî) is verily Ṛik, and the Sun (Vâyu) is Sâman, this Sâman is sung as based on the Ṛik, the Heaven is Sâ and the sun is Ama, thus Sâma is made.

4. (The Devi Sarasvatî dwelling in) the stars is verily Ṛik and (the Deva Vâyu in) the moon is Sâman. This Sâman is refuged on that Ṛik. Sâ is the stars; Ama the moon; and thus Sâma is made.

5. Now that which is the white light of the sun that indeed is Ṛik, again that which is the blue, exceeding dark light of the sun, that verily is Sâman; thus Sâman (darkness) is refuged in that Ṛik (brightness); therefore, the Sâman is sung as refuged on the Ṛik. Now the Sâ is the white light of the sun; and the blue and deep dark is Ama, and that makes Sâma.

6. Now that (Being residing inside Vâyu and Sarasvatî) which is seen in the sun, (in meditation) as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails.

7. His two eyes are like fresh red lotus. His (mystic) name is Ut, for he has risen (Udita) above all sins. He also, who knows this rises verily above all sins.

8. Ṛik and Sâma (i. e., Sarasvatî and chief Vâyu) are the ministrels of the Lord; therefore he is called Udgitha. (He who is praised as Ut) and therefore, he also who sings Him is called Udgâtri. He, (the Lord, called Ut) is the Ruler of the worlds above that (above the heaven plane). He rules those worlds and awards the desired objects to the Devas. This is Adhidaivata or cosmological.

SEVENTH KHAṆḌA.

1. Now the psychological. The Ṛik is Speech, and the Sâman is the organ of respiration. Thus respiration is seen to rest the organ of speech. Therefore, the Sâman is sung as resting on the Ṛik. Sâ is the organ of speech, and Ama is the organ of respiration. That makes Sâma.

2. The eye is the Ṛik, and the Jîva is the Sâman. This Sâman is seen to rest on the Ṛik, therefore the Sâman is sung to rest on the Ṛik; Sâ is the eye, and Ama the Jîva; and that makes Sâma.

3. The ear is the Ṛik and the mind is the Sâman; this Sâman is seen to rest on the Ṛik; therefore, the Sâman is sung as resting on the Ṛik. Sâ is the ear, Ama is the mind. That makes Sâma.

4. Now the white light of the eye is indeed Ṛik, and the blue exceeding dark light of the eye is Sâman. This Sâman is refuged on that Ṛik. Therefore the Sâman is sung as refuged in the Ṛik. Sâ is the white light of the eye. Ama is the blue exceeding dark light, and that makes Sâma.

5. Now the person that is seen in the eye is the all-wise, all-harmonious, and uplifter of all. He is all-adorable, He is all-full. The form of that person in the eye is the same as the form of the other person in the sun, the ministrels of the one are the ministrels of the other, the name Ut of the one, is the name of the other.

6. He is the Lord, who rules the worlds beneath the physical, and awards all the wishes of men. Therefore all, who sing any song, sing really to Him, and thus really from Him they obtain all wealth.

7. Now he who knowing this sings a Sâman, sings to both, he really sings as if inspired by Him, and obtains the worlds beyond that and the wishes of the devas.

8. Now through this alone he obtains all the lower worlds and the desires of human beings. Therefore, the Udgâtri who knows this should say:—"To accomplish what particular desire of yours, O Yajamâna, shall I sing out?" For he, who knowing this, sings out the Sâman, is able to accomplish the desires of his Yajamâna through his song, yea, through his song.

(Doubt):—Now arises this doubt. Who is this wonderful person, seen in the orb of the sun and in the orb of the eye? Is it some Jîva, who by his extraordinary sanctity and wisdom, has attained the position of a divine personage, and resides in the solar sphere, and in the human retina? Or is it supreme Brahman?

(Pûrvapakṣa): —The being above described is a Jîva who, owing to his good deeds and wisdom, has attained this position, because he is described as possessing a body. Because he is supremely wise and holy, therefore he possesses the power of ruling the worlds and awarding the fruits of action and desires of the gods and mankind; and, therefore, the above passage teaches the worship of some highly evolved Jîva.

(Siddhânta):—To this the author answers by the following Sûtra:—

SÛTRA I. 1 : 20.

अन्तस् तद् धर्म्मोपदेशात् ॥ १ । १ । २० ॥

अन्तस् Antas, or Antar the Being within (the sun and the eye). तद्-धर्म Tat-dharma, His attributes, the attributes of the Supreme. उपदेशात् Upadeśât, because of teaching. The Śruti gives to this Person in the sun and the eye, attributes which solely belong to God: therefore this Person must be Brahman.

Note:—This is driṣṭânta saṅgati.

20. The being inside the sun and the eye is Paramâtman, and not any Jîva, because the attributes of the Supreme Brahman are taught therein.—20.

He who is inside the sun and the eye, is verily the Supreme Self, and not any exalted Jîva. Why? Because in this chapter of the Chh. Up. we find attributes which are applicable to Brahman only and not to Jîva. He is said to be "apahatapâpma," "above all sins:" no Jîva can be so described, for rising above all evils and destroying all karmas is the attribute of Brahman, in Him there is no trace of sin or bondage of karma, while we know that Jiva is bound by karma, and tainted with sin. No doubt, highly evolved Devas and Jîvas take up the offices of ruling over the lower spheres, and fulfilling the desires of the other Jîvas, and awarding the fruits of actions to them. But such evolved souls are not primary rulers of the world. Their power and action are derived from that of Brahman and are the results of their meditation on Him. Moreover meditation on those exalted Beings is not equivalent to the meditation on Îśvara. No doubt He is described in the above passage as having a body, but merely from such a description, we are not entitled to conclude, that He is a Jîva. For in the Vedas we find,

(such as in the well-known Puruṣa Sûkta of the Ṛik-Veda X. 90.) that the God is described as an Almighty Man-like being. Similarly we find in the other Upaniṣad passages, the same (anthropomorphic) description :—" I know that great *person* (puruṣa) of sunlike lustre, beyond the darkness, &c." All these passages of the Vedas and Upaniṣads show that the Supreme Brahman has an immaterial, non-Prâkritik divine body of His own

SÛTRA I. I. 21.

भेदव्यपदेशाच्चान्यः ॥१।१।२१॥

भेद Bheda, difference. व्यपदेशात् Vyapadeśât, because of declaration. च Cha, and. अन्यः Anyaḥ, another, other than the Jîva.

SÛTRA XXI.

21. The Being above-mentioned is other than Jîva. Because there is a declaration of its being separate from Jîva.—21.

COMMENTARY.

It must be admitted that the Inner Ruler, the Supreme Self is described there, and it is separate from the individual Jîva whose body is the sun : that is to say, the above passage describes Brahman and not the solar Deity. Thus in the Brihadâraṇyaka Upaniṣad, we find that a distinction is drawn between the Jîva whose body is the sun and the Inner Ruler, the Brahman, who rules even the solar Deity :—

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwells in the sun (Aditya), and within the sun, whom the sun does not know, whose body the sun is, and who pulls (rules) the sun within, he is thy *self*, the puller (ruler) within, the immortal." (Br. Up. III. 7: 9)

Therefore the Being here described is not any exalted Jîva but Brahman Himself : because the Being described in the Chhândogya, and that described in the Brihadâraṇyaka should be one and the same, as the texts are similar.

Adhikaraṇa VIII.—The Âkâśa of Chh. Up. I. 9. is Brahman.

(*Viṣaya*) :—In the Chhândogya Upaniṣad we find :—

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥ १ ॥

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयोहास्य भवति परोवरीयसो ह लोकान् जयति य एतदेवं विद्वान्परोवरीयांसमुद्गीथमुपास्ते ॥ २॥ तं हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥ ३ ॥ तथामुष्मिँल्लोके लोक इति स य एत मेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ४ ॥

1. Then Sâlâvatya asked "What is the goal of Brahmâ?" "The All-luminous Viṣṇu," replied Pravâhana "For all these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous. The All-luminous is greater than these, the All-luminous is their great refuge. He indeed is higher than the highest, the Udgitha, the infinite.

2. He who meditates on Udgitha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his protector, and he obtains the worlds which are greater than the Great (such as Vaikuṇṭha, &c.)

3. "Those among mankind who will know this Udgitha," thus said Atidhanvan, son of Śunaka, to his disciple Udara Śâṇḍilya, "will live for the entire length of the age in which they get this knowledge and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world."

(*Doubt*):—The doubt arises here, what is alluded to by the word Âkâśa? Is it the primeval element ether, or Brahman?

(*Pûrvapakṣa*):—The word âkâśa here, is 'protyle' or the primeval element, from which all other elements have come out, for the current meaning of âkâśa denotes the parent of all the elements. And we are taught that from âkâśa evolves vâyu (or all gaseous elements). Thus âkâśa, being the source of all physical elements, can not mean Brahman, but ether.

(*Siddhânta*:—To this objection the author answers by the following sûtra:—

SÛTRA I. 1. 22.

आकाशस्तल्लिङ्गात् ॥ १ । १ । २२ ॥

आकाशः âkâśaḥ, the word âkâśa as used here. तत् Tat, his, of Brahman. लिङ्गात् lingât, because of the characteristic mark. The âkâśa here refers to Brahman, because the defining marks of Brahman are found in this passage.

NOTE:—This is pratyudâharaṇa saṅgati.

22. The word âkâśa here denotes Brahman, because the characteristic marks of Brahman are found in the above passage.—22.

COMMENTARY.

The word âkâśa here refers to Brahman, because the characteristic marks of Brahman are found here, such as, creating all elements, sustaining all creatures, and absorbing them back into Himself. The word

"Sarva," "all" is used in the above passage; where it says sarvâṇi ha vâ imâni bhûtâni, verily *all* these beings, so it can not refer to the material âkâśa from which *all* beings do not come out. For at least the material âkâśa can not come out of itself. For the material âkâśa has come out of something else, and so it can not be the cause of its own production, therefore, the âkâśa above-mentioned can not be the material âkâśa.

Moreover, in the above passage, the word 'Eva,' 'alone,' is used in connection with âkâśa, showing that from âkâśa alone and from no other cause, come out all this universe. Thus it is an additional reason to hold that âkâśa here does not mean the material âkâśa. For we see that clay, &c., are causes of pots, &c., and so the material âkâśa is not the *sole* cause, but there are other causes also. But with regard to Brahman, all this is consistent. He is the *sole* cause, because He possesses all power and everything is His form. Though the word âkâśa in its ordinary significance means the material âkâśa, yet here owing to the stronger indication of the context, it applies to Para Brahman.

Adhikaraṇa IX.—Prâṇa is Brahman.

(*Viṣaya*) :—In the Chhandogya Upaniṣad we read as follows :—

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता ताञ्चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ४ ॥ प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता ताञ्चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥

Then the Prastotri approached him, saying: "Sir, you said to me 'Prastotri, if you without knowing the deity which belongs to the prastâva, are going to sing it, your head will fall off,' which then is the deity?"

He said:—"Breath (prâṇa). For all these beings merge into Breath alone, and from Breath they rise again. This is the deity belonging to the prastâva. If without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me."

The whole passage is given below, for the full understanding of the argument.

1. When (the crops in the land of) the Kurus were destroyed by hail stones, Uśasti Châkrâyana lived a-begging with his young wife, at Ibhya-grâma. Seeing the Lord of Ibhya eating beans, he begged some from him.

2. (The master of the elephants) said to Uśasti "I have no more except these, which are placed before me for eating." Uśasti said, "give me then some of these." He gave him some of those and said, "Here is some water to drink, in this bag." Uśasti said, "I shall drink impure water, if I drank what has already been drunk by another." The master of elephants said, "are not these beans also impure, as I am eating of them?"

3. Uśasti replied "No, (these beans should not be considered unclean) because without eating them I cannot live; while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained everywhere)." Uśasti having eaten himself, brought the reminder to his wife. But she had already eaten before, therefore she took them and put them away.

4. Uśasti next morning, after leaving his bed, said to her "alas! If we could got a little of food, then we should get much wealth, for that king there, is going to offer a sacrifice: he may choose me for all the priestly posts."

5. His wife said to him "Alas! O husband! (There is nothing else in the house) but these (stale) beans (which you brought yesterday)." Uśasti having eaten them, went to that big sacrifice (which was being performed). There he sat down near the Udgâtrins who were singing hymns in the Âstâva ceremony: and then said to Prastotar priest.

6. Oh Prastotar! if though, without knowing the Devatâ invoked in the particular Prastâva, art going to sing it, thy head will fall off.

7. O Udgâtar! if thou, without knowing the Devatâ invoked in the particular Udgithâ, art going to sing it, thy head will fall off.

8. O Pratihartar! if thou, without knowing the Devatâ, invoked in the particular Pratihâra, art going to sing it, thy head will fall off. They indeed stopped and sat down silent.

ELEVENTH KHANDA.

1. Then the Sacrificer said to him "I desire to know who you are, Sir." He replied, "I am Uśasti, the son of Châkrâyana." The king said, "I had made up my mind, Sir, to appoint you alone to all these priestly offices; but not having found you, I have appointed others (priests) to these offices. (But now that I have found you) Sir! I elect you for all these priestly offices."

2. "Very well," said Uśasti, "(These should not, however be sent away), but let them indeed sing the sacred hymns under my direction. And promise that you pay me as much wealth, as you give to all these (collectively)." The Sacrificer said, "Let it be so."

3. Then the Prastotri priest approached him respectfully, and said "Sir, you said to me, 'O Prastotar! if not knowing the deity related to Prastâva, thou shalt sing him, thy head will fall off,' which is that devatâ?"

4. Châkrâyana said, "(Viṣṇu the Great Breath, or) the Chief Prâna is the deity of creation. Verily all these creatures merge into Prâṇa (at pralaya), and they come out of him (at creation). He alone is the deity belonging to creation (prastâva). Hadst thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning)."

5. Then the Udgâtri priest approached him respectfully and said, "Sir, you said to me, 'O Udgâtri! if not knowing the deity related to Udgîtham, thou shalt sing him, thy head will fall off!' which is that Devatâ?" He said "the sun."

6. Châkrâyana said "(Viṣṇu residing in the sun is the deity of Udgîthâ) verily all these singing creatures chant His praises, because he is the best and the Highest. He alone is the deity belonging to Udgithâ. Hadst thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee."

7. Then the Pratihartri aparoached him respectfully and said, "Sir, you said to me, 'O Pratihartâ, if not knowing the deity related to Pratihâra, thou shalt sing him, then thy head will fall off,' which is that Devatâ?"

8. He said, "(Viṣṇu residing in the) food (is the deity of Pratihâra). Verily all these creatures eat Food, and live thereby (because Viṣṇu dwells in food and thus maintains them). He alone is the deity belonging to Pratihâra. Hadst thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee."

(*Doubt*):—Is this Prâṇa, the breath that flows in and out of the lungs? Or is it the Supreme Brahman?

(*Pûrvapakṣa*):—The Prâṇa mentioned here is the air that circulates in the lungs. For such is the ordinary acceptance of this term, and the arising and merging of all beings in the Prâṇa, mean that all living beings exist so long as this breath is in them, they perish when this breath goes out.

(*Siddhânta*):—To this the author answers by the following sûtra.

SÛTRA I. 1. 23.

अतएव प्राणः ॥ १ । १ । २३ ॥

अतएव Ata eva, for this reason, hence also. प्राणः: Prâṇaḥ, the breath.

NOTE:—Pratyudâharaṇa Saṅgati.

23. The word prâṇa here refers to Brahman, for a reason similar to that given in the preceding sûtra.

COMMENTARY.

This Prâṇa of the Chh. Up. I. 11. 5, is the Supreme Lord and not the air of the *breath*. Why? Because the characteristic marks of Brahman, namely, the creation of all creatures and re-absorption of them into Himself, are attributed to this Prâṇa.

Adhikaraṇa X.—The Light is Brahman.

(*Viṣaya*):—In the Chh. Up. (III. 13:7) we read:—

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥

Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man.

NOTE: -We give below the whole passage in order to follow the reasoning properly.

गायत्री वा इदꣳ सर्वं भूतं यदिदं किञ्च वाग्वै गायत्री वाग्वा इदꣳ सर्वं भूतं गायति च त्रायते च ॥ १ ॥ या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याꣳ हीदꣳ सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥ २ ॥ या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥ यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥ सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥ ५ ॥ तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥ यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥ ७ ॥ अयं वाव स योऽयमन्तःपुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥ ८ ॥ अयं

वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीꣳ श्रियं लभते य एवं वेद ॥ ९ ॥

॥ इति द्वादशः खण्डः ॥ १२ ॥

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ् सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥ अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रꣳ स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥ २ ॥ अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदेतद् ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥ ३ ॥ अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान् व्युष्टिमान् भवति य एवं वेद ॥ ४ ॥ अथ योऽस्योर्ध्वसुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥ ५ ॥

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६ ॥ अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिः ॥ ७ ॥ यत्रैतदस्मिञ्छरीरे सꣳस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपि गृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद् दृष्टञ्च श्रुतञ्चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥ ८ ॥

॥ इति त्रयोदशः खण्डः ॥ १३ ॥

TWELFTH KHAṆḌA.

1. The Lord called Gâyatrî is verily this All-Full, in whatever form (He may be.) Gâyatrî is speech, because (the Lord as) Speech (c .trols and commands) all beings. He sings out (the Vedas) and gives salvation to all, hence He is called (Gâyatrî).

2. That very Lord (who is in the sun and called) Gâyatrı, is indeed (the very Lord who is in the earth and called) Prithivî, the Broad. In this (form) are all these beings established. None excels this form.

3. That very Lord who is in the earth and called Prithivî, is indeed the very Lord who is in this soul and called Śarîra, the Joy, bliss-wisdom. In this form rest indeed these senses. None can excel this form.

4. That very Lord who is in the soul and called Śarira, is indeed the Lord who is in the innermost part of the soul, and called the heart. In Him rest indeed these senses. None excels this form.

5. That very six-fold Gâyatrî has four feet; and that very fact is declared by a Rik Verse (Rig Veda X. 90. 3).

6. "Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven."

7. That Gâyatrî-form of the Lord is indeed Brahman, the All-pervading. This indeed is the All-luminous Which is outside of the soul (in the physical heart).

8. That All-luminous, who is outside tho Jîva (in the external heart) is verily the All-luminous who is inside the Jîva (pervades the soul).

9. That All-luminous, who is inside the Jîva, is verily the All-luminous who is in the heart of tho Jîva.

10. That All-luminous who is in the heart, is verily the Full, the Self-determined. He who knows thus, obtains happiness, full and independent.

THIRTEENTH KHAṆḌA

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of Prâṇa, of the eye and is the sun. Let one meditate on him (as sun) as physical energy and health. He who meditates thus becomes energetic and healthy.

2. Now he who is His southern gate-keeper is the presiding deity of Vyâna, of the ear, and is the moon. Let one meditate on him (as moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.

3. Now he who is His southern gate-keeper is the presiding deity of Apâna, of the organ of speech: and is Agni. Let one meditate on him (as Agni possessed of) intellectual energy aud sanity. He who meditates thus becomes intellectual and sane.

4. Now he who is his northern gate-keeper is the presiding deity of Samâna, and of wind, and he is Indra. Let one meditate on him as Indra, possessed of renown and lordliness. He who meditates thus becomes renowned and lordly.

5. Now he who is the central gate-keeper is the presiding deity of Udâna and the chief Vâyu and is Âkâśa. Let one meditate on him as the Principal Vâyu possessed of spiritual energy and greatness. He who meditates thus, becomes spiritually energetic and great.

6. These verily are the five servants of Brahman, the gate-keepers of the world of Pure wisdom and joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the heart as well as) of the world of Pure wisdom and joy, gets a virtuous son born in his family; and himself enters that world of Pure wisdom and joy; because he knows those five servants of Brahman, the gate-keepers of the world of svarga.

7. Now the LIGHT which shines above this heaven, in the worlds higher than those of Brahmâ, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes); that is verily the same LIGHT which is within the heart of) man. And of this the direct proof is this:—

8. Namely, the warmth which one perceives through touch here in the body. Of Him is this praise, which one hears as existing in the ears, namely, the sound like the roar of an ocean, or that of thunder, or of the burning fire. Let one meditate on Brahman, as if thus seen and heard. He who knows this thus, becomes clear seeing and celebrated; yea who knows this thus.

(*Doubt*):—What is this Jyotiḥ or light referred to here? Is it the *physical* light of the sun, &c.? Or is it the Supreme Brahman?

(*Pûrvapakṣa*):—The light is the physical light of the sun, &c., because there is no mention of Brahman here in connection with it, or immediately preceding it.

(*Siddhânta*):—To this the author replies by the following sûtra:—

SÛTRA I. 1. 24.

ज्योतिश्चरणाभिधानात् ॥ १ । १ । २४ ॥

ज्योतिः Jyotiḥ, the light (mentioned in the Chhaṇdogya is Brahman). चरण Charaña, foot. अभिधानात् Abhidhânât, because of the mention.

NOTE:—Pratyudâharaṇa Saṅgati.

24.—The Jyotis of Chhândyogya Upaniṣad II. 13. 7 refers to Brahman and not to Material Light: because it is described as having (four) feet.—24.

COMMENTARY.

By the word Jyotis, we must take Brahman and not material light. Why? Because of the mention of feet. For in the Chh. Up. III. 12. 6 we read—

तावानस्य महिमा ततो ज्यायांश्च पूरुषः पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ।

"Such is the greatness of it (of Brahman, under the disguise of Gâyatrî; greater than it is a person (puruṣa). His feet are all things. The immortal with three feet is in heaven (*i.e.*, in himself)."

This shows that all creatures form but one foot of Brahman

The real sense is this. In the Chh. Up. III. 12. 6, Brahman has been described as having four quarters or feet, that very Brahman is referred to by the relative pronoun '*yat*,' "that," in the subsequent passage (Chh. Up. III. 13. 7). Thus there is no break of continuity between the Brahman mentioned in the Chh. Up. III, 12. 6 and III. 13. 7. Because they are connected by the relative pronoun '*yat*.' Moreover in both these passages, the word (dyu) "heaven," is mentioned; that also connects these passages. Therefore the Lord Hari of infinite glory, is the light referred to in this passage, and not any physical light of any celestial body, like the sun and the rest.

(*Objection*):—The feet mentioned above may refer to the feet of the metre Gâyatrî, which is mentioned immediately before, in the above passage; where it is said that Gâyatrî has four feet. (Chh. Up. III. 12. 3.)

(*Answer*):—To this the author answers in the following sûtra, by stating the objection in the first portion of the sûtra, and the answer in the second portion.

SÛTRA I. 1. 25.

छन्दोऽभिधानान् नेति चेन्, न तथा चेतोऽर्पणनिगदात्,त-थाहि दर्शनम् ॥ १ । १ । २५ ॥

Chhandas (of) a metre, the metre Gâyatrî. अभिधानात् Abhidhânât, because of the description. न Na, not. इति Iti, thus. चेत् Chet, if. न Na not. तथा Tathâ, thus; (therein, in the Brahman incarnated or in the Gâyatrî or symbolised in the metre). चेतः Chetas (of) mind. अर्पण Arpaṇa, of concentration, giving. निगदात् Nigadât, because of the teaching. तथा Tathâ, thus, that being so, by such an interpretation. हि Hi, because, only. दर्शनम् Darśanam, consistent, rational, intelligible. The phrase "the Gâyatrî is all this" becomes intelligible when Gâyatrî is taken as a symbol of God. The metre called Gâyatrî is certainly not "*all this*."

25. If it be objected, that the word Jyotis does not refer to Brahman, but it denotes the Metre Gâyatrî, we reply not so; Gâyatrî there is only for the purposes of concentrating the mind in Brahman who is meditated upon as Gâyatrî. And by this explanation all becomes consistent.—25.

COMMENTARY.

But—an objection is raised—how can the four feet of Jyotis refer to Brahman, when we find that it refers to the four feet of Gâyatrî? For in the above quotation, it will be seen that after mentioning that "Gâyatrî is everything whatsoever exists," the text shows that Gâyatrî is the speech, the earth, the body and the heart. The four-footed Gâyatrî is taught in the verse five expressly as having four feet. And with regard to this Gâyatrî, which has four feet, and is sixfold, a Ṛik is mentioned:—"Such is the greatness of it, greater than it is Puruṣa, &c." Now this mantra contains reference to four feet and it refers to Gâyatrî and not to Brahman. How then can you say that the reference to four feet is to light (Jyotis) which is Brahman, and not to Gâyatrî which is immediately referred to here.

To this objection, we reply that this Gâyatrî itself so referred to, does not mean the metre Gâyatrî, but Brahman as conceived in this symbol: for Gâyatrî is figuratively spoken as having four feet, &c., in order that meditation on such Gâyatrî may be performed. The symbolic meditation is for the sake of instructing one how to meditate. If Gâyatrî meant metre, then it would be impossible to say of it that "Gâyatrî is everything whatsoever here exists." For certainly the metre is not everything. Therefore the sûtra says 'Tathâhi Darśanam' 'so we see'—here the word Darśanam means "consistency." For by such an explanation alone, the above passage gives a consistent meaning; otherwise we are landed into the absurdity of holding a metre to be everything. Therefore, through Gâyatrî is shown the meditation on Brahman. Moreover, the author gives another reason for holding that Gâyatrî here is Brahman and not a metre.

SÛTRA I. 1. 26.

भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॥ १ । १ । २६ ॥

भूतादि Bhûtâdi, the beings, &c. पाद Pâda, (of) foot. व्यपदेश Vyapadeśa, (of) mention, (of) declaration. उपपत्तेः Upapatteḥ, because of the possibility, reasonableness. च Cha, and. एवम् Evam, thus.

26. And thus only it is possible to declare that the beings, (speech, earth, &c.) are its feet.—26.

COMMENTARY.

Thus Brahman alone should be understood here as Gâyatrî. Why? Because beings, earth, body, and heart are referred here with regard to Gâyatrî, and the four feet of Gâyatrî are these four things. If the Gâyatrî here did not mean Brahman, then these four things could not form its four feet, for it is absurd to speak of a metre Gâyatrî that beings, earth, &c., are its feet. Therefore, the whole passage of the Chh. Up. opening with 'The Gâyatrî is everything whatsoever exists," really opens with the declaration that 'Brahman is everything whatsoever exists, &c.' Thus Brahman is referred to by the relative pronoun ...... 'yat,' "that" in Chh. Up. III. 13 7. Moreover the word "heaven" also is a significant word. Its use in connection with "Light" reminds us of its use in connection with the "Gâyatrî" also. Therefore the "Light" shining above *heaven*, is the same as the "Gâyatrî" that has three of its feet in *heaven*.

(*Objection*):—But reference to Heaven with regard to Gâyatrî is in the locative case, namely, heaven is the Adhâra or the support of Gâyatrî. For Chh. Up. III. 12. 6 says 'Tripâdasyâmṛitam divi.' The word 'divi' is in the locative case; and the sentence means 'immortal with three feet is in heaven.' While with regard to Jyotiṣ, the Chh. Up. III. 13, 7, uses the ablative case, and says that "the light which shines *above* this heaven." Thus Jyotis is not *in* heaven, but *above* heaven, while Gâyatrî is *in* heaven. Thus there is a difference of teaching with regard to the relation of Gâyatrî and Jyotis to heaven. Therefore, these two words do not refer to the same object.

(*Siddhânta*):—To this we reply, this is not so. Because in both places, there is nothing contrary to the recognition. This objection and answer, the author has put in the following sûtra—

SÛTRA I. 1. 27.

उपदेशभेदात्, नेति चेन्, नोभयस्मिन्नप्यविरोधात् ॥ १ । १ । २७ ॥

उपदेश Upadeśa, of teaching, of grammatical construction or cases. भेदात् Bhedât, because of the difference. न Na, not. चेत् Chet, if. न Na, not. उभयस्मिन् Ubhayasmin, in both, (whether in the ablative case or in the locative case). अपि Api, even. अविरोधात् Avirodhât, because of the want of conflict or contradiction.

27. The objection that Brahman of the former passage cannot be recognised in the latter on account of the difference of case-terminations is not valid, because in either case, there is nothing contrary to the recognition.—27.

COMMENTARY.

The locative 'divi' and the ablative 'divaḥ,' that is, 'in heaven' or 'above heaven,' are not contrary. For the force of the ablative in 'divaḥ' really is that of locative. Just as in ordinary language, a parrot, although in contact with the top of a tree, is not only said to be 'on the tree,' but also 'above the tree,' so Brahman also, although being in heaven, is here referred to as being beyond heaven as well.

Adhikaraṇa XI.—Prána is Brahman.

(*Viṣaya*):—In the Kau. Up., III., we read as follows:—

प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम । युद्धेन पौरुषेण च तं हेन्द्र उवाच । प्रतर्दन वरं ते ददानीति । स होवाच प्रतर्दनस्त्वमेव वृणीष्व यं त्वं मनुष्याय हिततमं मन्यस इति । तं हेन्द्र उवाच न वै वरं परस्मै वृणीते त्वमेव वृणीष्वेत्यवरो वै तर्हि किल म इति होवाच प्रतर्दनोऽथो खल्विन्द्रः सत्यादेव नेयाय सत्यं हीन्द्रः । स होवाच मामेव विजानीह्येतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयात् । त्रिशीर्षाणं त्वाष्ट्रमहनमरुन्मुखान्यतीन्सालावृकेभ्यः प्रायच्छं बह्वीः संधा अतिक्रम्य दिवि प्रह्लादीयानतृणमहमन्तरिक्षे पौलोमान्पृथिव्यां कालकाञ्ज्यांस्तस्य मे तत्र न लोम च नामीयते । स यो मां विजानीयान्नास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन न भ्रूणहत्यया नास्य पापं च न चकृषो मुखान्नीलं वेत्तीति ॥ १ ॥ स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्स्वायुः । प्राणः प्राणो वा आयुः । प्राण एवामृतं यावद्ध्यस्मिञ्छरीरे प्राणो वसति तावदायुः । प्राणेन ह्येवामुष्मिँल्लोकेऽमृतत्वमाप्नोति प्रज्ञया सत्यसंकल्पं स यो म आयुरमृतमित्युपास्ते सर्वमायुरस्मिँल्लोक एत्याप्नोत्यमृतत्वमक्षितिं स्वर्गे लोके । तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति न हि कश्चन शक्नुयात् सकृद्वाचा नाम प्रज्ञापयितुं चक्षुषा रूपं श्रोत्रेण शब्दं मनसा ध्यानमित्येकभूयं वै प्राणा भूत्वा एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति । वाचं वदन्तीं सर्वे प्राणा अनुवदन्ति । चक्षुःपश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं शृण्वत्सर्वे प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा अनुध्यायन्ति प्राणं प्राणन्तं सर्वे प्राणा अनुप्राणन्तीत्येवमुहैवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां निःश्रेयसादानमिति ॥ २ ॥ जीवति वागपेतो मूकान्हि पश्यामो जीवति चक्षुरपेतोऽन्धान्हि पश्यामो जीवति श्रोत्रापेतो बधिरान्हि पश्यामो जीवति बाहुच्छिन्नो जीवत्यूरुच्छिन्न इत्येवं हि पश्याम इति अथ खलु प्राण एव प्रज्ञात्मेदं शरीरं परिगृह्योत्थापयति । तस्मादेतमेवोक्थमुपासीत । यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः । स ह ह्येतावस्मिञ्छरीरे वसतः सहोत्क्रामतस्तस्यैषैव दृष्टिरेतद्विज्ञानं । यत्रैतत्पुरुषः सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति । तदैनं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति । स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः । तस्यैषैव सिद्धिरेतद्विज्ञानं । यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं न्येत्य मोहं नैति तदाहुरुदक्रमीच्चित्तं न शृणोति न पश्यति वाचा वदत्यथास्मिन्प्राण एवैकधा भवति तदैनं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो

विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः ॥ ३ ॥ स यदास्माच्छरीरादुत्क्रामति वागस्मात्सर्वाणि नामान्यभिविसृजते । वाचा सर्वाणि नामान्याप्नोति । प्राणोऽस्मात्सर्वान्गन्धानभिविसृजते प्राणेन सर्वान्गन्धानाप्नोति । चक्षुरस्मात्सर्वाणि रूपाण्यभिविसृजते चक्षुषा सर्वाणि रूपाण्याप्नोति । श्रोत्रमस्मात्सर्वाञ्छब्दानभिविसृजते श्रोत्रेण सर्वाञ्छब्दानाप्नोति । मनोऽस्मात्सर्वाणि ध्यातान्यभिविसृजते मनसा सर्वाणि ध्यातान्याप्नोति । सैषा प्राणे सर्वाप्तिर्यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः । सह ह्येतावस्मिञ्छरीरे वसतः सहोत्क्रामतोऽथ खलु यथा प्रज्ञायां सर्वाणि भूतान्येकीभवन्ति तद्व्याख्यास्यामः ॥ ४ ॥ वागेवास्या एकमङ्गमुदूढं तस्यै नाम परस्तात्प्रतिविहिता भूतमात्रा । घ्राणमेवास्या एकमङ्गमुदूढं तस्य गन्धः परस्तात्प्रतिविहिता भूतमात्रा । चक्षुरेवास्या एकमङ्गमुदूढं तस्य रूपं परस्तात्प्रतिविहिता भूतमात्रा । श्रोत्रमेवास्या एकमङ्गमुदूढं तस्य शब्दः परस्तात्प्रतिविहिता भूतमात्रा । जिह्वैवास्या एकमङ्गमुदूढं तस्या अन्नरसः परस्तात्प्रतिविहिता भूतमात्रा । हस्तावेवास्या एकमङ्गमुदूढं तयोः कर्म परस्तात्प्रतिविहिता भूतमात्रा । शरीरमेवास्या एकमङ्गमुदूढं तस्य सुखदुःखे परस्तात्प्रतिविहिता भूतमात्रा । उपस्थ एवास्या एकमङ्गमुदूढं तस्यानन्दो रतिः प्रजातिः परस्तात्प्रतिविहिता भूतमात्रा । पादावेवास्या एकमङ्गमुदूढं तयोरित्याः परस्तात्प्रतिविहिता भूतमात्रा । प्रज्ञैवास्या एकमङ्गमुदूढं तस्यै धियो विज्ञातव्यं कामाः परस्तात्प्रतिविहिता भूतमात्रा ॥ ५ ॥ प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति । प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति । प्रज्ञया समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति । प्रज्ञया श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्छब्दानाप्नोति । प्रज्ञया जिह्वां समारुह्य जिह्वया सर्वानन्नरसानाप्नोति । प्रज्ञया हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति । प्रज्ञया शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति । प्रज्ञयोपस्थं समारुह्योपस्थेनानन्दं रतिं प्रजातिमाप्नोति । प्रज्ञया पादौ समारुह्य पादाभ्यां सर्वा इत्या आप्नोति । प्रज्ञयैव धियं समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति ॥ ६ ॥ न हि प्रज्ञापेता वाङ्नाम किंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतन्नाम प्राज्ञासिषमिति । न हि प्रज्ञापेतः प्राणो गन्धं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं गन्धं प्राज्ञासिषमिति । न हि प्रज्ञापेतं चक्षू रूपं किंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतद्रूपं प्राज्ञासिषमिति । न हि प्रज्ञापेतं श्रोत्रं शब्दं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं शब्दं प्राज्ञासिषमिति । न हि प्रज्ञापेता जिह्वान्नरसं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमन्नरसं प्राज्ञासिषमिति । न हि प्रज्ञापेतौ हस्तौ कर्म किंचन प्रज्ञापयेतामन्यत्र मे मनोऽभूदित्याह नाहमेतत्कर्म प्राज्ञासिषमिति । न हि प्रज्ञापेतं शरीरं सुखदुःखं किंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतत्सुखदुःखं प्राज्ञासिषमिति । न हि प्रज्ञापेत उपस्थ आनन्दं रतिं प्रजातिं कंचन प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमानन्दं रतिं प्रजातिं प्राज्ञासिषमिति । न हि प्रज्ञापेतौ पादावित्यां काञ्चन प्रज्ञापयेतामन्यत्र मे मनोऽभूदित्याह नाहमेतामित्यां प्राज्ञासिषमिति । न हि प्रज्ञापेता धीः काचन सिद्ध्येन्न प्रज्ञातव्यं प्रज्ञायेत ॥ ७ ॥ न वाचं विजिज्ञासीत वक्तारं विद्यात् । न गन्धं विजिज्ञासीत घ्रातारं विद्यात् । न रूपं विजिज्ञासीत रूपविदं विद्यात् । न शब्दं विजिज्ञासीत श्रोतारं विद्यात् । नान्नरसं विजिज्ञासीतान्नरसविज्ञातारं विद्यात् । न कर्म विजिज्ञासीत कर्तारं विद्यात् । न सुखदुःखे विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यात् । आनन्दं रतिं

प्रजातिं विजिज्ञासीतानन्दस्य रतेः प्रजातेर्विज्ञातारं विद्यात्। नेत्यां विजिज्ञासीतैतारं विद्यात्। न मनो विजिज्ञासीत मन्तारं विद्यात् ता वा एता दशैव भूतमात्रा अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतं यद्धि भूतमात्रा न स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः ॥८॥ न ह्यन्यतरतो रूपं किंचन सिध्येन्नो एतन्नाना। तद्यथा रथस्यारेषु नेमिरर्पिता नाभावरा अर्पिता एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्राणे अर्पिताः। एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृतो न साधुना कर्मणा भूयान्नो एवासाधुना कर्मणा कनीयान्। एष ह्येवैनं साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषत एष उ एवैनमसाधु कर्म कारयति तं यमधो निनीषते। एष लोकपाल एष लोकाधिपतिरेष सर्वेश्वरः स म आत्मेति विद्यात्स म आत्मेति विद्यात् ॥ ९ ॥

इति तृतीयोऽध्यायः ॥ ३ ॥

1. Pratardana, forsooth, the son of Divodâsa (King of Kâśi), came by means of fighting and strength to the beloved abode of Indra. Indra said to him: Pratardana, let me give you a boon to choose. And Pratardana answered: Do you yourself choose that boon for me which you deem most beneficial for a man. Indra said to him: No one who chooses, chooses for another; choose thyself. Then Pratardana replied: That boon to choose is no boon for me.

Then, however, Indra did not swerve from the truth, for Indra is truth. Indra said to him: Know me only; that is what I deem most beneficial for man, that he should know me. I slew the three-headed son of Tvaṣṭri; I delivered the Arunmukhas, the devotees, to the wolves (Salavrika), breaking many treaties, I killed the people of Prahlâda in Heaven, the people of Puloma in the sky, the people of Kalakanga on earth. And not one hair of me was harmed thereby, and he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom does not depart from his face.

2. Indra said: I am prâṇa, meditate on me as the conscious self (Prajñâtman), as life, as immortality. Life is prâṇa, prâṇa is life. Immortality is prâṇa, prâṇa is immortality. As long as prâṇa dwells in this body, so long surely there is life. By prâṇa he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world and obtains in this world immortality and indestructibility.

(Pratardana said): -Some maintain here that the prâṇas become one, for (otherwise) no one could at the same time make known a name by speech, see a form by the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prâṇas perceive all these together, one by one. While speech speaks, all prâṇas speak after it. While the eye sees, all prâṇas see after it. While the ear hears, all prâṇas hear after it. While the mind thinks, all prâṇas think after it. While the prâṇa breathes, all prâṇas breathe afer it.

Thus it is indeed, said Indra, but nevertheless there is a pre-eminence among the prâṇas.

3. Man lives deprived of speech, for we see dumb people. Man lives deprived of sight, for we see blind people. Man lives deprived of hearing, for we see deaf people. Man lives deprived of mind, for we see infants. Man lives deprived of his arms, deprived

of his legs, for we see thus. But prâṇa alone is the conscious self (prajñâtman), and having laid hold of this body, it makes it rise up. Therefore it is said, let man worship it alone as uktha. What is prâṇa, that is prajñâ (self-conciousness); what is prajñâ (self-conciousness), that is prâṇa, for together they (prajñâ and prâṇa) live in this body, and together they go out of it. Of that, this is evidence, this is the understanding. When a man, being thus asleep, sees no dream whatever, he becomes one with that prâṇa alone. Then speech goes to him (when he is absorbed in prâṇa) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire sparks proceed in all directions, thus from that self, the prâṇas (speech, &c.) proceed, each towards its place; from the prâṇas the gods (Agni, &c.) from the gods, the world.

Of this, this is the proof, this is the understanding. When a man is thus sick, going to die, falling into weakness and faintness, they say: His thought has departed, he hears not, he sees not, he speaks not, he thinks not. Then he becomes with that prâṇa alone. Then speech goes to him (who is absorbed in prâṇa) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he departs from this body, he departs together with all these.

4. Speech gives up to him (who is absorded in prâṇa) all names, so that by speech he obtains all names. The nose gives to him all odours, so that by scent he obtains all odours. The eye gives up to him all forms, so that by the eye he obtains all forms. The ear gives to him all sounds, so that by the ear he obtains all sounds. The mind gives up to him all thoughts, so that by the mind he obtains all thoughts. This is the complete absorption in prâṇa. And what is prâṇa is prajñâ (self-consciousness), what is prâjñâ (self-consciousness) is prâṇa. For together do these two live in the body, and together do they depart.

Now we shall explain how all things become one in that prajñâ (self-consciousness).

5. Speech is one portion taken out of prajñâ (self-consciousness, knowledge), the word is its object, placed outside. The nose is one portion taken out of it, the odour is its object placed outside. The eye is one portion taken out of it, the form is the object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste of food is its object, placed outside. The two hands are one portion taken out of it, there action is their object, placed outside. The body is one portion taken out of it, its pleasure and pain are its object, placed outside. The organ is one portion taken out of it, happiness, joy, and offspring are its object, placed outside. The two feet are one portion taken out of it, movements are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

6. Having by prajñâ (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by prajñâ taken possession of the nose, he obtains all odours. Having by prajñâ taken possession of the eye, he obtains all forms. Having by prajñâ taken possession of the ear, he obtains all sounds. Having by prajñâ taken possession of the tongue he obtains all tastes of food. Having by prajñâ taken possession of the two hands, he obtains all actions. Having by prajñâ taken possession of the body, he obtains pleasure and pain. Having by prajñâ taken possession of the organ he obtains happiness, joy, and offspring. Having by prajñâ taken possession of the two feet, he obtains all movements. Having by prajñâ taken possession of mind, he obtains all thoughts.

7. For without prajñâ (self-consciousness) speech does not make known (to the self) any word. My mind was absent, he says, I did not perceive that word. Without prajñâ the nose does not make known any odour. My mind was absent, he says, I did not perceive that odour. Without prajñâ the eye does not make known any form. My

mind was absent, he says, I did not perceive. Without prajñâ the ear does not make known any sound. My mind was absent, he says, I did not perceive that sound. Without prajñâ the tongue does not make known any taste. My mind was absent, he says, I did not perceive that taste. Without prajñâ the two hands do not make known any act. Our mind was absent, they say, we did not perceive any act. Without prajñâ the body does not make known pleasure or pain. My mind was absent, he says, I did not perceive that pleasure or pain. Wihout prajñâ the organ does not make known happiness, joy. or offspring. My mind was absent, he says, I did not perceive that happiness, joy or offspring. Without prajñâ the two feet do not make known any movement. Our mind was absent, they say, we did not perceive that movement. Without prajñâ no thought succeeds, nothing can be known that is to be known.

8. Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of what pleasure and pain are. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to prajñâ (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects: if there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of prajñâ, consiousness, prâṇa, life) is not many, (but one). For as in a car, the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the prâṇa. And that prâṇa indeed is the Self of Prajñâ (the Self-conscious Self), blessed, imperishable, immortal. He does not increase by a good action, He does not decrease by a bad action. For He makes him, whom He wishes to lead up from these worlds, do a good deed and the same makes him, whom He wishes to lead down from these worlds, do a bad deed. And He is the guardian of the world, He is the king of the world, He is the lord of the universe,—and He is my (Indra's) self, thus let it be known, yea, thus let it be known!

In the above we see that 'Pratardana' by his great valor in war went to the abode of Indra: and there a boon was granted to him. Pratardana asked the boon by the question, 'tell me that which is the best and which you deem most beneficial for a man.'

To this Indra replies by saying 'I am Prâṇa, the intelligent-self meditate on me as life, immortality.'

(Doubt):—Is this Indra who refers to himself as prâṇa, the intelligent-self and the object of meditation, the Jîva-Indra, the ruler of heaven? Or is he the Supreme Brahman?

(Pûrvapakṣa):—The word Indra is a well-known designation of a Jîva. Therefore the prâṇa, read here as the synonym with Indra, also refers to Jîva. And Indra here teaches worship of himself as being most beneficent for man.

(Siddhânta):—To this the author replies by the following sûtra:—

SÛTRA I. 1. 28.

प्राणस्तथानुगमात् ॥ १ । १ । २८ ॥

प्राणः Prâṇaḥ, the Breath, (as used in the Kauśitaki) is Brahman. तथा Tathâ, appropriate to Him, thus, so. अनुगमात् Anugamât, because of being understood.

Note. Pratyudâharaṇa Saṅgati.

28.—Prâṇa is Brahman: that being understood from a connected consideration of the passages referring to it.—28.

COMMENTARY.

When Indra refers to himself by saying 'I am prâṇa: meditate on me as conscious-self, as immortality,' he refers to Brahman by prâṇa and not to any Jiva or his individual self. Why?

Because the whole context of the above passage shows that the prâṇa there means Brahman. It is said to be 'Prajñâtmâ,' 'conscious-self.' It is said to be the bliss, the immortal, the undecaying. All these are attributes of Brahman: and cannot apply to any Jiva.

(*Doubt*).—But Indra is the speaker here and he refers to himself as prâṇa. He very positively says 'know me only, I am prâṇa'. How can then prâṇa refer to Brahman? He further says 'I slew the three-headed son of Tvaṭṣṛi. I delivered the Arunmukhas, the devotees, to the wolves (Śâlâvṛika); breaking many treaties I killed the people of Prahlâda, &c.' All these show the Jivahood of Indra, and that he teaches his worship in this passage. Therefore in the concluding passage also, though bliss, &c., are used there, should be so interpreted as to refer to the Jîva Indra, and not to Brahman, for references to Jiva are many in this Upaniṣad. In fact, when Indra says "I am Prâṇa," he teaches the worship of the Devatâ Indra alone in reality; just as when the Upanisad says "worship the speech as cow" (Br. Up. V. 8. 1). which teaches actually the meditation on speech. Similarly Indra teaches his own worship, as Prâṇa; for it is the presiding deity of all power. As the Upaniṣad says "The Prâṇa verily is power" (Br. Up. V. 14. 4). As Indra is very powerful, he indentifies himself with Prâṇa, the deity of power. Therefore it teaches really the worship of a Jîva.

This objection is raised and answered in the following sûtra:—

SÛTRA I. 1. 29.

न वक्तुरात्मोपदेशादिति चेद्, अध्यात्मसम्बन्धभूमा ह्यस्मिन् ॥ १ । १ । २९ ॥

न Na, not. वक्तुः Vaktuḥ, of the speaker (Indra). आत्म Âtma, of the self उपदेशात् Upadeśât, because of teaching. इति Iti, thus. चेत् Chet, if. अध्यात्म

Adhyâtma, to the Inner Self, the Supreme Self and His attributes. सम्बन्धः Sambandhaḥ, connection, reference. भूमा Bhûmâ, multitude, innumerable, much, plenty. हि Hi, because (we find). अस्मिन् Asmin, in this Upaniṣad.

SÛTRA XXIX.

29.—If it be objected that Brahman is not referred to here, because the speaker refers to himself: we say not so. Because we see in this passage, multitude of connections with the inner self, (which is possible only if the speaker is viewed as Brahman.)—29.

COMMENTARY.

The word 'Adhyâtma Sambandha' means having connection with the Inner self, that is to say, has reference to the attributes which are possessed only by the Supreme Self. The word 'bhûmâ' of the sûtra means 'many' or 'multitude.' In this chapter of Kauś. Up., we find with reference to Prâṇa many attributes which are consistently applicable to the Paramâtmâ alone: and not to any Jîva.

Firstly: Pratardana asked for the boon which was most beneficial for man: that is to say, he asked for the means of attaining 'Mukti' (Release). The answer to this is "worship me as prâṇâ," which can only refer to Brahman. For the worship of Brahman alone can give Mukti.

Secondly:—It is said of this prâṇa, "For he (prâṇa) makes him, whom he wishes to lead out from these worlds, do a good deed." This shows that the Prâṇa is the great cause that makes every activity possible. This also is consistent only with Brahman and not with Breath or Indra.

Thirdly:—It is said of this Prâṇa:—"For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes) and the subjects on the Prâṇa." This also shows that all objects, sentient or non-sentient, are contained in the Prâṇa. This is only possible if Prâṇa meant Brahman.

Fourthly:—It is again said that:—"Prâṇa indeed is the Self of Prajñâ (the individual Jîva). He is the blessed, imperishable, immortal." "He is the lord of all the worlds. He is the God of all." These attributes also show that Prâṇa refers to Brahman. Thus all these multitudes of attributes, mentioned in connection with Prâṇa are consistent with the view that Prâṇa means Brahman, and not any other object.

But if Indra really meant to teach the worship of Brahman, why does he say " worship *me*." It is really misleading. To this the author replies by the following Sûtra :—

SÛTRA I. 1. 30.

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ॥ १ । १ । ३० ॥

शास्त्रदृष्ट्या Śâstra-dṛiṣṭyâ, from the view-point of Scripture : through insight based on scripture : as a technical method of scriptural saying. The scriptures generally speak of the organ as identical with the function, such as the eye with the function of seeing. Similarly, the Jiva is spoken of as the Lord : though the soul is merely an organ of God. This mode of expression is called Śâstradṛiṣṭi. तु Tu, but. उपदेश: Upadeśaḥ, teaching, instruction. वामदेववत् Vâmadevavat, like that of Vâmadeva.

SÛTRA XXX.

30. The instruction given by Indra about himself, is to be understood as spoken from that point of intuition (or ecstasy) as in the case of Vâmadeva.—30.

COMMENTARY.

The word 'tu' of the sûtra meaning 'but' is used to remove the doubt. Though Indra describes himself as a Jiva by certain attributes, such as the killer of Tvaṣṭri, &c, yet when he says ' worship *me*, ' he refers to the Brahman who is the real Ego of everybody ; and it is from this standpoint of Śâstra or scripture that he says so.

The Śâstra or scripture teaches by the method of 'identity ; ' namely, by identifying the function with the agent whose function it is. Thus Chh. Up. writes that

न वै वाचो न चक्षूंषि न श्रोत्राणि न मनांसीत्याचक्षते, प्राणा ह्येवैतानि भवति ॥

" And people do not call them, the tongues, the ears, the eyes, the minds, but the breaths (prâṇa, the senses). For breath are all these."

Thus we see that the Chh. Up. identifies the functions of seeing, hearing, thinking, &c., with the life whose functions they are ; for prâṇa (life-breath) is the support of the other functions of the body.

Similarly, we find in the Praśna Upaniṣad :—

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथाऽहमेवैतत् पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति ॥ ३ ॥

"Then prâṇa (breath, spirit, life), as the best, said to them : Be not deceived, I alone, dividing myself fivefold, support this body and keep it." (Pr. Up. II. 3).

Now Indra had realised that the highest Self was the Controller within him and that his ' I ' was only of secondary importance. This idea of self-realisation he wanted to impart to Pratardana, who was still in the

meshes of his lower 'I;' and who thought that there was no higher controller within his 'I.' Indra says 'worship *me* as prâṇa' meaning thereby "I who function merely because of the Will of Brahman, worship Him." This is the method by which the scriptures constantly teach. Thus Vâmadeva also spoke of himself as having become everything;

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदाहं ब्रह्मास्मीति तस्मात्तत् सर्वमभवत् तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवꣳ सूर्यश्चेति ।

"Verily in the beginning this was Brahman, that Brahman knew its self only saying, 'I am Brahman.' From it all this sprang. Thus whatever Deva awakened (so as to know Brahman), he indeed became that Brahman; and the same with Ṛiṣis and men. The Ṛiṣi Vâmadeva saw and understood it, singing, 'I was a Manu (moon), I was the sun.' Therefore, now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, he himself is there Self." (Br. Up. I. 4. 10).

Here also Vâmadeva speaks of himself, 'aham' or 'I' as Brahman. But by 'I' he really means Brahman who is the impeller of the functions of Vâmadeva's "I" as well as of the "I's" of Manu, &c. It is from this point of identification that Vâmadeva calls himself Manu, while Indra calls himself Prâṇa.

This identity of the pervader and the thing pervaded, we find stated in the Purâṇas also. Thus the Devas addressing Viṣṇu say: (Viṣṇu Purâṇa I. 9. 69):—

योऽयं तवागतो देव समीपं देवतागणः ।
स त्वमेव जगत्स्रष्टा यतः सर्वगतो भवान् ॥

"O Lord! This host of Devas that has come in Thy Presence is indeed Thou, because Thou O Creator! pervadest all."

So also in the Gîtâ we read:—

सर्वं समाप्नोषि ततोऽसि सर्वम् ।

"Thou holdest all, therefore thou art Thyself all" (XI : 40).

In ordinary language people also say that two things are one, when they are both in the same place or when there is an unity of opinion. Thus cows all become one in the evening, *i.e.*, they are all resting in the same cow-pen, while in the day time they are grazing all over the field. This shows the unity of place. Similarly, disputing antagonists have become *one*, *i.e.*, they have arrived at a concensus of opinion. Therefore, the unity between the Jîva and Brahman, as shown in the speech of Indra, is a unity of this nature, and not absolute identity.

But—an objection is raised here—admitting that there are multitudes of allusions to the attributes which exclusively belong to Brahman in the above Kauśitakî passage, yet it is not possible to explain the above

passage as applying to Brahman; because there are equally multitudes of indications to the contrary. Such as, "let no man try to find out what is speech, let him know the speaker." (Kaus. Up. III. 8) 'I slew the three-headed son of Tvaṣṭṛi, &c.;' these are marks showing that by prâṇa is meant the life-force of the Jîva. So long as this vital force remains in the body, the man is alive. This life-force or prâna is Self-consciousness. For we find it is so stated in the following:—"As long as prâṇa dwells in this body, so long surely there is life" (Kau. Up. II. 2).

"But prâṇa alone is the conscious-Self, having laid hold of the body makes it rise up" (Kau. Up. II. 3). Passages like these show that the prâṇa here refers to the vital force in man. Similarly, "what is prâṇa that is prajñâ (Self-consciousness). What is prajñâ that is prâṇa. For together they live in the body and together they go out of it." (*Ibid*). This also shows that prâṇa here either means the Jîva or the vital force. They are identified here in this passsage—both are one as active or latent. Thus in the above chapter of the Kauśitakî Upaniṣad we find all the three indications, namely:—1. The prâṇa refers to Brahman. 2. It refers to Jîva also. 3. It refers to vital force as well. Therefore, all these three should be worshipped, *i.e.*, God, Soul, and Breath. To remove this doubt the author says:—

SÛTRA I. 1. 31.

जीवमुख्यप्राणलिङ्गान्, नेति चेन्, नोपासा त्रैविध्यादाश्रित-त्वादिह तद् योगात् ॥ १ । १ । ३१

जीव Jîva, the human Soul, the individual Self. **मुख्यप्राण** Mukhya praṇa, the chief Breath, the chief vital air. **लिङ्गात्** Lingât, because of the characteristic mark. **न** Na, not. **इति** Iti, thus. **चेत्** Chet, if. **न** Na, not. **उपासा** Upâsâ, meditation, worship. **त्रैविध्यात्** Traividhyât because of the three-foldness. **आश्रितत्वात्** Âśritatvât, because of being met with (in other places also), because of such texts taking shelter with or applying to Brahman in other places also. **इह** Iha, here in this Kauśitakî passage. **तद् योगात्** Tad-yogât, because of its appropriateness.

31. If it be said that Brahman alone is not meant there, for we find there marks of the individual Soul (Jîva) and the chief vital air (Mukhya Prâṇa): we say no; because then the meditation taught would become threefold (which is absurd). Therefore the marks of Jîva and prâṇa should be applied to Brahman, for such an application is met with in the other texts also, and of its being appropriate here too.—31.

COMMENTARY.

Though there are characteristic marks of Jîva (individual soul) and vital air in the above Upaniṣad, yet these two are not to be worshipped or meditated upon. Why? For then there would be three sorts of worship. When Indra says, 'Meditate on *me* as prâṇa,' he uses only one sentence; and one sentence can not be used to mean three different sentences; for this goes against the maxim, "one sentence must be interpreted in one way only." The sense is this, that because in the above passage we find the characteristic marks of the human *soul* and the life *breath*: are we to interpret the other marks which apply to Brahman as applicable to the Jîva and the breath? Or are the three to be taken separately and independently? Or are we to apply the marks of Jîva and the life breath to Brahman? Thus there are three alternatives, *i. e.*, take them all as applicable to Jiva and breath: 2. take them all separately: 3. take them all as applying to Brahman. The first alternative has already been set aside. For the marks of Brahman cannot be applied to Jîva. The second has the fault of ordaining three sorts of meditation, which is contrary to the maxim of interpretation. Now remains the third alternative. That is, are we to take the characteristic marks of Jîva and prâṇa as applied to Brahman. To this the author says, yea. The marks of Jîva and vital air found in the above Upaniṣad should be applied to Brahman; because the words like Jîva and prâṇa are applied to Brahman. Therefore, the author uses in the above sûtra the word 'aśritatvâd' meaning 'such is met with in other texts also.'

If it be objected that in other texts, the characteristic marks of Jîva and breath have been applied to Brahman; because there were contrary indications in those texts showing that Brahman alone was meant there. What is the indication in this chapter?

To this we reply. Here also there is such indication; for Partardana asks "what is the most beneficial meditation for man." The reply to this is "the meditation on prâṇa." This is an indication that Brahman is meant. Therefore, here also there is appropriateness. Therefore the author uses in the above sûtra the words 'iha tad yogât' meaning "here also it is appropriate" (to use prâṇa and Jiva indications as applying to Brahman.)

But—an objection is raised again—how can you reconcile simultaneous dwelling of the prâṇa and prajñâ, in Jîva and their going out of Jîva, in the case of Brahman. To this we reply, that the above passage means that Brahman and the energy of action (Kriyâ-śakti) represented by the vital prâṇa, and the energy of consciousness (jñâña-śakti) represented

by the Jîva, all three simultaneously dwell in the body and simultaneously leave it.

It is again objected, the words like prâṇa, &c., denote certain substances having certain attributes; how could they be taken here to mean attributes and not the substances. This is not so: though certain attributes are mentioned here yet the attributes denote and include the things also. For the attribute and the substance in which they inhere are the same. Thus when Indra says 'I am prâṇa,' 'I am conscious-Self (Prajñâ),' he means that he (Indra) possesses these two powers or attributes: vital energy and conscious energy, as also the substance of those energies. Therefore he says that "what is prâṇa that is prajñâ: what is prajñâ that is prâṇa." The right interpretation is that Brahman alone is to be understood by the words Indra, prâṇa, prajñâ, &c., there.

But another objection is raised. What is the necessity of this adhikaraṇa again, "meditation on prâṇa" and identifying prâṇa with Brahman, when in the preceding sûtra, I. 1. 23, it has been shown that prâṇa means Brahman?

To this we answer: this adhikaraṇa is not a redundancy. In the sûtra I. 1. 23, the doubt was only with regard to the meaning of the single word prâṇa. In this adhikaraṇa the doubt was not about the meaning of the word prâṇa, but about the whole passsage, in which there are words, and marks or indications that would have led a person meditating, to think that Jîva and breath were also meant to be meditated upon. To remove this doubt, it is declared that Brahman alone is the topic of discussion in this Kau. Up. and not Jîva or vital breath.

Therefore this adhikaraṇa has been separately stated by the author.

Here ends the first Pâda of the first adhyâya of the commentary of the holy Brahma Sûtras.

FIRST ADHYAYA.

SECOND PADA.

Adhikaraṇa I.—The Manomaya is Brahman.

May Srî Kṛiṣṇa illumine my heart. He whose praises are sung by words like Manomaya (intelligent), &c.

In the First Pâda, it has been taught that the Supreme Brahman should be enquired into. He is the Cause of the whole world and is termed the Highest Person. Further it has been shown therein that certain words like Ânandamaya, Jyotis, Prâṇa, Âkâṣa, &c., which *prima facie* apply to some thing else, should be construed to mean, and do mean, Brahman; because such is the samanvaya or logical construction of the sentences in which those words occur. While now in the second and third pâdas, will be shown that certain other words and sentences, in which the characteristic marks of Brahman are not so apparent, as in those of the first pâda, apply also to Him.

(Viṣaya).—In the Chhândogya Upaniṣad in the chapter relating to the Śâṇḍilya Vidyâ (III. 14. 1) we read as follows:—

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपसीताथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १ ॥ मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तो ऽवाक्यनादरः ॥ २ ॥ एष म आत्माऽन्तर्हृदयेऽणीयान् व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥ ३ ॥ सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसम्भवितास्मीति यस्य स्यादद्धा न विचिकित्साऽस्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥ ४ ॥

FOURTEENTH KHAṆḌA.

1. This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on the-water. (Such meditation leads to faith). Next because a man is a creature of faith, as is his faith in this life so will be his condition in the next, after death. So let him generate full faith (in the Lord).

2. (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's desire, the most Sweeet-scenting, the Supporter of all this, the Silent Impartial Witness.

3. This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds.

4. He is the enjoyer of all works, all desires, all sweet odours, and all tastes. He embraces all this, and is the silent impartial (witness). This my Self within the heart is

that Brahman. (Let one meditate on Him, with this idea) "when departing from this body I shall reach Him." He who has this faith (verily obtains Him), there is no doubt in it. Thus said Śâṇḍilya, thus said Śâṇḍilya.

(*Doubt*).—Now arises this doubt:—Is this Manomaya mentioned above, as the object of worship and meditation, the Jiva or the Paramâtman?

(*Pûrvapakṣa*).—The words manas and prâṇa are used in the above passage, and we are all aware that these are the organs of the Jîva, and therefore they apply to the Jîva and not to Brahman, for He has no organs like manas or prâṇa. For says the Śruti:—"aprâṇa hy amanaḥ śubhraḥ" (Muṇḍaka II. 1. 2.) "He is without manas and prâṇa, He is pure."

Thus prâṇa and manas have been excluded regarding Brahman. Therefore the being referred to in the above passage is a Jîva, and not Brahman.

Though the word Brahman occurs in the opening sentence of the above passage, yet that Brahman is not to be taken as the object of meditation described as Manomaya, because the sentence "sarvam khalvidam Brahma" is really an injunction teaching *śânti*, the person meditating must first quieten all his faculties, and in order to get this peace, he is taught to imagine every thing as Brahman. Thus it being ascertained that Manomaya, &c., refers to Jîva, the word Brahman occurring at the end, in the phrase "he my Self within the heart is that Brahman," also refers to the Jîva.

(*Siddhânta*).—To this the author answers:—

SÛTRA I. 2. 1.

सर्वत्र प्रसिद्धोपदेशात् ॥ १ । २ । १ ॥

सर्वत्र Sarvatra, everywhere, in every Vedânta passage. प्रसिद्ध Prasiddha, (of) the well-known (Brahman possessing the attributes of creation, &c.) उपदेशात् Upadeśât, because of the teaching.

1. The Being referred to in the above is the Param-Brahman, because here also is taught the well-known attributes or definition of Brahman, *viz.*, Creator, &c., in the phrase tajjalân.—32.

COMMENTARY.

The Being referred to is verily Brahman and not Jîva, why? Because the attribute, which exclusively belongs to Brahman, which is taught in all the Vedântas, namely the Cause of the creation, &c., of the universe, is taught here also, in the formula tajjalân. Though in the upakrama (or commencement, *i.e.*, in the passage "sarvam khalvidam Brahma.") the Brahman is taught not primarily for its own sake, but as a means of

acquiring śânti or mental quiescence, yet in the subsequent passage, "Manomaya, &c.," Brahman is referred to and not Jîva. The word "kratu" in the above passage means upâsana or meditation. The word "manomaya" there means "he who is to be grasped by pure manas or higher intuition," as we find in the following:—manasaivânudraṣṭavyam (Br. Up. IV 4. 19.) "He is to be seen by mind alone." As regard the passages which declare that Brahman is not to be apprehended by the mind, such as "yato vacho nivartante aprâpyo manasâ saha,' &c., they really mean that Brahman is not apprehended *at all* by the mind of the scoffer, and not *totally* comprehended even by the mind of the knowers of wisdom also.

He is called prâṇa-śarîra, or prâṇa-bodied because he is the controller of prâṇa, just as the Jîva is the controller of the physical body, so the Brahman is the controller of Prâṇic body of the universe. Others say that the word prâṇa-śarîra means 'He whose body is as dear to His devotees as the life is dear to all mankind. His divine form is the most dear object to his worshippers.' He is said to be without prâṇa, in the sense that His existence does not depend on prâṇa as those of ordinary creatures. He is said to be without manas, because His knowledge does not depend upon mind. Or the prohibition aprâṇa and amanas may apply to the non-possession of the prâkṛitic prâṇa and manas by Brahman; and not that He has no life or mind of His own. In other Śrutis He is called "possessed of mind," (मनोमयः). He is also said to breathe without air in some Śrutis, (आनीदवातं) âîdavâtam, &c.

Others say that Manomaya refers to Brahman, because this appellation has been frequently applied to Him in the Upaniṣads. Thus Manomaya prâṇa śarîra netâ (Muṇḍ. II. 2. 7). "He assmumes the nature of the mind, and becomes the guide of the body of senses." Similarly in the (Taitt. Up. I. 6. 1) we find the word Manomaya applied to Him. "There is the ether within the heart, and in it there is the Person consisting of mind, immortal, golden."

So also in the (Kath. Up. VII. 9) "He is conceived by the heart, by wisdom, by the mind. Those who know this, become immortal." He is also "prâṇasya prâṇaḥ," life of life. (Br. Up. IV. 4. 18). Thus the well-known Manomaya applied in all the above passages to Brahman is referred to here in the Chhândogya also. Therefore it refers to the Supreme Self.

SÛTRA I. 2. 2.

विवक्षित गुणोपपत्तेश्च ॥ १ २ २ ॥

विवक्षित Vivakṣta, desired, to be stated, subsequently to be mentioned. गुण Guṇa, qualities. उपपत्तेः Upapttеḥ, because of the reasonableness. च Cha, and.

2. Moreover the qualities subsequently described are possible in Brahman only.—33.

COMMENTARY.

The attributes like 'prâṇa-śarîra' whose body is prâṇa, भारूपः whose form is light, &c., are possible in Brahman only and not in a Jîva, where they are out of place.

SÛTRA I. 2. 3.

अनुपपत्तेस्तु न शारीरः १ ॥ २ । ३ ॥

अनुपपत्तेः Anupapatteḥ, because of the impossibility, because of the unreasonableness. तु Tu, but. न Na, not. शारीरः Śarîraḥ, the embodied, the Jîva.

3. The embodied one is not the Manomaya (Chh. III. 14. 2.) because those qualities are not possible in a Jîva. —34.

COMMENTARY.

The Jîva is like a glowworm before the luminosity of the Brahman, who is like a sun when compared with it. The high attributes described in that passage are not possible in a Jîva.

SÛTRA I. 2. 4.

कर्मकर्तृव्यपदेशाच्च ॥ १ । २ । ४ ॥

कर्म Karma, object. कर्तृ Kartṛi, agent. व्यपदेशात् Vyapdeśât, Because of the declaration. च Cha, and.

4. And because there is a distinction drawn therein between the agent (Jîva) and the object Brahman.—35.

COMMENTARY.

The text says.—" When I shall have departed from hence, I shall obtain Him." Here the word "Him" refers to the above-mentioned Manomaya, in the objective case, while the agent is the Jîva who says "I shall obtain." Therefore the *object* Manomaya is, and must be different from the *agent* (Jîva) who obtains it. Therefore the Manomaya is the Supreme Lord. The obtaining here is like that of a river falling into a sea.

SÛTRA I. 2. 5.

शब्दविशेषात् ॥ १ । २ । ५ ॥

शब्द Śabda, word. विशेषात् Viś ṣât, because of difference.

5. Because of the difference of declensions of the two words, the Manomaya is Brahman.—36.

COMMENTARY.

" He is my Self within the heart." Here by using the word '*my*' in the genitive case is denoted the embodied self, the worshipper, while Manomaya is the worshipped; and is employed there in the nominative case. When in the same sentence, two words are used in two different cases, these words always denote two different objects. Therefore the Manomaya is different from the Jîva, the embodied self, the former is the worshipped, the latter is the worshipper.

SÛTRA I. 2. 6.

स्मृतेश्च ॥ १ । २ । ६ ॥

स्मृतेः Smṛiteḥ, because of a smṛiti text. च Cha, and.

6. So also the Smṛiti.—37.

COMMENTARY.

So also we find in the Gîtâ (XVIII 61) :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

'The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive power, causing all beings to revolve, as though mounted on a potter's wheel.'

Now an objection is raised, that the Manomaya of the Chhândogya cannot be Îśvara, but is Jîva, because the description there is more applicable to an individual soul than to God. The text says :—" He is my Self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller then a canary seed or the kernel of a canary seed." This shows that the Manomaya occupies very little space, in fact it is atomic and so cannot be God.

To remove this doubt the author says :—

SÛTRA I. 2. 7.

अर्भकौकस्त्वात् तद् व्यपदेशाच् च नेति चेन्, न, निचाय्यत्वादेव व्योमवच्च ॥ १ । २ । ७ ॥

अर्भक Arbhaka, small. ओकस्त्वात् Okastvât, because of dwelling place or abode. तद् Tad, that, of that. व्यपदेशात् Vyapadeśât, because of the description or denotation. च Cha, and. न इति Na iti, not so. चेत् Chet, if. न Na, not. निचाय्यत्वात् Nichâyyatvât, because of meditation (in the heart). एवम् Evam, thus. व्योमवत् Vyomavat, like space. च Cha, and.

7. Should it be said that the Manomaya can not refer to Brahman on account of the smallness of the abode, and on account of the denotation of that; we say no, because Brahman has thus to be meditated upon, and because in the same passage it is said to be infinite like space.—38.

COMMENTARY.

It is not proper to say, on the strength of the above two reasons, that the Manomaya is not Îśvara, because in this very passage, it is declared to be infinite like space, and all-pervading like ether, "Greater than the earth, greater than the sky, greater than heaven, greater than all these worlds." How then do you reconcile these two conflicting statements about Manomaya? To this the author replies by saying that "It is described as minute for the sake of meditation only." This limitation or measuring the infinite Brahman is for the sake of meditation, so that one may conceive the Lord in his heart. (The highest Person, for the purposes of meditation, abides in the hearts of the meditating devotee; though he is really not so). The sense is that the all-pervading, supreme Brahman, when described as atomic, or of the size of a span, is so described sometimes, merely figuratively, and sometimes directly and truly so. Where it is figuratively so described, it means that when the devotee thinks of his heart, and of the God residing in that heart, he naturally ascribes to God, the limitations of the place where God is imagined to be. This is purely figurative. But there is another aspect, in which minuteness ascribed to Brahman is not figurative, but actually true, for though God is infinite and all-pervading, yet owing to His supreme kindness on his devotees, he through His inconceiveable power, presents Himself in their hearts actually and directly. Though He is essentially one and has one essential form, yet in the hearts of His devotees, He appears in many forms. As says the Śruti:—'Though one He manifests Himself as many.' Though He is all-pervading, yet He becomes atomic, &c., through His mysterious inconceiveable power. This will be further explained in Sûtra 25, in the section treating on Vaiśvânara. The all-pervadingness of the atom and the span-sized Brahman consists in this, that in this very form He appears simultaneously everywhere, wherever His devotees are. This simultaneous appearance of the atomic or the span-sized Brahman everywhere, thus establishes His all-pervadingness even in His manifested form.

If it be objected that if the Supreme Lord is inside the body of a Jîva, then like the Jîva, He would be subject to experience of pleasure and pain, such experiences springing from connection with bodies: to this the author replies by the following Sûtra:—

SÛTRA I. 2. 8.

सम्भोगप्राप्तिरिति चेन्, न, वैशेष्यात् ॥ १ । २८ ॥

सम्भोग Sambhoga, commensality of enjoyment. Sam = common, and bhoga = enjoyment: jointness of enjoyment. प्राप्ति: Prâptiḥ, attainment, resultant. इति

Iti, thus. चेत् Chet, if. न Na, not. वैशेष्यात् Vaiśeṣyât, because of the difference: or specific cause. The specific cause on account of which one suffers pleasure or pain is not mere connection with body, but his Karmas done in the past.

8. If it be objected, that there will be the connection with experience of pleasure and pain, were Brahman to abide in the same body as the Jîva, we reply not so, because there is a difference peculiar with regard to this connection.—39.

COMMENTARY.

The word Sambhoga in the Sûtra denotes mutual experience or common experience. The force of सम् *Sam*, in Sambhoga, is that of Saha; just as we find in the word Samvâda. Îśvara is not affected by the suffering or enjoyment of the Jîva. Why? Because there is a difference. The sense is this. The mere dwelling within a body is not the cause always of experiencing the pleasures or pains connected with that body. The experience is subject to the influence of the good and evil deeds. And Îśvara has no such karma; for we read:—अनश्नन्नन्योऽभिचाकशीति 'one of the two eats the sweet fruit, the other one looks on without eating.' (Mu. Up. III. 1, 1.) Similarly in the Gîtâ the Lord says:—'The karmas do not touch Me and I have no attachment to the fruit of karmas.' न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ॥

Adhikaraṇa II.—The Eater is Brahman.

(*Viṣaya*).—In the Kaṭha Upaniṣad we find the following verse:—

यस्य ब्रह्म च क्षत्रञ्च उभे भवत ओदनम् । मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

"He for whom the Brâhmaṇas and the Kṣatriyâs have both become the food, and Death is whose sauce, who then knows where He is." (Kaṭh. Up. I. 2. 25.)

(*Doubt*).—Here the words "Food" and "Sauce" indicate that there is an eater. The doubt arises who is this Eater? Is it Fire or is it the Jîva or is it the Supreme Self.

(*Pûrvapakṣa*).—The Fire is the Eater meant here, because there is nothing specific in that verse which would show that it is not the Fire referred to there, and the question and answer also would indicate the same thing. There is a well-known Śruti that Fire is the Eater. (Br. Up. I. 4. 6.) अग्निरन्नादः ॥

Or the Eater may be the Jîva, because eating is an action, and action is appropriate to the individual soul, and not to the Supreme Self, who is free from all actions. Moreover the Śruti itself in another passage declares that the Jîva eats the sweet fruit, while the Supreme Self looks on without eating. (Mund. Up. III. 1. 1, Kaṭh. Up. III. 1.)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वा-द्वत्त्यनश्नन्नन्यो अभिचाकशीति ।

Therefore the Eater is the Jîva.

(*Siddhânta*).—To this objection the author answers by the following Siddhânta Sûtra :—

SÛTRA I. 2. 9.

अत्ता चराचरग्रहणात् ॥ १ । २ । ९ ॥

अत्ता Attâ, the Eater is the Supreme. चराचर Charâchara, the moveable and immoveable. ग्रहणात् Grahaṇât, because of His seizing or containing, or taking up as food.

9. The Eater is the Highest Self, because the moveable and the immoveable are taken as food.—40.

COMMENTARY.

The Eater can be the Highest Self only, because the eating of the whole universe of moveable and immoveable is possible only in the case of Brahman. The words Brâhmaṇa and the Kṣatriyas are merely illustrative, and the whole universe sprinkled over by Death is referred to here as the Food. Such food can have no other Eater than the Supreme Self, for no Jîva can eat the whole universe. The word "sauce or condiment" is a thing which, while itself being eaten causes other things to be eaten. Therefore while the Death itself is consumed, being a condiment as it were, it makes other things palatable. Therefore the Eater of the whole universe made palatable by Death, can mean only the Lord in His aspect of Destroyer; when at the time of Pralaya He withdraws all things within Himself. Therefore, the Supreme Self must be taken here to be the Eater. Nor is there any validity in the objection based on the text of the Muṇḍ. Up. which says that the Lord does not eat and the Jîva alone eats, for the prohibition of eating there refers to the eating of *the fruit of actions.* The Lord does not eat the fruit of actions of the Jîva. The Jîva alone eats such fruit. That text does not mean that the Lord has no specific eating of His own, for the Lord has His own particular objects of enjoyment; as has been explained in the commentary on that verse of the Muṇḍ. Up.

SÛTRA I. 2. 10.

प्रकरणाच्च ॥ १ । २ । १० ॥

प्रकरणात् Prakarṇât, because of the context. च Cha, and.

10. And on account of the context also the Eater is Brahman.—41.

COMMENTARY.

In the Kaṭh Upaniṣad we read :—

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ।

"More subtle than the subtle, greater than the great, the Âtmâ is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self through the grace of the Creator."

This shows that the topic is that of the Supreme Self. The force of the word " And " in the Sûtra is to indicate that the Smṛiti is also to the same effect, as says the Gîtâ—

अत्तासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरोर्गरीयान् ।

" Thou art the Eater of worlds, of all that moves and stands; worthier of reverence than the Guru's Self, there is none like to Thee."

Adhikaraṇa III.—The associate in the cave is Brahman.

(*Viṣaya*).—In the same Upaniṣad, valli 3, verse 1, we read :—

ऋतं पिबन्तौ सुकृतस्य लोके गुहाम्प्रविष्टौ परमे परार्द्धे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥

" There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light; likewise, those householders who perform the Triṇâchiketa sacrifice."

(*Doubt*).—Now this text clearly refers to the Jîva who enjoys rewards of his works together with an associate coupled with it. And is this associate either Buddhi or the Prâṇa or the Supreme Self.

(*Pûrvapakṣa*).—The associate must be either the Buddhi or the Prâṇa for they being the organs of the Jîva and the instruments of the enjoying, it is possible for either of them to drink the "rita" and thus share in the enjoyment of the fruit of works of the Jîva, while such enjoyment does not suit the Highest Self and in fact such enjoyment is prohibited with regard to the Highest Self. Therefore this associate of the Jîva must be either the Buddhi or the Prâṇa, which somehow have been brought into connection with the enjoyment of the fruits of works.

(*Siddhânta*).—To this *prima facie* view, the author of the Sûtra answers by the next aphorism, stating that the associate of the Jîva is the Supreme Self.

SÛTRA I. 2. 11.

गुहाम् प्रविष्टावात्मानौहि तद्दर्शनात् ॥ १ । २ । ११ ॥

गुहाम् Guhâm, in the cavity, in the heart. **प्रविष्टौ** Praviṣṭau, the two who entered **आत्मानौ** Âtmânau, the two selfs. **हि** Hi, because. **तत्** Tat, that. **दर्शनात्** Darśanât, because of being seen (in the other texts also.)

11. The two who have entered the heart, are the Jîva-Âtman and the Paramâtman, because such is seen in other texts also.—42.

COMMENTARY.

The two found in the cavity of the heart are the Jîva and the Lord, and not the Buddhi and the Jîva or the Prâṇa and the Jîva. Why do you say so? For this is seen. Namely, it is seen, that in that section, the Individual Self and the Highest Self are spoken of as having entered into the heart. Thus Kaṭh. Up. I. 4. 7 shows that the Jîva is in the heart:—

या प्राणेन सम्भवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥

"She who is co-born with the spirit, She the Infinity full of Divinity, concealed in the cavity of the heart and abiding therein, manifests herself also in the elements. This is that. (Aditi or Jiva is the spirit side or pole of creation—manifestation is from matter)."

While Kaṭh. Up. I. 2. 2 shows that the Supreme Self is also in the heart:—

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

"The wise leaves behind joy and sorrow, having known the God by the yoga of concentration of Self,—Him who is difficult to be seen, who pervades the universe, who is in the heart of all, who dwells in the Muktas, the Ancient of Days."

The word "hi" or "because" in the Sûtra indicates that it is a well-known tradition of the ancients that the Jîva and the Supreme Self are in the heart. The word "pibantau" is in the dual number meaning "the two drink;" while as a matter of fact, the Jîva only drinks the fruit of its works and not the Supreme Self. The dual case is, therefore, to be understood in the same way as the phrase "There go the umbrella-bearers," one of whom only carries the umbrella. Or else this may be explained that both are agents with regard to the drinking, one is the direct agent; the other is the causal agent, *i.e.*, to say the Individual Self directly drinks, while the Supreme Self causes the individual self to drink. The phrase "shade" and "light" indicate the difference between the infinite knowledge of the Lord and the finite knowledge of the Jîva, or that the Jîva is bound down to the chain of saṁsâra, while the Lord is above saṁsâra.

SUTRA I. 2. 12.

विशेषणाच्च ॥ १ । २ । १२ ॥

विशेषणात् Viśeṣaṇât, on account of distinctive qualities. च Cha, and.

12. Moreover on account of distinctive qualities, the associate of the Jîva in the heart is the Supreme Self.—43.

COMMENTARY.

In this section of the Kaṭha Upaniṣad we find distinctive attributes of the Jîva and the Lord alone, such as the Jîva is represented as the one who meditates, and the Lord as the object meditated upon, Jîva as the person attaining and the Lord as the object attained. Thus from verse I. 2. 12, quoted above it is clear that the Jîva is the subject meditating and the Lord is the object of meditation. Even in the present text also, the words "light" and "shade" distinctly point to the fact that the Jîva is possessed of *small* knowledge and the Lord as having *all* knowledge. Moreover the text I. 3. 3, declares in the passage "know the self to be sitting in the chariot" and the body to be the charioteer and the passage "But he who has understanding for his charioteer and holds the reins of the mind, he reaches the end of his journey and that is the highest place of Viṣṇu." This refers to Jîva as that which attains, and the Paramâtman as that which is to be attained. These distinctive attributes show that the associate of the Jîva is neither Prâṇa nor Buddhi, but the Supreme Self.

Note.—We give the whole of the first nine verses of the third valli here:—

ऋतं पिबन्तौ सुकृतस्य लोके गुहाम्प्रविष्टौ परमे परार्धे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥ यः सेतुरीजानानामक्षरम्ब्रह्म यत्परम् । अभयं तितीर्षताम्पारं नाचिकेतꣳ शकेमहि ॥ २ ॥ आत्मानꣳ रथिनं विद्धि शरीरꣳ रथमेव तु । बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥ इन्द्रियाणि हयानाहुर्विषयाꣳस्तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥ यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा । तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥ यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥ यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः । न स तत्पदमाप्नोति सꣳसारञ्चाधिगच्छति ॥ ७ ॥ यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः । स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥ विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमम्पदम् ॥ ९ ॥

1. There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works, both dwelling in the cavity cf the heart, in the most highly splendid Param (*i e.,* Vâyu). The knowers of Brahman and those who perform the five great sacrifices and observe the triple Nâchiketa Fire, describe these as shade and the sun.

2. I know the Lord Viṣṇu, both as the Spirit in the Nâchiketa Fire, and as the refuge of all His worshippers, the imperishable Supreme Brahman, the Giver of security, to the frightened voyagers on the ocean of Sâṁsâra,—the Lord dwelling in the shore opposite to Saṁsâra (as the World-Spirit directing the Muktas).

3. Know thou the Jîva Âtmâ as seated in the Chariot, the body even as the car; the Buddhi, as the driver and Manas as the reins.

4. The wise say that the senses are the horses and the objects their roads; they also say that the Âtmâ, joined with the senses and the mind (only, but devoid of *Buddhi*) is the sufferer (enjoyer).

5. But he who is without discrimination, and with Manas out of harmony, his senses are always uncontrolled like the unbroken horses of a driver.

6. But he who discriminates, and has Manas always harmonised. his senses are controlled, like the good horses of the driver.

7. He who is without discrimination, and the Manas uncontrolled, being always impure, never reaches the place, but returns again to the world.

8. But he who discriminates, with the Manas always harmonised and (senses) pure, verily he (reaches) that place from which he is not born again.

9. But the man who has reason for his charioteer, and holds the reins of Manas, he reaches the end of the road, that highest place of Viṣṇu.

Adhikaraṇa IV.—*The Person in the eye is Brahman.*

(*Viṣaya*).—In the Chh. Up. (IV. 15, 1-4) we read:—

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥ एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥ एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥ एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥ अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान्मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः ॥५॥ स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

FIFTEENTH KHAṆḌA.

1. He said: *This person who is seen in the eye* is the Self, (called Vâmana). This is the Immortal, the Fearless. This is Brahmân. Nothing clings to this. Because (such a person resides in the eye), therefore, if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).

2. The wise call Him the Samyadvâma (the most beautiful), because all objects of beauty enter into Him. All beautiful objects enter into him who knows Him thus.

3. He verily is called Vâmani (the Giver of beauty), because He alone gives beauty to all. He who knows Him thus gives beauty to all (beings inferior to himself).

4. He is also Bhâmani (Resplendent), for He shines in all worlds. He who knows this thus, shines in all worlds.

5. Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern six-monthly plane, from the six-monthly plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatî, (from that they reach to the plane of the chief Vâyu) who is her Lord and the beloved of God,

6. He leads them to Brahman. This is the path guarded by the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to this round of humanity, yea, they do not return.

(*Doubt.*)—The doubt here arises, whether the person abiding within the eye is the reflection of the Self or some Divine Being presiding over the organ of sight or the Jîva or the Supreme Self.

(*Pûrvapakṣa*).—The Pûrvapakṣa maintains that it may be the reflection of the Self, for the text refers to the person seen as supported by the eye, and as directly perceived by a person in the retina of another, therefore, it must be the reflection of that person as seen in the mirror of the eye. Or it may be the presiding Deity of the organ of the eye, for we find in Bri. Up. 5. 5. 2, such a being described.

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योऽन्यस्मिन्प्रतिष्ठितौ रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन् स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्यायन्ति ॥ २ ॥

"Now what is true, that is the Âditya (the sun), the person that dwells in yonder orb, and the person in the right eye. These two rest on each other, the former resting with his rays in the latter, the latter with his prâṇas (senses) in the former. When the latter is on the point of departing this life, he sees that orb as white only and those rays (of the sun) do not return to him."

Or it may be the individual soul or Jîva, for when the soul perceives an external object through the eye, it for the time being comes in contact with the organ of the eye, and so the person in the eye spoken of in this Chhândogya text can not be the Supreme Self, but may be any one of these three.

(*Siddhânta*).—To this the author replies by the following Siddhânta Sûtra, demonstrating that the person within the eye referred to in this text is the Lord.

SÛTRA. I. 2. 13.

अन्तर उपपत्तेः ॥ १ । २ । १३ ॥

अन्तरः Antaraḥ, the being within. उपपत्तेः Upapatteḥ, because of the reasonableness.

13. The being within the eye is the Lord, because it is more reasonable to construe the passage as applying to the Supreme Self than to anything else.—44.

COMMENTARY.

The person within the eye can be nothing else than the Supreme Self. Why? Because the description is more suitable to the Supreme Self than to anything else. Because the attributes like "being the Self of all," "being Immortal," "being supremely great" (Brahmatva) "being

untouched by sin," "being samyadvâma," &c., are applicable only to the Supreme Self.

NOTE :—The attributes of being Vâmani or the leader of all and Bhâmani, the All-Refulgent, appliêd to the person in the eye are appropriate in the case of the Lord alone.

SÛTRA I. 2. 14.

स्थानादिव्यपदेशाच्च ॥ १ । २ । १४ ॥

स्थानादि Sthânâdi, the place and the rest. व्यपदेशात् Vyapadeśât, on account of the statement. च Cha, and.

14. And because there is statement in another Upanisad, mentioning that the Supreme Self has His abode in places like the eye, etc.—45.

COMMENTARY.

In the Bri. Up. (III. 7. 18) we read that the Supreme Self has his abode in places like eye, ear, &c.

यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १८ ॥

"He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls (rules) the eye within, he is thy Self, the puller (ruler) within, the Immortal."

Now the puller within the eye, ear, &c., by taking His abode in those organs, cannot be any one else, but the Supreme Lord.

SÛTRA I. 2. 15.

सुखविशिष्टाभिधानादेव च ॥ १ । २ । १५ ॥

सुख Sukha, happiness. विशिष्ट Viśiṣṭa, qualified by or possessing. अभिधानात् Abhidhânât, because of the description. एव Eva, alone. च Cha, and.

15. And because the text refers only to that person who possesses joy, therefore it must refer to the Supreme Self, and not the Jîva, who has not joy but misery.—46.

COMMENTARY.

In a previous passage of the Chh. Up. (IV. 10. 5.) it has been said that joy कं is Brahman and space खं is Brahman. The Brahman who is described in that passage as possessing unlimited joy or bliss, is again referred to in this passage, as the person dwelling within the eye. Therefore, the context refers to Brahman, and it would be doing violence to the context, if the person within the eye is interpreted to mean a being other than the Supreme Self. No doubt, that between the passage stating that Brahman is Infinite Joy, and the present passage, there intervenes the subsidiary vidyâ called the Agni Vidyâ or the science of fire, but as this Agni Vidyâ is subsidiary to Brahma Vidyâ, it cannot be said to break the

context. Therefore, the text Brahman is joy (IV. 10. 5.) is connected with the present text under discussion, (IV. 15. 1.) in spite of the intervening text of Agni Vidyâ.

By using the word Viśiṣṭa in the Sûtra, it is indicated that attributes like Intelligence, Infinity, &c., refer to Brahman.

SÛTRA I. 2. 16.

श्रुतोपनिषत्कगत्यभिधानाच्च ॥ १ । २ । १६ ॥

श्रुत Sruta, heard. उपनिषत्क Upaniṣatka, Upaniṣad. गति Gati, way; course. अभिधानात् Adhidhânât, because of the statement. च Cha, and.

16. And because there is description given in this passage, of the same sort of salvation, obtained by the person who worhips the person in the eye, as is obtained by persons who have heard the Upaniṣad and worship the Supreme Brahman.—47.

COMMENTARY.

In other texts of the Upaniṣad we hear of the path called the Devayâna, on which go the souls of the liberated, who have heard the Upaniṣad and have understood the mystery of Brahman. This path by which the knowers of Brahman go to salvation, is the way by which the knower of the person in the eye also goes, for the Teacher Upakośala describes that the knower of the person in the eye goes by Devayâna. For he says:—"They go to light, from light to day, &c." Since the result as regards Mukti is the same, both of the person who knows Brahman and of him who knows the person in the eye, therefore, the person in the eye and Brahman are one and the same.

The next Sûtra shows that it is not possible for the above text to mean either the reflected Self or the presiding deity of the eye or the Jîva

SÛTRA I. 2. 17.

अनवस्थितेरसम्भवाच्च च, नेतरः ॥ १ । २ । १७ ॥

अनवस्थितेः Anavasthiteḥ, on account of non-permanency of abode. असम्भवात् Asambhavât, on account of impossibility. च Cha, and. न Na. not. इतरः Itaraḥ, the other.

17. No other being like the reflected Self, &c., is meant by the person in the eye for two reasons:—First, because they do not have their permanent abode in the eye, and secondly, it is impossible for them to possess the attributes described in that passage.—48.

COMMENTARY.

The reflected Self, &c., do not always abide within the eye, as a rule, nor the attribute like "conditionless Immortality" is applicable to them.

NOTE :—The reflected Self is seen in the eye, only when another person is near the eye, so this has not permanent abode in the eye. Similarly the Sun, the deity of the eye, does not dwell in the eye, but his rays only dwell therein. So he also has not his permanent abode in the eye. While the Jîva has his permanent abode in the heart, and not in the eye. Thus none of these three can be the person in the eye, for none of them has his permanent residence there. Similarly the attributes like Immortality, &c., do not apply to these. Therefore it must mean the Supreme Self.

Adhikaraṇa V.—The Internal Ruler is Brahman.

(*Viṣaya*).—In the Bri. Up. we read (III. 7. 18.) "He who dwells in the eye, whom the eye does not know, who rules the eye from within is the Self, the Internal ruler, the Immortal." In that chapter, this Internal ruler is mentioned as dwelling in the earth, the water, &c., and ruling them all from within.

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ३ ॥ योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ४ ॥ योऽग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥

'He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is and who pulls (rules) the earth within, he is thy self, the puller (ruler) within, the Immortal.'

'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy self, the puller (ruler) within, the Immortal.'

"He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within the Immortal."

(*Doubt*).—Now arises the following doubt :—

Is the ruler within, mentioned in the above and similiar verses in the Bri. Up., the Pradhâna or the Jîva or the Supreme Self.

(*Pûrvapakṣa*).—The Pûrvapakṣin says : "The ruler within is Nature, for she controls the whole universe within, and because the cause is always found in the effect as interwoven with it. Therefore, the cause is the controller of the effect and as the universe has for its cause the Pradhâna or matter, therefore Pradhâna is meant in this passage. Moreover, this Pradhâna, though non-intelligent, is said to be the Self or Âtman, because it is the giver of all happiness, and so figuratively is called Âtman, or because it is all-pervading therefore, it is called Âtman ; and as it is Eternal, it is very appropriately called the Immortal. Or this ruler within may be a Jîva. Some highly evolved yogî, who enters easily into the hearts

of others, and with equal ease vanishes therefrom, through his occult powers, and so he may very well be called the Invisible Inner Ruler, and the words "Âtman" and "Immortal" may also be very appropriately applied to such a Jîva, without recourse to figure of speech. Therefore, the Ruler within is either Pradhâna or a highly evolved yogin.

(*Siddhânta*).—This objection the author answers by the following Siddhânta Sûtra, declaring therein, that the ruler within is the Supreme Self and not Prakṛiti or Jîva :—

SUTRA I. 2. 18.

अन्तर्याम्यधिदैवादिषु तद् धर्मव्यपदेशात् ॥ १ । २ । १८ ॥

अन्तर्यामी Antaryâmî, the ruler within. अधिदैवादिषु Adhidaivâdiṣu, in the Devas, &c. तद् Tat, His. धर्म Dharma, attributes व्यपदेशात् Vyapadeśât, because of the statement.

18. The ruler within referred to, in the Upaniṣad, in respect to the Nature Forces like earth, &c., is the Supreme Self, because His attributes are distinctly pointed out in that Chapter of the Upaniṣad.—49.

COMMENTARY.

The ruler within spoken of in the Bri. Up. verses as ruling from within, the Nature forces, like the earth, air, water, &c., and the psychic forces like mind, senses, &c., can be none else than the Supreme Lord, for the attributes of the Inner Ruler, mentioned in that chapter, belong only to the Lord. For the Lord alone dwells within these natural forces, but is not known by them, while He knows these forces, controls them and prevades them and is supremely wise, and full of wisdom and bliss. All these are the attributes of the Lord, and cannot belong to matter or to any individual soul how high soever.

SÛTRA I. 2. 19.

न च स्मार्तं अतद् धर्माभिलापात् ॥ १ । २ । १९ ॥

न Na, not. च Cha, and. स्मार्तं Smârta, taught in Smṛiti only, namely the Pradhâna and the Jîva, all that is not Śruti is Smṛiti, namely everything else than Antaryâmin. अतद् धर्म A-tad-dharma=not-its-qualities, *i.e.*, not Pradhâna's qualities. अभिलापात् Abhilâpât, because of the declaration.

19. The Antaryâmin is not the Pradhâna or Jîva, &c., because there is a declaration of qualities not belonging to them.—50.

COMMENTARY.

For the reasons already given, the Smârta, the thing not mentioned in the Śruti passage of the Bri. Up., but in the Smṛiti, namely, the root of matter &c., is not the Inner Ruler, because the text describes attributes which cannot belong to matter or Jîva. The attributes like the following are mentioned therein: which cannot possibly belong to matter or Jîva :—

अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति श्रोता नान्यो-तोऽस्तिमन्ता नान्योऽतोऽस्ति द्रष्टा विज्ञातैष त आत्मान्तर्याम्यमृतोऽतोऽन्यदार्तम् ।

"Unperceived but perceiving, unheard but hearing, unknown but knowing." "There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the Ruler within, the Immortal. Every thing else is of evil." (Br. Up. III. 723). Every thing else than the Antaryâmin is smârta, namely, a thing not specifically mentioned in the above antaryâmin passage. For the attributes like the bearer of all, &c., cannot belong either to the Pradhâna or the Jîva.

SÛTRA I. 2. 20.

शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ॥ १ । २ । २० ॥

शारीर Sârîra, the embodied, the individual self of a yogin. च Cha, and. उभये Ubhaye, the both, namely, both the Kânvas and the Mâdhyandinas. अपि Api, even, also. हि Hi, because. भेदेन Bhedena, by difference. एनम् Enam, this, namely, the Antaryâmin. अधीयते Adhîyate, read, speak of.

20. The soul of the yogin is not the Antaryâmin, because both recensions read it as different from it.—51.

COMMENTARY.

The word "not" of the preceding Sûtra is understood here also. For the reasons already given, the soul of an advanced Yogin also, cannot be the Antaryâmin of this passage. Because both the Kânvas and the Mâdhyandinas read, in their respective recensions, this Antaryâmin, as different from the soul of the Yogin. The Kânvas read "yo vijñânam antaro yamayati": "He who dwells in the Vijñâna, namely, the Jîvâtman, and controls the Jîva." The Mâdhyandinas read:—"Yah âtmânam antaro yamayati," "he who dwells in the Self, and controls the Self.' Therefore the Ruler within is Hari alone. The Subâla Up., moreover, states directly that the Pradhâna and the Jîva, constitute the body of the Highest Lord. For it says that he has the earth, water, fire, wind,

ether, the Avyakta (Pradhâna) and the Akṣara (Jîva) as his body :—" He, the Inner Self of all, the divine One, the One God Nârâyaṇa." The text of the Subâla is :—

अन्तःशरीरे निहितो गुहायामज एको नित्यो यस्य पृथिवी शरीरं यः पृथिवीमन्तरे संचरन् यं पृथिवी न वेद ॥

" Within the body, placed in the cavity, the Unborn, the One, the Eternal, whose body is the earth, who moves within the earth, whom the earth does not know, &c."

Adhikaraṇa VI.—The akṣara is Brahman.

(*Viṣaya*).—In the Muṇḍaka Up. we read :—

अथ परा यया तदक्षरमधिगम्यते । यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ।

" The higher knowledge is that by which the Indestructible is apprehended. That which cannot be seen, nor seized, which has no genus or species, no eyes nor ears, no hands nor feet, the eternal, the omnipresent, the infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings. (Muṇḍ. Up. I. 1. 6.)

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

That heavenly person is without body, is both without and within, not produced, without breath, and without mind, pure, higher than the high Imperishable. (Muṇḍ. Up. II. 1. 2.)

(*Doubt*).—Here arises this doubt: are these two sentences descriptive of the Prakṛiti and the Puruṣa of the Sâṅkhyas respectively, or whether both denote the Highest Self, only.

Pûrvapakṣa.—The Pûrvapakṣin maintains that the first refers to the Prakriti, because it enumerates attributes all of which are applicable to matter, and none of them contain attributes such as seer, &c., which would denote an intelligent being. Moreover the word Yoni, translated as source, denotes also the material cause of anything; and therefore the Imperishable or akṣara of that passage is pradhâna or Prakṛiti. While higher than the high Imperishable of the second passage is the Individual Self, which is higher than Prakṛiti, which is also called Imperishable, but undergoes all modifications. Therefore, the two Imperishables of these two passages, denote the Pradhâna and the individual soul respectively.

(*Siddhânta*).—This *prima facie* view is set aside by the next Sûtra.

SÛTRA I, 2. 21.

अदृश्यत्वादिगुणको धर्मोक्तेः ॥ १ । २ । २१ ॥

Adṛiśyatva, invisibility. आदि Âdi, and the rest, beginning with. गुणकः Guṇakaḥ, one who possesses the quality. Adṛiśyatvâdi-guṇakaḥ, being that which possesses the qualities of invisibility, &c. धर्मोक्तेः Dharmokteḥ, because of the mention of attributes.

21. The being possessing the qualities of invisibility, &c., is no other than the Highest Self, for the text declares attributes which belong to the Highest Self only.—52.

COMMENTARY.

In both these passages, that which possesses the attributes of invisibility, &c., must be understood to be the Highest Self, because they mention qualities which belong to Him alone. Thus Muṇḍ Up. I. 1. 9. says:—

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नाम रूपमन्नञ्च जायते ।

"From him who perceives all and who knows all, whose brooding (penance) consists of knowledge, from him (the highest Brahman) is born that Brahman name, form and matter (food)."

The attributes like All-knowing, &c., belong only to the Highest Self alone. Similarly, the attributes like "heavenly," "formless person" of II. 1. 2. are appropriate regarding Him alone.

The section also, in which these passages occur, relates to the Highest knowledge or parâ vidyâ, so also it must refer to Brahman and not to Pradhâna or Jîva.

SÛTRA I. 2. 22.

विशेषणभेदव्यपदेशाभ्यां च नेतरौ ॥ १ । २ । २२ ॥

विशेषण Viśeṣaṇa, distinction, qualifying attribute, such as Omniscient, &c. भेदव्यपदेशाभ्याम् Bheda-vyapadeśâbhyâm, by pointing out of difference, such as the Heavenly Person, &c. च Cha, and. न Na, not. इतरौ Itarau, the other two, *viz*., the matter and the souls, the Prakṛiti and the Puruṣa of the Sâṅkhyas.

22. The distinctive attributes (like Omniscient, &c., differentiates the Highest Imperishable from the Lower Imperishable called the Pradhâna), while the pointed references to him (as the Heavenly Person, without body, etc.) differentiates Him (from the other person called the Jîva), therefore, none of these two is intended in those two passages.—53.

COMMENTARY.

In those two passages, the reference is not to the Prakṛiti and Puruṣa because there is a distinction as well as a difference mentioned therein. The section distinguishes the Akṣara which is the source of all, from the

Pradhâna, by the specific epithets of Omniscient, &c., and differentiates this Akṣara from the individual soul, by the attributes like "Heavenly Person, without body," etc. Therefore in both these passages, the Highest Self, the Cause of all, has been described, and must be so understood.

SÛTRA I. 2. 23.

रूपोपन्यासाच्च ॥ १ । २ । २३ ॥

रूप Rûpa, form. उपन्यासात् Upanyâsât, because of the mention because of the imagining. च Cha, and.

23. And because a form has been declared, with regard to this Imperishable, therefore, it must refer to the Lord and not to the Jîva.—54.

COMMENTARY.

In verse III. 1. 3. of the Muṇḍaka Up., a form has been described which is the specific form of the Lord; therefore, the Akṣara, the source of all beings, whose form is so described must be the Lord. That verse is as follows:—

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥

"When the seer sees the golden coloured Creator and Lord of all the world, as the person who is the source of Brahmâ, then he is wise and shaking off good and evil, he reaches the highest similarity free from passions."

The form thus described is neither of Prakṛiti nor of the Jiva.

But how do you know that this golden coloured form is of the Lord alone, and not of anything else? This question is answered by the next Sûtra:—

SÛTRA I. 2. 24.

प्रकरणात् ॥ १ । २ । २४ ॥

प्रकरणात् Prakarṇât, because of the context.

24. The context also shows that the form above described, is that of the Lord and not of any inferior entity.—55.

COMMENTARY.

The Smṛiti also explains this text as referring to the Lord. Thus the Viṣṇu Purâṇa (VI. 5. 65. &c.) says:—

द्वे विद्ये वेदितव्ये इति चाथर्वणी श्रुतिः । परया त्वक्षरप्राप्तिः ऋग्वेदादिमयापरा ॥ यत् तदव्यक्तमजरमचिन्त्यमजमव्ययम् । अनिर्देश्यमरूपञ्च पाणिपादाद्यसंयुतम् ॥ विभुं सर्वगतं नित्यं भूतयोनिमकारणम् । व्याप्यव्याप्यं यतः सर्वं तद् वै पश्यन्ति सूरयः ॥ तद् ब्रह्म परमं धाम तद् ध्येयं मोक्षकाङ्क्षिणाम् । श्रुतिवाक्योदितं सूक्ष्मं तद् विष्णोः परमं पदम् । तदेव भगवद् वाच्यं स्वरूपं परमात्मनः । वाचको भगवच्छब्दस्तस्याद्यस्याक्षरात्मनः ॥ एवं निगदितार्थस्य सतत्त्वं तस्य तत्त्वतः । ज्ञायते येन तज्ज्ञानं परमन्यत् त्रयीमयम् ॥

"The Śrutis of the Atharvanas in the Muṇḍaka Up. declare that two sciences ought to be known, the highest or the parâ vidyâ by which the Imperishable is reached, and the aparâ vidyâ consisting of Rigveda, &c. This Imperishable is unmanifest, without decay, Inconceivable, Unborn, Unchangable, Indefinable, without hands and feet, without form, All-powerful, All-pervading, Eternal, Source of all beings, without cause, pervading everything else, not pervaded by anything, from whom every thing proceeds; that verily the wise see; that is Brahman, that is the supreme goal, that ought to be meditated upon by all, who desire emancipation. That which the Śruti declares as the highest seat of Viṣṇu is this subtle Brahman. He is known by the term Bhagavat, and this Imperishable is the essential form of the Highest Self. The term Bhagavat denotes this first Imperishable Self. Thus the essence of the human soul has been described. The Jîva that knows this Supreme Truth, knows the Highest Truth, all other Truth is lower knowledge and falls under the head of Traividyâ."

Adhhikaraṇa VII.—*Vaiśvânara is Brahman.*

(*Viṣaya.*) In the Chhândogya Upaniṣad, Fifth Adhyâya, we read as follows:—

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसां चक्रुः को नु आत्मा किं ब्रह्मेति ॥ १ ॥ ते ह सम्पादयाञ्चक्रुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥ २ ॥ स ह सम्पादयाञ्चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥ ३ ॥ तान् होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥ ४ ॥ तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु मे भगवन्त इति ॥ ५ ॥ ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तं हैव वदेदात्मानमेवेमं वैश्वानरं सम्प्रत्यध्येषि तमेव नो ब्रूहीति ॥ ६ ॥ तान् होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान् हानुपनीयैवैतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ ११ ॥

ELEVENTH KHAṆḌA.

1. Prâchînaśâla, son of Upamanyu, Satyayajña, son of Pulusa, Indradyumna, son of Bhallava, Jana, son of Śarkarâkṣa, and Buḍila, son of Aśvatarâśva, these five great sacrificers and great scholars met once together and held a discussion as to "who is our Self (the Lord to be worshipped) and what is Brahman."

2. They decided (to go to Uddâlaka, saying): "Sirs, there is that Uddâlaka, son of Aruṇa, who at present knows best this Âtman called Vaiśvânara. Well, let us go to him." So they went to him.

3. But he decided: "those great sacrificers and scholars will put questions to me and I cannot tell them all: therefore let me recommend another teacher to them."

4. He said to them: "Sirs, Aśvapati, King of Kekaya, knows at present best this Âtman called Vaiśvânara. Well let us go to him." They went to him.

5. When they arrived, the king caused proper honors to be paid to each of separately. In the morning after leaving his bed, he said to them: "(What makes you come here? Are you troubled by bad men? But there are no such people in this land). In my kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress. (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, sirs; and I shall give you, sirs, as much wealth as I give to each Ritvij priest. So stay here, please."

6. They replied: "May (your honor) tell (us) through what means a man may attain (release); You know at present the Supreme Self Vaiśvânara. Tell us that."

7. He said to them "I shall give you an answer to-morrow." They went again to him next morning, with sacrificial fuel in their hands. And he without ceremony, said this to them.

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

TWELFTH KHAṆḌA.

1. "Aupamanyava! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Dyu only (sportful), O holy king," he said. "The Lord Vaiśvânara that thou worshippest is called Sutejas. Therefore in thy house there are seen sons, grandsons and great-grandsons.

2. Therefore thou eatest food (*i.e.*, art healthy) and seest pleasant objects (prosperous). Whoever worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me."

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥ प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

THIRTEENTH KHAṆḌA.

1. Then he said to Satyayajña Paulusi: "O thou eternally elect! under what name dost thou worship the Lord Vaiśvânara?" He replied, "As Âditya (the Lord in the sun and attracting all): O holy king!" He said the Lord Vaiśvânara that thou worshippest is called Viśvarûpa, the All-seeing. Therefore, in thy house is seen much and manifold wealth.

2. There are cars yoked with pairs of mules, slaves and jewels. Thou art, therefore, healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and is prosperous and has Vedic glory in his house. That, however, is but the eye of the Lord. You would have become blind, if you had not come to me."

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

FOURTEENTH KHAṆḌA.

Then he said to Indradyumna Bhâllaveya: "O Vaiyâghrapadya! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Vâyu (the Lord in Vâyu and called knowledge-life), O holy king!" He said: "The Lord which you meditate on is the Lord Vaiśvânara, called Prithagvartma (the unusual, the mysterious). Therefore offerings come to you in mysterious ways and rows of cars follow you.

2. Therefore, thou art healthy and prosperous. Whoever worships thus the Lord Vaiśvânara becomes healthy and prosperous: has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me."

अथ होवाच जनं शार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते सन्देहस्त्वेष आत्मन इति होवाच सन्देहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

FIFTEENTH KHAṆḌA.

Then he said to Jana: "O Śârkarâkṣya! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Âkâśa (All-light and support of ether): O holy king." He said: "The Lord that thou worshippest is the Lord Vaiśvânara called Bahula (full). Therefore you are full of offspring and wealth.

2. Therefore thou art healthy and prosperous. Whoever worships thus the Lord Vaiśvânara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me."

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं रयिमान् पुष्टिमानसि ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

SIXTEENTH KHAṆḌA.

1. Then he said to Buḍila Aśvatarâśvi: "O Vaiyâghrapadya! Under what name dost thou worship the Lord Vaiśvânara?" He replied, "As Apas (the Lord pervading the water, and called Apas or All-pervading" :) O holy king." He said, "The Lord that thou worshippest is the Lord Vaiśvânara called Rayi (the delight maker). Therefore thou art wealthy and flourishing.

2. Therefore thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. That, however, is but the loins of the Lord: and your loins would have broken if you had not come to me."

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

SEVENTEENTH KHAṆḌA.

1. Then he said to Uddâlaka Âruṇi "O Gautama! Under what name dost thou worship the Lord Vaiśvânara?" He replied as Pṛithivî (the Lord supporting the earth, and called so because He is *vast*), O holy king." He said: "The Lord that thou worshippest, is the Lord Vaiśvânara called Pratiṣṭhâ (firm stay). Therefore, thou standest firm with offspring and cattle.

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. Those, however, are but the feet of the Lord, and your feet would have given way, if you had not come to me."

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाꣳसोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥ १ ॥ तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा सन्देहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

EIGHTEENTH KHAṆḌA.

1. Then he said to all six of them:—"Now you verily knowing this Vaiśvânara Lord as if many, eat your food (*i. e.*, have got your small reward) But he who worships this Lord Vaiśvânara as of the size of heart and at the same time limitless, he eats food in all worlds, in all beings, and in all selfs.

2. Verily of that Lord Vaiśvânara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the Astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart, the Gârhapatya fire, the mind is the Anvâhârya-fire, and the mouth the Âhavanîya-fire.

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयꣳ स यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥ प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च द्यौश्चादित्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

NINETEENTH KHAṆḌA.

1. At the time of eating, the first morsel that is taken should be considered as a Homa material. The first oblation that he offers let him do so with the Mantra "Prâṇâya Svâhâ." Then Prâṇa is satisfied.

2. When the Prâṇa is satisfied, the eye is satisfied; when the eye is satisfied, the sun is satisfied; when the sun is satisfied, the consort of Vâyu (Dyau) is satisfied; when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied. The Dyau (consort of Vâyu) and sun rule (the Eastern gate). When he, the Lord is satisfied, then follows the satisfaction of the sacrificer, with his offspring, and cattle, and he gets health, and energy and intellectual splendour.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति ॥ १ ॥ व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

TWENTIETH KHAṆḌA.

1. Then when he offers the second oblation let him offer it saying: "Vyânâya Svâhâ." The Vyâna is satisfied.

2. When the Vyâna is satisfied, the Ear is satisfied; when the ear is satisfied, the Moon is satisfied: when the moon is satisfied, the consort of Vâyu (Diś) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss (Vâyu) is satisfied. The (Diś) consort of Vâyu and the Moon rule (the Southern Gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥ १ ॥ अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

TWENTY-FIRST KHAṆḌA.

1. Then when he offers the third oblation let him offer it saying "Apânâya Svâhâ." The Apâna is satisfied.

2. When the Apâna is satisfied, the speech is satisfied; when the speech is satisfied, the fire is satisfied, when the fire is satisfied the Pṛithivî is satisfied; when the Pṛithivi is satisfied, the Lord of Wisdom and Bliss (is satisfied). Pṛithivî and fire rule (the Western Gate). When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात् समानाय स्वाहेति समानस्तृप्यति ॥ १ ॥ समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

TWENTY-SECOND KHAṆḌA.

1. Then when he offers the fourth oblation, let him offer it saying "Samânâya Svâhâ." Thus the Samâna is satisfied.

2. When the Samâna is satisfied, the mind is satisfied; when the mind is satisfied, Indra is satisfied; when Indra is satisfied, Vidyut (the consort of Vâyu) is satisfied; when the consort or Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied. Vidyut (the consort of Vâyu) and Indra rule the Northern Gate. When the *Lord* is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥ १ ॥ उदाने तृप्यति वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

TWENTY-THIRD KHAṆḌA.

1. Then when he offers the fifth oblation, let him offer it saying "Udânâya Svâhâ." Then the Udâna is satisfied.

2. When the Udâna is satisfied, the Vâyu is satisfied, when the Vâyu is satisfied, the Âkâśa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vâyu and Âkâśa rule (the central or Upper gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक् तत्स्यात् ॥ १ ॥ अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ २ ॥ तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳ हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥ तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतꣳ स्यादिति तदेष श्लोकः ॥ ४ ॥ यथेह क्षुधिता बाला मातरं पर्युपासत एवꣳ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

TWENTY-FOURTH KHAṆḌA.

He who, not knowing this Lord Vaiśvânara offers an Agnihotra, he is like unto that person who removing the live-coals, offers libations on dead ashes.

2. But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds.

3. As the tuft of the Iṣhikâ reed entering into the fire is quickly reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra.

4. Therefore, indeed, if such a knower gives what is left of his food to a Chaṇḍâla even, it would be offered in the Vaiśvânara Self of the Chaṇḍâla.

5. On this is the following stanza:—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra.

In the Chh. Up. V. 11. 1 we read "what is our Self, what is Brahman" and again V. 11. 6, "You know at present that Vaiśvânara Self tell us that" and further on V. 18. 1, "But he who meditates on the Vaiśvânara Self as span long, he eats food in all worlds, in all beings, in all Selfs," (Chh. Up. V. 11. 6 and V. 18. 1). Further on we find a description of this Vaiśvânara fire in the following terms (Chh. V. 18. 2, &c.).

"Of that Self called Vaiśvânara the head is called the Sutejas, the eye is Viśva-rûpa, the breath is Prithakvartma, &c."

(*Doubt*).—Now the doubt arises, what is this Vaiśvanara fire. Is it the fire, by which the food that is eaten is digested, or is it the Divinity called Agni, the presiding deity of fire, or is it the elemental fire, or is it Lord Viṣṇu. For Vaiśvânara is used in all these four senses, and since it is a common term, its meaning is not well defined, and may mean any one of these four things. To this objection the next Sûtra gives the following reply:—

SÛTRA I. 2. 25.

वैश्वानरः साधारणशब्दविशेषात् ॥ १ । २ । २५ ॥

वैश्वानरः Vaiśvânaraḥ, the (God called) Vaiśvânara. The term Vaiśvânara denotes Brahman. He who contains *all men*. साधारण Sadharaṇa, common शब्द Śabda, term or word विशेषात् Viśeṣât, because of the distinction.

25. The term Vâiśvânara in the Chhândogya passage V. 11. 6., and 18. 1., denotes the Supreme Self, because this common term Vaiśvânara is qualified by epithets which are distinctive attributes of the Lord.—56.

COMMENTARY.

The Vaiśvânara of the Chh. Up. passage denotes Viṣṇu, because the common term is qualified there by the attributes of Viṣṇu. The sense is this, that though this word Vaiśvânara is used in those passages as a general term, yet it denotes Viṣṇu. Because common terms like "heaven is its head," &c., when qualifying this Vaiśvânara, restrict its scope to Viṣṇu. As the common terms Âtman and Brahman are restricted to Viṣṇu. Moreover, the result which a person gets from the knowledge of Vaiśvânara is such which can only be obtained from the knowledge of Viṣṇu. Thus that text says "As the fibres of the Iṣikâ reed when thrown into the fire, are burnt, thus all his sins are burnt" (V. 18. 1. & 24. 3). Now the burning of sins, is a distinctive mark of Viṣṇu, for no one can burn away sins but He. Therefore, Vaiśvânara means Viṣṇu. Moreover, etymologically also, the word Vaiśvânara may mean Viṣṇu; for it is composed of two words Viśva meaning "all," and nara meaning "men;" namely, "He who contains all men within himself" and such a Being is Viṣṇu.

SÛTRA I. 2. 26.

स्मर्यमाणमनुमानं स्यादिति ॥ १ । २ । २६ ॥

स्मर्यमाणम् Smaryamaṇam, mentioned in Smṛiti. अनुमानम् Anumânam. inference. स्यात् Syât, may be इति iti, because.

26. The Smṛiti text may also be an inferential mark of the Vaiśvânara being the Highest Self.—57.

COMMENTARY.

The word "iti" denotes a reason. In the Bhagavad Gîtâ (XV. 14) the word Vaiśvânara is expressly applied to the Lord. अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः "I, having become Vaiśvânara, take possession of the bodies of breathing things." Here a truth about Viṣṇu is declared, in a Smṛiti passage, and from it we may infer that the Vaiśvânara Vidyâ taught in the Chh. Up. also refers to this mystery of Viṣṇu. Hence Vaiśvânara is Viṣṇu.

In the next Sûtra, the author removes the doubt, that the Vaiśvânara may denote the gastric fire.

SÛTRA I. 2. 27.

शब्दादिभ्योऽन्तः प्रतिष्ठानाच्च नेति चेन्न तथादृष्ट्युपदेशाद-संभवात्पुरुषविधमपि चैनमधीयते ॥ १ । २ । २७ ॥

शब्दादिभ्यः Śabdâdibhyaḥ, on account of the words, &c. अन्तर् Antar, within. प्रतिष्ठानात् Pratiṣṭhânât, because of abiding. च Cha, and. नेति Neti, not so. चेत् Chet, if. न Na, not. तथा Tathâ, thus. दृष्टि Dṛiṣṭi, meditation on Viṣṇu. उपदेशात् Upadeśât, because of being taught. असम्भवात् Asambhavât, because of impossibility. पुरुषविधम् Puruṣa-vidham, having the shape of a man. अपि Api, also. च एनम् Cha enam, and Him. अधीयते Adhîyate, they read.

27. If it be objected that Vaiśvânara cannot be Viṣṇu, because there are express words stating otherwise, and because it is described as abiding within the body of man, we say, no; because meditation on Viṣṇu is thus taught: because it is impossible that it should denote anything else in this passage; and lastly, because they describe Him as having the shape of a man.—58.

COMMENTARY.

An objector says: Vaiśvânara cannot be Viṣṇu, for two reasons, first there is an express text saying that Vaiśvânara is fire; and secondly, it is described as abiding within the body, and performing some functions therein. For says the text:—"Ayam Agnir Vaiśvânaraḥ" this Fire (is) Vaiśvânara. Here the two words "Agni" and "Vaiśvânara" are shown in case of apposition, moreover in the section under discussion we find "the heart is the Gârhapatya fire, &c." (Chh. Up. V. 18. 2.). It represents the Vaiśvânara fire as abiding within the heart, and

constituting a triad of sacred fires. Moreover, further on, it is shown that this Vaiśvânara is the fire on the altar of the heart, in which internal offerings to Prâṇas are made. It is also represented as shaped like man and abiding within man, in a Vedic passage. For all these reasons Vaiśvânara is not Viṣṇu.

The present Sûtra answers all these objections. The Vaiśvânara is not the gastric fire, because Viṣṇu is described as such, in order to teach meditation on Him, in the form of Internal Fire. If it meant the gastric fire, then the description of the heaven, &c., being its head, would be inappropriate, so also the Vâjasaneya Brâhmaṇa declares :—स यो हैतमेवमग्निं वैश्वानरं पुरुषविधं पुरुषेऽन्तः प्रतिष्ठितं वेद ॥ "He who knows this Agni Vaiśvânara, shaped like a man abiding within man." (Śatapatha Br. X. 6. 1. 11). If it meant the gastric fire, it would no doubt harmonise with the description as abiding within man, but the further description that it has the *shape of man*, would not be congruous. While in the case of Viṣṇu, both descriptions become harmonious.

Next the author sets aside the view, that Vaiśvânara of this passage means the devatâ called Agni, or the elemental fire.

SÛTRA I. 2. 28.

अतएव न देवता भूतञ्च ॥ १ । २ । २८ ॥

अत एव Ata eva therefore, for this reason also. न Na, not. देवता Devatâ, the presiding deity of fire. भूतम् Bhûtam, the element of fire. च Cha, and.

28. For the same reason Vaiśvânara is not the presiding deity of fire, nor the element fire.—59.

COMMENTARY.

An objector says : The presiding deity of fire is a mighty being, possessing great lordliness, power and heaven, &c., may very appropriately be its head and other members, and therefore the passage may very well apply to him. It may also apply to the elemental fire also. Thus the following mantra of the Ṛig Veda shows that Agni also possesses the same attributes :—(Ṛig Veda X 88. 3) :—

यो भानुना पृथिवीं द्यामुतेमामाततान रोदसी अन्तरिक्षम् ॥

"Who in the form of sun pervades the earth, the heaven and the interspace, that Fire, &c."

To this objection, we reply, that for the reasons already given, Vaiśvânara is not the deity of fire, nor the elemental fire, but the Supreme Brahman. No doubt, in the mantra above quoted, Agni is spoken of in very high terms, but they are mere words of praise and should not be taken in their literal sense.

NOTE :—We rather think that Agni praised in hymn 88 of Book X of the Rig Veda may very well mean the Supreme Lord or His first begotten, the Anointed, the Primal Sacrifice.

The word Agni itself directly and primarily denotes the Supreme Brahman also, just like the word Vaiśvânara. This is the opinion of Jaimini and the author mentions it in the next Sûtra.

SÛTRA I. 2. 29.

साक्षादप्यविरोधम् जैमिनिः ॥ १ । २ । २९ ॥

साक्षात् Sakṣât, directly. अपि Api, also. अविरोधम् Avirodham, no objection; no contradiction. जैमिनिः Jaiminiḥ, the sage Jaimini.

29. Jaimini is of opinion, that the word "agni" directly may denote the Supreme Brahman, without any contradiction.—60.

COMMENTARY

As the word Vaiśvânara literally means "He to whom belong all men," or "who is the leader (nara) of all (viśva)," so the word agni and similar other Vedic words denote etymologically the Supreme Brahman. Agni is derived from the root "agi" *to go*; with the suffix 'ni.' अंगति : अग्नि : Agni thus means :—"He who leads others" or "who gives birth to all others." Aṅgayati iti agniḥ : "the producer or generator of all," or agre nayati iti agniḥ. Therefore etymologically the word agni means Viṣṇu, and so there is no contradiction in the phrase "agniḥ vaiśvânara;" for both mean the sáme thing.

In the above passage of the Chhândogya Upaniṣad under discussion, agni vaiśvânara is described as having the size of a span. How can the non-limited Brahman, be limited by the measure of a prâdeśa or a span? To this objection the author answers by the following Sûtras :—

SÛTRA I. 2. 30.

अभिव्यक्तेरित्याश्मरथ्यः ॥ १ । २ । ३० ॥

अभिव्यक्तेः Abhivyakteḥ, because of manifestation. इति Iti, thus. आश्मरथ्यः Âśmarathyaḥ, the sage Âśmarathya.

30. The sage Âśmarathyah is of opinion that Vaiśvânara is represented as having the measure of a span, because thus He manifests himself in the heart of His devotees in meditation.—61.

COMMENTARY.

The devotees who meditate on Brahman in their heart as having the size of a span, see him of that size, because He manifests himself to them in that form. This is the opinion of Âśmarathya.

SÛTRA I. 2. 31.

अनुस्मृतेरिति बादरिः ॥ १ । २ । ३१ ॥

अनुस्मृतेः Anusmṛiteḥ, because of remembering or meditating. इति Iti, thus. बादरिः Bâdariḥ, the sage Bâdari.

31. The sage Bâdari is of opinion, that this measure of a span is a mental device, to facilitate meditation.—62.

COMMENTARY.

The size of the heart is that of a span, and as Brahman is meditated as abiding in the lotus of the heart, the man involuntary associates him with the size of a span. This mental association or suggestion or anusmṛiti is the cause why Brahman is called prâdeśa mâtra, the measure of a span. This is the opinion of Bâdari.

SÛTRA I. 2. 32.

सम्पत्तेरिति जैमिनिस्तथाहि दर्शयति ॥ १ । २ । ३२ ॥

सम्पत्तेः Sampatteḥ, because of lordliness or majesty. इति Iti, thus. जैमिनिः Jaiminiḥ, the sage Jaimini. तथा Tatâh, in this way. हि Hi, because. दर्शयति Darśayati, (the Śruti) shows.

32. According to Jaimini the Brahman is said to be of the measure of a span, on account of His mysterious powers, and because the Śruti, in other passages, shows that the Lord possesses such powers.—63.

COMMENTARY.

Though the Lord is all-pervading, yet He is said to have the size of a span, because of His sampatti or lordliness and possessing inconceivable mysterious power, by which He can appear as such, and this span-body does not limit or condition Him. This is the opinion of Jaimini. The reason for this is that there are direct texts showing that the lord possesses such trascendental powers. As says a verse :—एकोऽसं गोविन्दं सच्चिदानन्दविग्रहम् । "He is one Govind whose form is sat, chit and ânanda." एकोऽपि सन् बहुधा योऽवभाति ॥ Who though one, appears in manifold forms." The texts like these show that on account of His inconceivable power, apparently contradictory attributes are co-existent in Him. Such as though He is knowledge, He appears as having a body, though He is one, He appears as many, &c. This will be explained in greater detail as we proceed further. Though all-pervading there is no impropriety in ascribing to Him a limited form.

SÛTRTA I. 2. 33.

आमनन्ति चैनमस्मिन् ॥ १ । २ । ३३ ॥

आमनन्ति Âmananti, they recite, record or declare. च Cha and. एनम् Enam, this, the inconceivable power. अस्मिन् Âsmin in that, in Him.

33. They (the Âtharvaṇikas) recite a text with regard to Him, as to this power.—64.

COMMENTARY.

The possession of this mysterious power by the Lord, is directly recorded in their text, by the Âtharvaṇikas as regard to the Supreme Self. Thus in the Muṇḍaka Upaniṣad He is said to be without hands or feet, yet seizing all and going everywhere (I. 1. 6), "He is said to possess inconceivable paradoxical powers" (III 1. 7). So also in the Kaivalya Upaniṣad 21 :—अपाणिपादोऽहमचिन्त्यशक्तिः "I am without hands or feet, my powers are mysterious." So also the Smṛiti says :—आत्मेश्वरो-ऽतर्क्यसहस्रशक्तिः । "The Self, the Lord transcendental possesses infinite powers" (Bhâgavata Pûrâṇa).

By giving above the opinions of several sages, like Âśmarathya, &c., it is not to be understood that there is any conflict between their opinions and that of Vyâsa. The sage Vyâsa holds all those opinions. They but reflect a portion of his mind. As says a text :—

व्यासचित्तस्थिताकाशाद् विच्छिन्नानि कानिचित् । अन्ये व्यवहरन्त्येतान्युरीकृत्य गृहादिवत् ॥

"Other sages severally take up as their own, a few of the judgments that form part of the spacious mind of Vyâsa and make use of them, even as houses, &c., enclose portions of space." (Skanda Purâṇa).

Here ends the Second Pâda of the First Adhyâya of the Vedânta Sûtras and of the Govinda Bhâṣya of Baladeva Vidyâbhûṣaṇa.

ADHYÂYA FIRST.

PADA THIRD.

May the king of the Devas, who out of His great compassion, supports this whole universe of helpless beings, be propitious to me: may that Govinda, Lord of Supreme Bliss, draw my heart towards Him.

Adhikaraṇa I.—The abode of heaven, &c., is God.

In this third pâda or chapter, some texts will be discussed, in which there are express indications that may apply to the Jîva or Pradhâna, but which however are to be construed as applying to Brahman.

Viṣaya : Thus in the Muṇḍ. Up. (II. 2. 5.) we find :—

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥

"He in whom the heaven, the earth and the sky are woven, the mind also, with all the vital airs; know Him alone as the Self, and leave off other words, He is the bank (Setu) of the Immortal."

(*Doubt*).—Here arises the doubt, whether the being spoken of as the abode of heaven, earth and so on, is the Pradhâna or the Jîva or the Supreme Brahman.

(*Pûrvapakṣa*).—The Pûrvapakṣa maintains, that it refers to the Pradhâna, because it is the cause of all effects; therefore, it is more appropriately said to be the abode of heaven and earth, &c. And it is very rightly called the Bank of the Immortal; just as milk comes out of the udders of a cow in order to nourish the calf, so the Prakṛiti, though Unintelligent, engages to bring about the release of the individual soul or Puruṣa, and is rightly called the Bank of the Immortal. The word Âtman or Self is metaphorically applied to Prakṛiti, either because she gives everything pleasant to the individual soul, or because she is All-pervading. Or the above passage may refer to the Jîva, who, as enjoyer of all experiences, may well be said to be the abode of heaven and earth, for the abode of heaven and earth refers to the things experienced by the soul. Moreover it is a well-known thing that the mind and the vital airs (mentioned in the above mantra) abide in the Jîva and are characteristic attributes of the Jîva.

(*Siddhânta*).—To this the author replies by the following :—

SÛTRA I. 3. 1.

द्युभ्वाद्यायतनं स्वशब्दात् ॥१।३।१॥

द्यु- Dyu, heaven. भू- Bhû, earth. आदि Âdi, &c., and the rest. आयतनम् Âyatanam, abode. स्व Sva, peculiarly its own. शब्दात् Śabdât, because of the word.

1. The abode of heaven, earth, &c., (mentioned in the Muṇḍ. Up.) is verily Brahman, because the peculiar term used about Brahman occurs therein.—65.

COMMENTARY.

The peculiar term designating Brahman is the phrase "the bridge of the Immortal," a phrase which is never applied to Prakṛiti or Jîva. The word *Setu* translated as Bank or bridge, comes from the root *sinoti*, meaning to bind and so the phrase *Amṛitasya setu* means, "He who causes Immortality to be obtained or the Giver of Immortality." Or the word Setu may mean bridge or bank, and is used here as a simile, that is to say, Brahman is like a bridge, that thrown over rivers, &c., helps one to reach the other bank; so He is like a bridge, to cross over this ocean of Saṁsâra and reach to the other bank which is Mukti. Therefore the phrase "the bridge of the Immortal" being peculiar to Brahman, the above passage refers to Brahman. Moreover there are other texts to the same effect, showing that Mukti is given alone by Brahman, namely, Brahman alone is the Giver of Immortality. "Knowing Him alone one crosses over death, &c.," says another text, (Svet. Up. तमेव विदित्वा-अतिमृत्युमेति ॥). The author gives a further reason, in the next sûtra:—

SÛTRA.—I. 3. 2.

मुक्तोपसृप्य व्यपदेशात् ॥ १ । ३ ॥ २ ॥

मुक्त Mukta, the released. उपसृप्य Upasṛipya, creeping up to, resorting to. व्यपदेशात् Vyapadeśât, because of distinct pointing out, because of declaration.

2. Because it is declared, that this abode of heaven and earth, is the summit to which the Released slowly creep up.—66.

COMMENTARY.

In a subsequent mantra of the same Upaniṣad, we find the following declaration:—

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

"When the seer sees the golden coloured Creator and Lord as the Person from whom Brahmâ arises, then possessing true knowledge, he shakes off good and evil, and, free from passion, reaches the highest similarity."—(Mu. Up. III. 1. 3.)

This Being whom the Released reach cannot but be Brahman.

SÛTRA.—I. 3. 3.

नानुमानमतच्छब्दात् ॥ १ । ३ । ३ ॥

न Na, not. आनुमानम् Ânumânam, the inferred one, *i. e.* Matter. अतच्छब्दात् A-tad-śabdât, because there is no word denoting it.

3. The Pradhâna is not the abode of heaven and earth, because there is no word denoting it to be found in that passage.—67.

COMMENTARY.

In the passage under discussion, there is no word describing the non-sentient and unintelligent Pradhâna. Therefore Pradhâna, called here "the inferred one," is not the abode of heaven and earth. On the other hand, words like "omniscient," &c., are found there.

SUTRA.—I. 3. 4.

प्राणभृच्च ॥ १ । ३ । ४ ॥

प्राण-भृत् Prâṇa-bhṛit, the supporter of Prâṇa, *i. e.*, the Jîva च Cha, and.

4. The individual Soul also is not the abode of heaven and earth, because there is no word denoting it, in that passage.—68.

COMMENTARY.

The word "not" is understood here, from the preceding sûtra: so also the clause giving the reason, namely, a-tad-śabdât "there is no word denoting it." Nor the word âtman, employed in that passage, can be taken to mean the Jîva only. For the word "âtman" is derived from the verb √atati "to go," and means the All-pervading Brahman, primarily; and secondarily, only it denotes the individual soul. Moreover the epithets like "all-knowing," &c., found in the above passage, are appropriate only to Brahman. Therefore, because there is absence of words denoting the Jîva in that section, therefore, the abode of heaven and earth cannot be the individual soul.

The individual soul is not meant for this additional reason also.

SÛTRA.—I. 3. 5.

भेदव्यपदेशात् ॥ १ । ३ । ४ ॥

भेद Bheda, difference. व्यपदेशात् Vyapadeśât, because of the distinct pointing out. च Cha, and.

5. And because the difference between the individual soul and the Supreme Self is distinctly pointed out, in that

passage; therefore, the Jîva is not the abode of the heaven and earth, &c.—69.

COMMENTARY.

The phrase "know Him alone as the âtman" (II. 2. 5) distinctly shows that the Brahman alone is the true Âtman, and is separate from the Jîva.

SÛTRA.--I. 3. 6.

प्रकरणात् ॥ १ । ३ । ६ ॥

प्रकरणात् Prakaraṇât, because of the context.

6. The context also shows that the Jîva is not the abode of heaven and earth, &c.—70.

COMMENTARY.

The Upanishad opens with the question :—कस्मिन्नु विज्ञाते सर्वमिदं विज्ञातं भवति "Sir, what is that through which, if it is known, every thing else becomes known" (I. 1. 3). This question relates to Brahman, and so the answer must refer to Him and not to Jîva.

SÛTRA.—I. 3. 7.

स्थित्यदनाभ्यां च ॥ १ । ३ । ७ ॥

स्थिति Sthiti, abiding. अदनाभ्याम् Adanâbhyâm, eating. च Cha, and.

7. And on account of differences of state of the two birds, one merely abiding and the other eating, it is not the Jîva that is referred to here.—71.

COMMENTARY.

After having premised that He is the abode of heaven and earth, the Śruti goes on to say: द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ "Two birds of beautiful plumage, inseparable friends, nestle on the same tree. One of them eats the fruit, thinking it to be sweet, without eating the other merely abides and shines" (Mu. Up. III. 1. 1).

Now this being, that merely abides and shines, would not have been Brahman, in that case only, if there were not in the preceding passage, the statement that he is the abode of the heaven and the earth, &c. For had the Brahman not been mentioned in this passage, then the sudden mention of Brahman in this bird passage, would have been irrelevant. While the description of the Jîva would not have been inappropriate, for as the Jîva is well-known, it has been described here. For this reason also the abode of heaven and earth is Brahman.

***Note.*— Of the two birds, the one that merely illumines, would have referred to non-Brahman, if the preceding passage (Muṇḍ. II. 2. 5) had not referred to Brahman. In order to make this "bird-passage" applicable to Brahman, it is absolutely necessary to make "the heaven-earth" passage also applicable to Brahman.**

Adhikaraṇa II.—The Fulness is Brahman.

(*Viṣaya.*) In the Chhândogya Up., in answer to the question of Nârada, the blessed Lord Sanatkumâra after describing Name, &c., says :—" The Bhûmâ ought to be enquired into." Then Nârada says :—" teach me O Lord, the Bhûmâ." Then Sanatkumâra says :—" Where one sees nothing else, hears nothing else, knows nothing else, that is fulness bhûman.) Where one sees something else, hears something else, knows something else, that is the Little (Alpam)" (Chh. Up. VII. 23. 24). The whole passage is given here :—

FIRST KHAṆḌA.

ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तꣳ होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥ स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥२॥ सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतꣳ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तꣳ होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ॥ ३ ॥ नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इत्यादि नामैवैतन्नामोपास्स्वेति ॥ ४ ॥ स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

1. Nârada approached Sanatkumâra and said, "Teach me, Sir." He said to Nârada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that."

2. Nârada said "I know, Sir, the Ṛig Veda, the Yajur Veda, the Sâma Veda, and the Atharva Veda, the fourth; the Itihâsa Purâṇa which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the Superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know, O venerable Sir."

3. "But Sir, with all this, I am like one who knows the Mantras only (I know the names of the Lord only), but not the Lord. I have heard from personages like your honor, that he who knows the Lord overcomes the grief. I am in grief. Therefore, O Sir, take me over this ocean of grief." Sanatkumâra said to him "whatever you have read is verily only the name of the Lord."

4. Verily Name is the (presiding deity of the) Ṛig Veda, the Yajur Veda, the Sâma Veda, and the Atharva Veda, the fourth, and the rest. All these are verily Name only. Meditate on Brahman in the Name.

5. He who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope; he who meditates on Brahman in Name (Uṣâ).

"Is there something better than Name?" "Yes, there is something better than Name." "Sir, tell it me."

SECOND KHAṆḌA.

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमित्यादि वाचमुपास्स्वेति ॥ १ ॥ अस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

1. Speech is better than Name. Speech makes us understand the Rig Veda, Yajur Veda, Sâma Veda, and as the fourth the Atharvana, and the rest. Meditate on Brahman in speech.

2. "Is there something better than speech?" "Yes there is something better than speech." "Sir, tell it me"

THIRD KHAṆḌA.

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचञ्च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते मनो हि ब्रह्म मन उपास्स्वेति ॥ १ ॥ अस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

1. Mind is higher than Speech. For when two myrobalans or two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are Name and Speech included in the mind. When one wishes to study the Mantras, he does study them, &c., in Mind is Brahman. Meditate on Brahman in Mind.

2. "Is there something better than Mind?" "Yes, there is something better than mind." "Sir, tell it me."

FOURTH KHAṆḌA.

सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥ तानि ह वैतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि सङ्कल्पे प्रतिष्ठितानि स एष संकल्पः संकल्पमुपास्स्वेति ॥ २ ॥ अस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

1. Will (Mitra) is better than Mind. For when a man wills, then he thinks in his mind, then he utters speech, and sends it fourth in a name. In a name all Mantras are included and in Mantras abide all ritual works.

2. All these, thererore, have their one refuge in will. Have the will as their Lords, and abide in will and so on. This is will. Meditate on Brahman in will.

3. "Sir, is there something better than will?" "Yes there is something better than will." "Sir, tell it me."

FIFTH KHAṆḌA.

चित्तं वाव सङ्कल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥ तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि चित्तमुपास्स्वेति ॥ २ ॥ अस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

1. Flickering memory (Agni) is verily greater than will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.

2. All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Meditate on Brahman in Chitta.

3. "Sir, is there something better than Chitta?" "Yes, there is something better than Chitta." "Sir tell it me."

SIXTH KHAṆḌA.

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्या ध्यानमुपास्स्वेति ॥१॥ अस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

1. Dhyâna is better than Chitta. The earth is in meditation, as it were; and thus also the sky, the intermediate region, the heaven, the water, the mountains and Divine Men. Meditate on Brahman in Dhyâna.

2. "Is there something better than Dhyâna?" "Yes, there is something better than Dhyâna." "Sir, tell it me."

SEVENTH KHAṆḌA.

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमित्यादि यच्चान्नञ्च रसञ्चेमञ्च लोकममुञ्च विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥ १ ॥ अस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

1. Understanding is better than Dhyâna. Through understanding one understands the Rig Veda, the Yajur Veda, the Sâma Veda, and as the fourth, the Atharvana, and the rest, food and its savours, this world and that, all this we understand through Understanding. Meditate on Brahman in Understanding.

2. "Sir, is there something better than Understanding?" "Yes, there is something better than Understanding." "Sir, tell it me."

EIGHTH KHAṆḌA.

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन् परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥ १ ॥ स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा कामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

1. Spiritual power is verily greater than Understanding. Here in this world, one powerful man of spirit makes a hundred men of understanding tremble. If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the Masters, serving the Masters, he attracts Their attention, attracting Their attention, he gets Their teachings and gets Their audience; then he ponders over Their teachings and begins to understand them, and act upon them; thus he becomes wise. By power, the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm. Meditate on Brahman in Power.

2. He who meditates on Brahman in Power gets freedom of movement through the region on which Power has his scope. He who meditates on Brahman in Power. "Sir, is there something better than Power?" "Yes, there is something better than Power." "Sir, tell it me."

NINTH KHAṆḌA.

अन्नं वाव बलाद्भूयस्, अन्नमुपास्वेति ॥ १ ॥ अस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

1. Food (Aniruddha or spiritual love) is better than power (spiritual knowledge). Meditate on Brahman in food. "Sir, is there something better than food?" "Yes, there is something better than food." "Sir, tell it me."

TENTH KHAṆḌA.

आपो वा अन्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यति अप उपास्वेति ॥ १ ॥ अस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥२॥

इति दशमः खण्डः ॥ १० ॥

1. Water (Prâṇa or Spiritual Peace) is higher than food (Spiritual love). Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced; while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food. Meditate on Brahman in water.

2. "Sir, is there something better than water?" "Yes, there is something better than water." "Sir, tell it me."

ELEVENTH KHAṆḌA.

तेजो वा अद्भ्यो भूयस्तद्वा एतद्वायुमुपगृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज उपास्वेति ॥ १ ॥ अस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

1. Fire (Indra or the fire of genius) is verily greater then Water (Spiritual Peace). Therefore, when it pervading the air, heats the atmosphere, people say "It is warm and sultry, it will rain." Meditate on Brahman in Fire.

2. "Sir, is there something better than Fire?" "Yes, there is something higher than Fire." "Sir, tell it me."

TWELFTH KHAṆḌA.

आकाशो वाव तेजसो भूयान् आकाशमुपास्स्वेति ॥ १ ॥ अस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

1. Ether (Umâ or the steady light of genius) is higher than Fire (or the fire of genius). Meditate on Brahman in Ether.

2. "Is there something better than Ether?" "Yes, there is something better than Ether." "Sir, tell it me."

THIRTEENTH KHAṆḌA.

स्मरो वा आकाशाद्भूयः स्मरमुपास्स्वेति ॥ १ ॥ अस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

1. Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius). Meditate on Brahman in Memory.

2. "Sir, is there something better than Memory?" "Yes, there is something better than Memory." "Sir, tell it me."

FOURTEENTH KHAṆḌA.

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्राꣳश्च पशूꣳश्चेच्छत इमञ्च लोकममुञ्चेच्छत आशामुपास्स्वेति ॥ १ ॥ अस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

1. Hope (Sarasvati or the bliss of divine vision) is better than Memory. Kindled by Hope, Memory reads the sacred Hymns, performs sacrifices, desire sons and cattles, desires this world and that. Meditate on Brahman in Hope.

2. "Sir, is there something better than Hope?" "Yes, there is something better than Hope." "Sir, tell it me."

FIFTEENTH KHAṆḌA.

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वꣳ समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥ प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवंविजानन्नतिवादी भवति तञ्चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

1. The Chief Breath (Prâṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath himself moves, through the Supreme Breath. The Supreme Breath gives to the Chief Breath all that He desires, (when the Prâṇa meditates for souls to the Supreme); yea gives to him, his very life. This Supreme Breath is verily father, the Supreme Breath, the sister; the Supreme Breath, the teacher; the Supreme Breath, the priest,

2. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest truth (ativâdin). If the people say to him, thou art an Ativâdin, let him say I am an Ativâdin. He need not conceal it. ["Is there, Sir, something higher than Prâṇa"? "Yes, there is something higher than Prâṇa." "Sir, tell it me."]

SIXTEENTH KHAṆḌA.

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

1. (The Lord called the True is higher than Prâṇa). But he in reality is (a higher) Ativâdin, who declares the Lord Viṣṇu to be the True. "Sir, may I become an Ativâdin by the grace of the True?" "But we must (first) desire to know the True." "Sir, I desire to know the True."

SEVENTEENTH KHAṆḌA.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

1. When one understands (the Good Lord as Omniscient) then one declares the Good Lord (Satyam). One who does not understand (Him as Omniscient), cannot declare Him as the Good. Only he who understands the Omniscient, can declare the Good. This Omniscient, however, we must desire to understand. "Sir, I desire to understand the Ominiscient."

EIGHTEENTH KHAṆḌA.

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

1. When one realises Him as the Thinker, then one knows Him as Omniscient. One who does not so realise cannot understand Him as Omniscient. Only he who knows thus understands the Omniscient. This Thinker, however, we must desire to understand. "Sir, I desire to understand the Thinker."

NINETEENTH KHAṆḌA.

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन् मनुते श्रद्दधदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

1. When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know him as Thinker. Only He who knows Him as Holy, can know Him as Thinker. This All-holy, however, we must desire to understand. "Sir, I desire to understand the All-holy."

TWENTIETH KHAṆḌA.

यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठन् श्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

1. When one knows Him as firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy. Only he who knows Him as firm, believes Him as holy. This firm Lord, however, we must desire to understand. "Sir, I desire to understand the firm One."

TWENTY-FIRST KHAṆḌA.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

When one knows Him as Creator, he knows Him as having firmness. The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as firm, who knows Him as Creator. The Creator, therefore, should one desire to know. "Sir, I desire to know the Creator."

TWENTY-SECOND KHAṆḌA.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

1. When one knows Him as Pleasure, He knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator. Realising Him as Pleasure alone, one knows Him as Creator. This pleasure, however, we must desire to understand. "Sir, I desire to understand pleasure."

TWENTY-THIRD KHAṆḌA.

यो वै भूमा तत् सुखं नाल्पे सुखमस्ति, भूमैव सुखं, भूमात्वेव विजिज्ञासितव्य इति । भूमानं भगवो विजिज्ञासे इति ॥१॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

He who is the Lord Nârâyana called the Infinity is the real pleasure, without the grace of the Infinity (Bhûman) there is no pleasure for the finite (though Muktas). The Bhûman alone is the sukham. One must, therefore, enquire into Bhûman. "Sir, I desire to understand Bhûman."

TWENTY-FOURTH KHAṆḌA.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं, स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥ गो अश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति ह होवाचान्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

1. Without being permitted by whom, one does not see anything else, does not hear anything else, does not understand anything else, He is the Bhûman. But where one sees a thing under the control of something else, or hears it such, or understands it such, that is the Limited. He who is the Infinite, He is verily the Immortal. But that which is the Limited that is the Mortal. "Sir, in what does this Infinite rest?" "In His own glory, or perhaps not even there."

2. Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I do not mean any such glory. Thus said Sanatkumâra "I said something different from any worldly glory."

TWENTY-FIFTH KHAṆḌA.

स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेदꣳ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳ सर्वमिति ॥ १ ॥ अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवत्यथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

1. He indeed is below, above, behind, before, right and left,—this He indeed is Full Now the teaching regarding Him called as "I." The "I" is below, the "I" is above, the "I" is behind, the "I" is before, the "I" is on the right, the "I" is on the left, the "I" is verily the Nearest and the Full.

2. Next follows the teaching regarding Him as the Âtman. The Âtman is below, the Âtman is above, the Âtman is behind, the Âtman is before, the Âtman is on the right the Âtman is on the left, the Âtman alone is the Nearest and the Full. He who sees Him thus, understands Him thus, thinks Him thus, he always thinks the Âtman to be the highest; He sports in the Âtman, he unites with the Âtman, has the Âtman for his joy, and comes directly under the rule of the Âtman. For him there is freedom of movement in all the worlds. But those who understand Him differently, live in worlds which are perishable, and are under inferior rulers, for them there is no freedom of movement in all the worlds.

TWENTY-SIXTH KHAṆḌA.

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशाऽऽत्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदꣳ सर्वमिति ॥ १ ॥ तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताꣳ सर्वꣳ ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादश स्मृतः शतञ्च दश चैकश्च सहस्राणि च विꣳशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तꣳ स्कन्द इत्याचक्षते तꣳ स्कन्द इत्याचक्षते ॥ २ ॥

इति षड्विंशः खण्डः ॥ २६ ॥

1. For the realeased soul which sees thus, which thinks thus, which understands thus, there is the vision of how the Chief Prâṇa comes out of the Âtman, how the Hope comes out from the Âtman, how the Steady Memory comes out of Him. How the Ether comes out from the Âtman, the Fire from the Âtman, the Water from the Âtman, the appearance and the disappearance of the worlds from the Âtman, Food from the Âtman, Power from the Âtman, Understanding from the Âtman, Meditation from the Âtman, Unsteady Memory from the Âtman, the Will from the Âtman, the Mind from the Âtman, the Speech from the Âtman, the Name from the Âtman, the Mantras from the Âtman, the Karmas from the Âtman, verily the released soul sees how all this universe comes from the Âtman alone.

2. There is this verse about it: "the released soul does not see death, nor illness, nor pain. The released soul sees everything and obtains everything, everywhere. He becomes one, he becomes three, he becomes five, he becomes nine, and it is said he becomes eleven as well, nay he becomes one hundred and eleven, and one thousand and twenty.

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm, all ties are loosened completely, through the grace of the Lord.

To the sage Nârada, with his faults all rubbed out, the great Teacher Sanatkumâra shows the other side of darkness. Sanatkumâra is called the Great Warrior, yea he is called the Great Warrior.

The word bhûman here does not denote numerical largeness, but pervasion in the shape of fulness. For the text contrasts this bhûman with alpam or small, or little, a word donoting quantity and not number, for it says :—" Where one sees something else, that is the Little." Therefore the contrasted term must possess attributes opposite of "little," namely, " muchness " or " fulness."

(*Doubt*).—Here arises the doubt. Is this Bhûman, Prâṇa or Viṣṇu ?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the term bhûman means the Breath or Prâṇa which is the topic immediately preceding it. Says the Śruti :—" The Prâṇa is better than Hope." After this there is no question and reply. Therefore Prâṇa is the Bhûman. And Prâṇa here means the individual soul, which is always associated with breath, or Prâṇa And Prâṇa also here does not mean the modification of air merely, but the Jîva. For the section commences with the declaration, " the knower of Âtman (Jîva) crosses over grief " and ends with the conclusion, " all this is of the Âtman (Jîva)." The whole section treats of the individual soul, therefore, the bhûman, occurring in the middle of the section, must refer to the Jîva. Moreover the phrase " where one sees nothing else, &c," is perfectly relevant with regard to the Jîva, for in dreamless sleep (susupti), when all the senses are absorbed in the Prâṇa, there is no seeing, &c. The statement that bhûman is bliss, is also appropriate to the Jîva, for in suṣupti one is in bliss, as he says on awakening "I slept very happily." The whole section has thus determined the jîvâtman, therefore this Bhûman must be construed as applying to the Jîva.

(*Siddhânta*).—To this objection the author answers by the following siddhânta sûtra.

SÛTRA I. 3. 8.

भूमा सम्प्रसादादध्युपदेशात् ॥ १ । ३ । ८ ॥

भूमा Bhûmâ, the Full (is Brahman). सम्प्रसादात् Samprasâdât (because of being greater) than the vessel of grace. The Jîva is called samprasâda because it is the peculiar object of grace (prasâda) on the part of the Lord, or

samprasâdât may mean "because possessing great joy and serenity." अधि Adhi, greatest, highest, above. उपदेशात् Upadeśât, because of the teaching. The Bhûma is taught to be higher than the Jiva, the vessel of grace, *i. e.*, the Bhûma is higher than even the Mukta Jiva.

Note.—The Bhûman is not Jiva, because it is taught as higher than Samprasâda or the Released Soul. The sûtra may also be translated as, "The Bhûman is not Jiva, because it has samprasâda or excessive serenity, and because it is taught as adhi or the highest."

8. The Bhûman is Brahman, because it is taught as possessing highest joy, and being above all.—72.

OR

8. Because the scripture teaches that the Bhûman is greater than the vessel of grace (the Jiva); therefore, the Bhûman is not the human soul.—72.

COMMENTARY.

The Lord Viṣṇu is this Bhûman and not the human soul, the companion of Prâṇa. Why? Because it is expressly taught to possess the highest joy (which the Jiva has not). The Bhûman text says, "That which is Bhûman is verily joy." Thus this bhûman is immense joy, (vipulasukha), and moreover it is taught as the last of the series, and therefore it is the highest or adhi of all. (Thus one meaning of the sûtra is that Bhûman is Brahman, because it is taught as the last of the series and therefore it is above all and because it has excessive joy). Or the Bhûman is Brahman, because in Chh. Up. VIII. 3. 4. it is expressly taught to be greater than the Samprasâda or the vessel of grace (or the Jiva) the companion of Prâṇa.

We give that passage here :—

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

"Now that Released Jiva (samprasâda) after having risen from out this body, reaches the Highest Light, and appears before its True Form who is the Âtman."—Thus he spoke when asked by his pupils. This (Âtman or Viṣṇu) is the Immortal, the Fearless, this is Brahman, and of that Brahman the namo is the True, Satyam." (Chh. Up. VIII. 3. 4.)

Note :—Compare :—

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥

"Thus does that Released Jiva (Samptasâda), after having risen from out this body, reaches the Highest Light; and appears before its Own Form, who is the Highest Spirit. He moves about there laughing, playing, and rejoicing, be it with women, carriages, or relatives, never being conscious of perso[ns] near him (so great is his ecstasy). As the

charioteer is appointed to the carriage so is the Prâṇa appointed in this body." (Chh. Up. VIII. 12. 3).

The sense is this. The scripture has first taught a series of beings beginning with Name and ending with Prâṇa, and then says "Prâṇa then is all this. He who sees this, perceives this, and understands this, becomes an ativâdin." Thus the knower of Prâṇa is called an ativâdin. But the scripture then describes a higher ativâdin, when it says :—"But in reality he is an ativâdin who declares the Highest Being to be the True (Satya)." Now this ativâdin of the True, is different from the ativâdin of the Prâṇa, because the word "but" introduces a new topic. It serves to set aside the meditation on Prâṇa, and teaches that the highest ativâdin is he who declares the True to be the Highest Being. The True is here Viṣṇu, and it (True) being mentioned as separate from Prâṇa, the Bhûman which refers to the True, murt also be different from the Jîva and Prâṇa. This Bhûman is not only something different from Prâṇa, but greater than it. Had Prâṇa been the Bhûman, then the instruction that it is higher then Prâṇa becomes absurd. This Bhûman is taught as something greater than Name up to Prâṇa: therefore it must be different from Prâṇa (and the series below it). Since every one of the series is greater than the one preceding it; thus Speech is greater than Name, and so on; therefore, the True is greater than Prâṇa, and consequently Bhûman is also greater than Prâṇa, for the teaching about Prâṇa precedes the teaching about Bhûman. Moreover, the word Satya is a well-known term applied to the Supreme Brahman Viṣṇu. Such as "the True, the knowledge, the infinite is Brahman." (Taitt. Up.) "We meditate on the highest Satya."

In the phrase "satyena ativadati," the force of the third case in satyena is that of *hetu*, that is, he declares the Highest truth, for the sake of the True, or the Supreme Self. The meditation on Prâṇa is higher than meditation on Name up to Hope, therefore the person who thus meditates on Prâṇa is called an ativâdin, he is an ativâdin compared with those below him. But the meditation on Viṣṇu being superior even to that on Prâṇa; therefore he who meditates on Viṣṇu is the real ativâdin. Thus it is clear that an ativâdin by Prâṇa is inferior to the ativâdin by the True. For the same reason, the pupil entreats, "Sir, may I be an ativâdin with the True": and the teacher replies, "But we must desire to know the True."

The objection raised by the Pûrvapakṣin that in the Chh. text there is no question and answer as to something greater than Prâṇa, and therefore the Ativâdin by the True is the same as the Ativâdin

by the Prâṇa, (and the instruction about the Âtman must be supposed to come to an end with the instruction about the Prâṇa) is not a proper objection. The reason for this is, that we do not find that the Ativâdin by the True is the same as the Ativâdin by the Prâṇa. It may be asked why does not the pupil ask the question whether there is any thing greater than Prâṇa. To this we reply that the reason is this:—With regard to the non-sentient objects extending from name to hope—each of which surpasses the preceding one, in so far as it is more beneficial to man—the teacher does not declare that he who knows them is an Ativâdin; when, however, he comes to the individual soul, there called Prâṇa, the knowledge of whose true nature he considers highly beneficial, he expressly says that 'he who sees this, notes this, understands this, is an Ativâdin (VII. 15. 4.) The pupil, therefore, imagines that the instruction about the self is now completed, and hence asks no further question. The teacher, on the other hand, holding that even that knowledge is not the highest, spontaneously continues his teaching and tells the pupil that the knowledge of the true nature of Śrî Viṣṇu, who is called the True, is the highest knowledge; and absolutely beneficial for man; and he only is an Ativâdin, who proclaims the supremely and absolutely beneficial being, namely, Śrî Viṣṇu who is also called the True, that is the Highest Brahman. On this suggestion the pupil desirous to learn the true nature, worship, and means of worship, entreats the teacher, saying "Sir, may I become an Ativâdin by the True."

The opponent says, the objection has been raised that in the opening passage the word Âtman has been used, and therefore in the concluding passage also, the same Âtman, that is to say, the individual soul, the associate of Prâṇa, is meant. This objection is not valid. The word Âtman principally means the Supreme Self, and not the Jîva Âtman or the individual self.

That Âtman does not mean the individual self is proved by the subsequent passage also where it is said that from the Âtman arises the Prâṇa, &c. If Âtman meant the individual self, then the above statement would be incorrect, for Prâṇa does not arise from the individual self, but from Brahman. This being so, the subsequent statement "where one sees nothing else, hears nothing else, understands nothing else, that is the Bhûman," becomes valid, for we understand that this applies to the Supreme. For when one perceives the Bhûman, he at that time fails to see and perceive anything else, for when one is plunged in the infinity, he cannot have any consciousness of the finite. You cannot say that the

ecstacy, which one feels, when one realises the Bhûman is the joy of dreamless sleep, and that where one sees nothing else, hears nothing else, understands nothing else, refers to the dreamless sleep called Suṣupti. For the consciousness of Suṣupti and the little joy that one feels in it, is infinitely inferior to the self-forgetfulness in Bhûman, and the bliss of its presence. To say that the individual self, in the state of Suṣupti, is the Bhûman is simply rediculous. Therefore, the Lord Viṣṇu alone is the Bhûman of the passage of the Chhândogya Upaniṣad under discussion.

SÛTRA I. 3 9.

धर्मोपपत्तेश्च ॥१।२।६॥

धर्म Dharma, qualities, atiributes. उपपत्तेः Uppapatteḥ, because of the reasonableness, because of the suitability. च Cha, and.

9. Because the attributes ascribed to Bhûman are suitable with regard to Brahman only.—73.

COMMENTARY.

The attributes which are ascribed to this Bhûman are suitable only with regard to the Supreme Brahman, Lord Viṣṇu, and are applicable to nobody else. Thus: "That which is Bhûman is verily the Immortal (VII. 24 1)." Shows that Bhûman possesses innate immortality. It has innate power of self supporting. As says the text:—" Sir, in what does the Bhûman rest?" "In its own greatness" is the reply. This Bhûman is the refuge of all, as we learn from the text:—"The Self is below, above, behind, before, right and left." This Bhûman is the cause of all, for says the text: "the Prâṇa springs from the Self, Hope springs from the Self, Memory springs from the Self; so do Ether, Fire, Water, &c." Therefore Bhûman is Brahman and nothing else.

Adhikarana. III.—The Imperishable is God.

(*Viṣaya*).—We read in the Bṛihad Âraṇyaka (III. 8. 6. 8):—

स होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतञ्च प्रोतञ्चेति ॥ ६ ॥ स होवाच यदूर्ध्वं गार्गि दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतञ्च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥ स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वम-दीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धम चक्षुष्कमश्रोत्रमवागम-नोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन ॥८॥

6. She said: "O Yâjñavalkya! That which is above the heaven, and below the earth, which is between the heaven and earth, which is in the past, present and future, in what is that woven, as warp and woof?"

7. He replied: "O Gârgi! That which is above the heaven and below the earth, which is also between the heaven and the earth, which is in the past, present and future, that is woven as warp and woof in the âkâśa."

"In what then is the ether woven like warp and woof."

8. Yâjñavalkya replied, "O Gârgi, the Brâhmaṇas call this the Akṣara (the Imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigour), without a breath, without a mouth (or door), without measure, having no within and without, it devours nothing, and no one devours it."

(*Doubt*).—Here arises this doubt: what is this Akṣara or the Imperishable of this passage. Does it denote Pradhâna or matter; or Jîva, the individual soul or Brahman, the Supreme.

(*Pûrvapakṣa*).—The Akṣara here is ambiguous, and may denote any one of the above three, as it is used in that sense in Mu. Up. I. 1. 5, &c.

(*Siddhânta*).—To this Bâdarâyaṇa replies, by the following sûtra, declaring that the Imperishable is Brahman.

SÛTRA I. 3. 10.

अक्षरमम्बरान्तधृतेः ॥१।३।१०॥

अक्षरम् Akṣaram, the Imperishable : the Brahman. अम्बरान्त Ambarânta, end of space or ether, or up to ether. धृतेः Dhṛiteḥ, because of supporting.

10. The Imperishable, referred to in Br. Up., III. 8. 11 is the Supreme Brahman, because we find it declared in this passage that He supports even that which is the end of ether (or every thing up to ether).—74.

COMMENTARY.

The Akṣara or the Imperishable is the Supreme Brahman, because the text declares that He supports that which lies beyond ether, namely, the unevolved matter or Avyâkṛita. Since this Imperishable supports even the Âkâśa or ether, and every thing below it, He must be Brahman.

But even Pradhâna supports every thing up to ether, because it is the cause of all the modified objects in the universe, and so the *Imperishable* may be Pradhâna; or it may refer to the Jîva, which is the support of all non-intelligent objects that it experiences or enjoys. To this doubt the author answers by the next sûtra:—

SÛTRA I. 3. 11.

सा च प्रशासनात् ॥१।३।११॥

सा Sâ , that, namely, the quality of supporting every thing up to space or ether. च Cha, and. प्रशासनात् Praśâsanât, because of the command.

11. This supporting must refer to Brahman, because the text says that it is through command that such supporting takes place.—75.

COMMENTARY.

The supporting of every thing up to space, can only be in Brahman alone, because the text says that it is by command alone that such supporting takes place, and such Supreme command cannot belong either to Pradhâna or to Jîva. The following text shows the command :—

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमन्वेति एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

9. " By the command of that Akṣara (the imperishable), O Gârgi, sun and moon stand apart. By the command of that Akṣara, O Gârgi, heaven and earth stand apart. By the command of that Akṣara, O Gârgi, what are called moments (nimeṣa), hours (muhûrta), days and nights, half months, months, seasons, years, all stand apart. By the command of that Akṣara, O Gârgi, some rivers flow to the East from white mountains, others to the West, or to any other quarter. By the command of that Akṣara, O Gârgi, men praise those who give, the gods follow the sacrificer, the father, the darvi-offering."

Now this supporting every thing by one's mere will and command is impossible in the case of Pradhâna, which being non-intelligent cannot give any command, nor does any bound Jîva can give this command nor any Mukta Jîva also.

SÛTRA I. 3. 12.

अन्यभावव्यावृत्तेश्च ॥ १ १० । १२ ॥

अन्य Anya, another. भाव Bhâva, nature. व्यावृत्ते: Vyâvṛitteḥ, on account of the exclusion. च Cha, and.

12. The Imperishable is not Pradhâna nor Jîva, because in the same text we find description of attributes which would exclude another nature than Brahman.—76.

COMMENTARY.

In a supplementary passage in the said Upaniṣad, we find a description of the attributes of this Akṣara, which excludes Jîva and Pradhâna, because they do not possess that nature.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नाऽन्यदतोऽस्ति विज्ञात्रे तस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोत- श्चेति ॥ ११ ॥

(Br. Ar. III. 8. 11.)

"That Imperishable, O Gârgi, is unseen, but seeing, 'unheard but hearing,' unthought but thinking, unknown but knowing. There is nothing that sees but He, nothing that hears but He, nothing that thinks but He, nothing that knows but He. In that Imperishable, O Gârgi, the ether is woven, warp and woof."

The Imperishable is declared here as seeing, hearing, &c., and therefore, Pradhâna which is non-intelligent, is excluded ; because the nature of Pradhâna is jaḍam. Similarly, the declaration that unseen by all He sees every body, shows that Jiva is not meant, for the nature of Jîva is not all-perceiving.

Adhikaraṇa IV.—The Puruṣa seen in the Satyaloka is Brahman.

(*Viṣaya*).—In the Prasna Up. V. 2 we find the following :—

अथ हैनं शैब्यः सत्यकामः पप्रच्छ। स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति ॥ १ ॥

1. Next Saibya Satyakâma asked him : "O Master! what world does he conquer by such (meditation) who amongst men unceasingly meditates on Oṁkâra, up to his death."

तस्मै स होवाच । एतद्वै सत्यकाम परञ्चापरञ्च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

2. "O Satyakâma! that which is denoted by Om is this Brahman, both the higher and the lower. Therefore, the knower of it, through this vehicle alone, reaches one of these two."

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३॥

3. If he meditates on one measure, then by that meditation alone, after death he is welcomed by the Supreme self, and obtains another birth on this earth. The Devas of the Rig Veda lead him to a human body. He in that birth endowed with austerity, celibacy, and faith, realises the greatness of the fruit of these.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते । स सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्त्तते ॥ ४ ॥

4. Next if he meditates in his mind, with two measures, he is carried up by the Yajus Mantras to the Antarikṣa or the world of the moon. Having enjoyed the vast powers of the moon-world, he returns again.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नो यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः ॥ ५ ॥

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथाऽनुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

5. Then he should say: By the old age of the body, that (the ether or Brahman within it) does not age; by the death of the body, that (the ether or Brahman within it) is not killed. That (the Brahman) is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to imagine. Now as here on earth people follow as they are commanded and depend on the object which they are attached to, be it a country or a piece of land.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

6. "And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence after having discovered the self and those true desires, for them there is freedom in all the worlds.

(*Doubt*).—The question here arises: What is this dahara âkâśa in the lotus of the heart. Is it the material space or ether or, is it the Jîva or is it the Lord Viṣṇu?

(*Pûrvapakṣa*).—It is the element called ether, for the word Âkâśa has the well-known meaning of ether or space, or it may be the Jîva or the individual self, because it is spoken of here as the Lord of the city of the body and occupying a small space.

(*Siddhânta*).—The author replies to this objection by declaring tha the dahara âkâśa or the "small ether" is Brahman.

SÛTRA I. 3. 14.

दहर उत्तरेभ्यः ॥ १ । ३ १४ ॥

दहरः Daharaḥ, the small. उत्तरेभ्यः Uttarebhyaḥ, because of the subsequer arguments.

14. The small ether in the lotus of the heart is Brahman, because the subsequent arguments establish it to be so.—78.

COMMENTARY.

The "small ether" is Lord Viṣṇu, and nothing else. Why? Because of the subsequent arguments to be found in the supplementary passage of the text above given. If the ether within the heart did not mean Brahman, but denoted the elemental ether, then the comparison instituted in the passage "as large as that elemental ether is, so large is

this ether within the heart," would be wholly inappropriate. This is one argument. The next is: The small ether is said to be the support of the earth and heaven, which could not apply to the elemental ether. Nor do the attributes like freedom from evil, &c., be appropriate to the elemental ether or to the individual self (Jîva). In this Śruti the worshipper is taught that the city of Brahman is his body, and in a portion of this body is the heart called the lotus which is the palace of Brahman, and he is taught that in this palace, in this small lotus, there is the small ether, and then what is within that small ether that is to be sought for, that is to be understood. Therefore, it refers to the Supreme Brahman, because this small ether is described to be free from evil, free from old age, free from grief, &c. Therefore, the above passage must be explained by saying that the Supreme Brahman is to be sought in the small ether which is free from evil, &c. Therefore the Dahara is Viṣṇu and Viṣṇu only.

SÛTRA I. 3. 15.

गतिशब्दाभ्यां तथा दृष्टं लिङ्गञ्च ॥ १ । ३ । १५ ॥

गति Gatiḥ, going. शब्दाभ्यां Śandabhyâm, a word, *i.e.*, on account of the going' and of the word. The going into "ether;" and the word 'etad Brahmaloka =*this* (ether) is Brahma world. तथा Tathâ, thus. दृष्टम् Dṛiṭam, seen. लिङ्गम् Lingam, mark, sign from which something may be inferred. च Cha, and.

15. Because this ether is that to which the Jîvas go in deep sleep, and because there is a word connecting this small ether with the highest Brahman. This is seen in other texts also, and there is a lingam or inferential mark in this passage also, from which we infer that the small ether is Brahman.—79.

COMMENTARY.

In the Chhândogya Up., Chap. 8., sec. 8, we find the following further description given of this small ether :—

तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥

"As people who do not know the country walk again and again over a gold treasure, but do not know.

"Thus do all these creatures day after day go into that Brahma-world." Chh. Up., VIII. 3. 2).

The above passage referring to dahara or the small ether says that it is the gati or goal of all creatures, and it is described as *that* Brahmaloka. Therefore these two descriptions, namely, gati or goal and the *word* etam-that, referring to dahara as Brahma-loka show that the small ether

can be nothing else than the Lord Viṣṇu. Moreover there are other Upaniṣad texts which also show that in deep sleep, soul becomes united with Brahman :—

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति सम्पद्यामह इति ॥ २ ॥ एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति

"All these creatures having become united with the True do not know that they are united with the True ;" "Having come back from the True, they know not that they have come back from the True."—(Chh. Up. VI. 9, 2, 10, 2).

The above text shows that in other parts of this Upaniṣad the same idea, that Brahman is the goal, is seen. And the word Brahma-loka applied to the small ether is a sign that it is the Lord Viṣṇu meant here. This Brahmaloka cannot mean "the world of Brahmâ" called also the Satyaloka, because it is not possible for Jîvas to go daily in their sleep to Satyaloka, while it is possible for them to enter into Brahman in their sleep, every day.

SÛTRA I. 3. 16.

धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ॥ १ । ३ । १६ ॥

धृतेः Dhṛiteḥ, on account of supporting. च Cha, and. महिम्नः Mahimnaḥ, greatness. अस्य Asya, of his, (that is, of Brahman). अस्मिन् Asmin, in this, that is in this small ether. उपलब्धेः Upalabdbeḥ, on account of being observed or found or stated.

16. Because it is further stated that this small ether is the support of the two worlds, a fact which is the peculiar greatness of Brahman alone, therefore this dahara must be Brahman.—80.

COMMENTARY.

In continuation of the passage "the small lotus and in it that small ether" (Chh. Up., VIII. 1. 1), the Upaniṣad goes on to compare this small ether with the infinite space and further teaches that all beings get harmonised when they enter into this small ether, and it further employs the term Âtman or Self with regard to it, and lastly it teaches, that it is free from all sins, &c. In continuation of this, the Upaniṣad in VII 4. 1., declares "It is a bridge, a limitary support, that these worlds may not be confounded." The whole Chap. VIII, in fact, is one prakarana and deals with one topic. Therefore, when it uses the word "vidhṛitiḥ" or 'limitary support' it refers to this dahara or small ether. Now because this majesty or greatness of supporting the worlds, is ascribed to this dahara, therefore, dahara must refer to Viṣṇu ; for who else has this glory of being the

support of all worlds? In fact, Viṣṇu is expressly stated to be the support of all worlds in other places also, such as Bri. Up., IV. 4. 22.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसम्भेदाय ।

"He is the Lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded." This also shows that to be a boundary and a support of the worlds is the distinctive attribute of Lord Viṣṇu only.

SÛTRA I. 3. 17.

प्रसिद्धेश्च ॥ १ । ३ । १७ ॥

प्रसिद्धेः Prasiddheḥ, because of the settled (meaning). च Cha, and.

17. And because it is a settled convention to describe Brahman as ether, therefore, the small ether or dahara must mean Brahman.—81.

COMMENTARY.

The word Âkâśa is known to have, among other meanings, that of Brahman, also; as we find in the Taitt. Up., II. 7. "For who could breathe, who could breathe forth, if that ether (âkâśa) were not bliss?"

(*Doubt*).—An objector says: this dahara or small ether may refer to the Jîva, because immediately after the word dahara, we find the description of the Jîva given in the above passage. It says:—

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

"Thus does that released soul (samprasâda), having risen from this body and approached the highest light, appears in its own form. That is Self," he said "That is the immortal, the fearless, this is Brahman." (VIII. 3, 4). This objection is answered by the author in the next Sûtra.

SÛTRA I. 3. 18.

इतर परामर्शात् स इति चेत्, न, असम्भवात् ॥ १ ३ । १८ ॥

इतर Itara, the other one, that is the Jîva. परामर्शात् Parâmarśât, on account of reference. सः Saḥ, he, that is, the Jîva. इति Iti, thus. चेत् Chet, if. न Na, not. असम्भवात् Asambhavât, on account of impossibility.

18. If it be objected, that there is a reference to the *other*, namely, the Jîva, in the dahara passage; and therefore, it means Jîva; we say no, because it is impossible that the epithets applied to dahara should apply to the Jîva.—82.

COMMENTARY.

Though there is a reference to the Jîva in the middle of that passage, yet looking to the beginning and the end, and all other epithets applied to dahara, we cannot say that it refers to Jîva. The eight epithets applied to dahara in Chh. Up., VIII. 7. 3., cannot apply to the Jîva, namely, the epithets like free from sin, free from decay, &c.

Let it be so. The attributes free from sin, free from decay, free from death, &c., mentioned in VII. 7. 1, can easily be applied to the Jîva, because the Chap. VIII shows that the whole teaching of Prajâpati refers to the Jîva only. Indra had heard that Prajâpati had declared that there is a self free from sin, old age, &c., and so he goes to Prajâpati to enquire about this Self. Therefore, these eight attributes of the Âtman given in VIII. 7. 1, may apply to the Jîva, and consequently the dahara mentioned before, may be the Jîva. This doubt is removed by the author in the following Sûtra: —

SÛTRA I. 3. 19.

उत्तराच्चेदाविर्भावस्वरूपस्तु ॥ १ । ३ । १९ ॥

उत्तरात् Uttarât, because of a subsequent passage. चेत् Chet, if. आविर्भाव Âvirbhâva, manifestation. स्वरूपः Svarûpaḥ, the true nature: essential form. तु Tu, but.

19. If it be objected that from a subsequent passage, the Jîva is meant, we reply no, because that passage only declares the manifestation of the true nature of the Jîva, by means of meditation, &c.—83.

COMMENTARY.

The word 'tu,' 'but,' answers the objection raised in the first half of the Sûtra. The word 'na' of the last Sûtra is understood here also. In the speech of Prajâpati reference is made to the Jîva, and it is taught that when the Jîva meditates upon Brahman, then there appear in him these eight attributes, namely, freedom from sin, death, &c. These qualities are essentially the qualities of Brahman, and they only appear or manifest in the Jîva, when it meditates on Brahman. Therefore, the Jîva is not referred to here by the word dahara, for the essential nature of Brahman is to possess these eight qualities eternally, while in the case of the Jîva these qualities are to be acquired by him by sâdhana or practice. In the case of dahara these qualities are never hidden, while in the case of the Jîva these qualities are at first hidden by untruth, while later on they manifest in him. Therefore we find in the Upaniṣad, the statement

that when it has freed itself from the body and has approached the Highest Light, then it appears in its own form. Thus there is a great difference, in the possession of these eight attributes, by the Parmâtman, from all eternity; and their temporary manifestation in the Jîva. The above passage also shows, that the Jîva gets these attributes only then, when it has reached the Highest Person called the Uttama Puruṣa, the Highest Light, Parama Jyotiḥ. Moreover though these eight qualities manifest in the Jîva, through sâdhana, yet the Jîva can never become the bridge of the two worlds, and the support of the universe, for these attributes are the specific and distinct qualities of the Supreme Lord. Therefore, the dahara must refer to Brahman.

But if this is so, why a reference has at all been made to Jîva in this section treating of dahara, in the passage: "Now that released soul, which having risen from this body, &c."—VIII. 3. 4. This question is answered by the next Sûtra.

SÛTRA I. 3. 20.

अन्यार्थश्च परामर्शः ॥ १ । ३ । २० ॥

अन्यार्थः: Anyârthaḥ, a different meaning. च Cha, and. परामर्शः: Parâmarśaḥ, reference.

20. The reference to the Jîva made in this section treating of the small ether, has a different object.—84.

COMMENTARY.

The object with which this reference to the individual soul is made in this section, is in order to teach the knowledge of the Supreme Self. It shows that when the Jîva obtains such knowledge, it also possesses these eight-fold qualities belonging to the Supreme Person.

Another objection is raised. The text describes this dahara as occupying a very small space in the heart, and because dahara is so small and Jîva is also small, therefore, dahara must be Jîva mentioned subsequently. This objection is answered by the following Sûtra:—

SÛTRA I. 3. 21.

अल्पश्रुतेरिति चेत् तदुक्तम् ॥ १ । ३ । २१ ॥

अल्प Alpa, small. श्रुतेः: Śruteḥ, because of the Śruti or scriptural declaration. इति Iti, thus. चेत् Chet, if. तत् Tad, that. उक्तम् Uktam, has been said.

21. If it be said that the scripture describes the dahara to be very small, therefore, it must mean the Jîva, and not Brahman; we say no, for the reasons already given.—85.

COMMENTARY.

The answer to the objection raised in this Sûtra has already been anticipated in the preceding aphorism, I. 2. 7, where it is said that Brahman, though all-pervading, is imagined to be of the size of a span, in order to meditate upon Him as having that much size. It is merely to help memory, that this convention is made, that the Brahman is of the size of the heart. In fact, the text of the Upaniṣad shows that He is Infinite and Inconceivable.

The next Sûtra gives another reason for this conclusion.

SÛTRA I 3. 22.

अनुकृतेस्तस्य च ॥ १ । ३ । २२ ॥

अनुकृतेः Anukṛiteḥ, because of imitation. तस्य Tasya, his. च Cha, and.

22. The Jîva cannot be Brahman or the small ether, because the text says that the Jîva imitates Brahman.—86.

COMMENTARY.

The text of the Chh. Up. VIII. 7. 3., &c., shows that the eight-fold attributes therein mentioned, which are eternally present in the dahara, is acquired by the Jîva through sâdhanâ, in the state of Mukti. This Jîva is described in that section as covered by falsehood in its prior state, and it is only when by meditation on Brahman, this covering of ignorance is torn asunder, then are manifested the eight-fold attributes of being free from sin, free from decay, &c., and it is in this state of Mukti that the Jîva, by getting the light of Parabrahman becomes like Brahman. The Jîva, therefore, merely imitates dahara, and is called dahara in a secondary sense. And it is a well-known thing that the imitation and the original are not the same. As we say in the sentence 'Hanumân imitates the wind in swiftness,' which means that Hanuman is not wind but like it. Similarly, we find in another passage that the Jîva, in the state of Mukti becomes similar to or imitates Brahman :—

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ।

When the seer (i.e., the individual soul) sees the brilliant maker, the Lord, the Person, in whom Brahmâ has his source; then becoming wise and shaking off good and evil, he reaches the highest similarity, free from passions. (Mu. Up., III. I. 3.)

SÛTRA I. 3. 23.

अपि स्मर्यते ॥ १ । ३ । २३ ॥

अपि Api, also. स्मर्यते Smaryate, it is traditioned.

23. The Smṛiti also declares this assimilation of the Jîva with Brahman, in the state of Mukti, in certain respects only.—87.

COMMENTARY.

Thus in the Gîtâ also we find:—

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

"Having taken refuge in this Wisdom and being *assimilated* to My own nature, they are not re-born, even in the emanation of a universe, nor are disquieted in the dissolution." (XIV. 2).

Thus this Smṛiti or Gîtâ also declares that the Muktas become assimilated to the nature of Brahman and manifest some of His attributes. Therefore dahara is the Lord Hari alone, and not any Jîva.

Adhikaraṇa VI.—He who is measured by a thumb is Brahman.

(*Viṣaya*).—In the Kaṭha Up., II. 4. 12, we read:—

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥ अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

The person (puruṣa), of the size of a thumb, stands in the middle of the Self (body) as Lord of the past and the future, and henceforward fears no more. This is that.

That person, of the size of a thumb, is like a light without smoke, Lord of the past and the future, he is the same to-day and to-morrow. This is that.

(*Doubt*).—Here arises the doubt: Is this person of the size of a thumb, the Jîva or the Lord Viṣṇu?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the person of the size of a thumb is Jîva, because in the Śvetâśvatara Up., V, verses 8 and 7, the being of the size of a thumb is expressly stated to be the Jîva.

अङ्गुष्ठमात्रो रवितुल्यरूपः संकल्पाहंकारसमन्वितो यः । बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥ ८ ॥

8. "That lower one also, not larger than a thumb, but brilliant like the sun, who is, endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad."

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता । स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

7. "But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms led by the three Gunas, and following the three paths."

(*Siddhânta*).—This objection the author answers by the Sûtra, next given:—

SÛTRA I. 3. 24.

शब्दादेव प्रमितः ॥ १ । ३ । २४ ॥

शब्दात् Śabdât, because of the word, एव Eva, even, only. प्रमितः Pramitaḥ, the measured, the limited; measured by the thumb.

24. The limited person of the size of a thumb, described in the Kath. Up. is Brahman, because of the word or the epithet applied to It in that very text.—88.

COMMENTARY.

The person of the size of a thumb is the Lord Viṣṇu alone. Why? Because there is an express term or word, in that very passage, which can apply to Viṣṇu alone. That passage describes this person as Lord of the past and the future. Now this epithet—"The Lord of the past and the future"—cannot be applied to Jîva at all, whose past and the future is bound by his karmas, and who is not free to possess so much glory.

But how the All-pervading Lord can be said to be limited by the measure of a thumb? This point is answered by the next Sûtra.

SÛTRA I. 3. 25.

हृद्यपेक्षया तु मनुष्याधिकारत्वात् ॥ १ । ३ । २५ ॥

हृदि Hṛidi, in the heart, with reference to the heart. अपेक्षया Apekṣaya, by reference to. तु Tu, but. मनुष्य Manuṣya, men, human beings. अधिकारत्वात् Adhikâratvât, because of the qualified.

25. But the size of a thumb is with reference to the human heart, because men are qualified to meditate on Brahman in their heart, and imagine him as limited to that size.—89

COMMENTARY.

The force of the word "tu" is to declare limitation, because the Lord is meditated upon in the heart which in every human being is of the size of his fist or thumb, therefore, He is spoken of as having the measure of a thumb. This has already been described before, under Sûtra I. 2. 7, where we have said that this attributing of a size to Brahman, is based on a mere metaphor, taken from the size of the heart; and for the sake of devout meditation; and because His ineffable glory manifests in the heart of His devotees in that form.

But the hearts differ according to the animals, some have larger hearts, some have smaller; some are more than a thumb, some are less than a thumb. How can it then be said that the person of the size of a thumb is so spoken of with reference to the heart. This objection is met in the Sûtra by using the word "human." It is the human heart that is the measure here taken, (and not the heart of snakes, horses and donkeys). For though the scriptures are employed in general terms, yet they apply only to human beings, for human beings alone are adhikâris and not lower

animals. Human beings alone have the faculty of devout meditation; therefore the standard of the thumb is taken from the human heart, and so there is no conflict.

Though the hearts of elephants and horses, &c., may be said to be of the size of a thumb, yet there is no conflict here also, for these creatures are incapable of devout meditation. Though the Jiva also is described to have the measure of a thumb, it is so done, because it dwells in the heart, and so metaphorically is said to be of the size of the heart. As a matter of fact, it is atomic in size, for the scripture says that its size is very small.

बालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

"That living soul (Jiva) is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite." (Śvet. Up., V. 9).

Therefore, the person of the size of a thumb is the Lord Viṣṇu alone.

Adhikaraṇa VII.—Devas entitled to meditate on Brahman.

It has been mentioned in the last Sûtra, that the scriptural texts teaching meditation on Brahman are the concern of men, because by so teaching it can be proved that the Highest Brahman has the size of a thumb. The Sâstra, therefore, establishes that men alone are entitled a meditate on Brahman. But this is a wrong view. All those men who are on the path of gradual release (Karma Mukti) pass through the Deva evolution, and become Devas. If meditation on Brahman is enjoined only for men, then those men who have become Devas, are not entitled to meditate on Him. And thus the theory of gradual release would become meaningless, for there would be no release for Devas.

But Devas are entitled to meditate on Brahman as we find from the following text of the Bri. Up. (I. 4. 10).

तद् यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणां तथा मनुष्याणाम् ॥

"Whoever of the Devas, knowing Brahman meditated on Him he verily obtained Him, so also among the Riṣhis, so also among the men."

Similarly, the following passage also shows that the Devas worship Brahman :—

तद् देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥

"The Devas meditate on that Brahman who is the light of lights, who is the giver of life, and who is immortal."

(*Doubt*).—Here arises the following doubt. Admitting that meditation on Brahman is taught regarding the Devas in the same way as taught with regard to men, the question remains, is it possible with regard to the Devas, or is it not?

(*Pûrvapakṣa*).—The Pûrvapakṣin says such meditation is impossible with regard to the Devas, because they have got no sense organs and consequently they have got no capability to meditate. The Devas like Indra and the rest, are verily thought-forms, created by the chanting of Mantras, they have no physical sense organs. Consequently on account of this absence alone, they have not the capability of meditation or the desire for the possession of such attributes as Vairâgya or dispassion, Viveka or discrimination, &c. Hence the Devas are not capable of meditation on Brahman.

(*Siddhânta*).—To this the author replies by the following Sûtra :—

SÛTRA I. 3. 26.

तदुपर्यपि बादरायणः सम्भवात् ॥ १ । ३ । २६ ॥

तत् Tad, that, namely, meditation on Brahman. उपरि Uapri, above, namely, with regard to the beings who are above men, namely Devas. अपि Api, also बादरायणः Bâdarâyaṇaḥ. the sage Bâdarâyaṇa is of opinion. सम्भवात् Sambhavât, because of the possibility.

26. The meditation on Brahman, according to the opinion of Bâdarâyaṇa, must be admitted with regard to those also, who are above men, in the scale of evolution; because of its possibility with regard to them also (for they also have an organised body.)—90.

COMMENTARY.

This meditation on Brahman must be admitted with regard to these, who are higher in scale of evolution to mankind, namely, with regard to Devas also. This is the opinion of Lord Bâdarâyaṇa. Why has he this opinion? Because the Upaniṣads, the Mantra portion of the Vedas, the descriptive portions of the Vedas, the sacred scriptures known as Itihâsa and Purâṇa, all unanimously describe that the Devas have bodies as believed also by mankind. Since they have bodies, it is possible for them to meditate on Brahman; because the objection of the Pûrvapakṣin was that Devas have no body, and therefore they could not meditate.

Note.—It is only the Pûrva Mîmâṁsâkas who hold the theory that the Vedic Devatâs are not embodied beings, but only creation of the Ṛiṣis when they chant the Vedic Mantras. According to this theory, the vibrations produced by the proper singing of the Mantras create these Deva-forms, through which theurgic effects are produced. But this is only a partial truth. The artificial elementals, as these Mantra-Âtmic Devatas are, constitute only a portion of the inhabitants of the Devaloka. There are real Devas also, real Jîvas, passing through Deva evolution, who are not mere creations of Mantras.

Thus the Devas also have the capability of meditating on Brahman, because they possess body and senses made of celestial matter, and they also are capable of feeling disgust and dispassion (Vairâgya), with their own state, however high it may appear to us in lordliness and glory. For compared with the glory of God, the Devas realise keenly the sinfulness, the littleness, the insignificance, and the transitory nature of their own lordliness and glory, and consequently they also are capable of feeling Vairâgya. There is the authority of the Viṣṇu Purâṇa on this subject :—

न केवलं द्विजश्रेष्ठ नरके दुःखपद्धतिः । स्वर्गेऽपि पातभीतस्य क्षयिष्णोर्नास्ति निर्वृतिः ॥

"OH, best of the twice-born, not only is sorrow to be found in hell, but it exists in Svarga also, for the inhabitant of heaven is afraid of the transitoriness of heavenly life, so the dweller of heaven also is not free from grief."

Therefore, Devas also desire to acquire the eternal bliss which the knowledge of Brahman gives. For this Brâhmic bliss is free from all taint of evil, and it is an immeasureable, eternal state of joy. For thus is this bliss described in the sacred scriptures. Moreover we find in the Upaniṣads descriptions of how both the Devas and men went to Prajâpati to learn the Brahama Vidyâ, as the following extract from the Br. Up. will show :—

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुराः ॥

"The children of Prajâpati are of three sorts, namely, the Devas, the men and the Asuras: They approached their father Prajâpati and dwelt with him as students of Brahma Vidyâ." (Br. Up., V. 2.1)

Similarly, in the Chh. Up., we find that Indra dwelt as a Brahmachârin in the house of Prajâpati for more than 100 years :—

एतद् तद्यदाहुरेकशतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवास ॥

"This made in all one hundred and one years, and therefore, it is said that Indra Maghavat lived one hundred and one years as a pupil with Prajâpati." (Ch. Up. VIII, 11. 3.).

Owing to their having bodies, the Devas, therefore, are also qualified for meditation on Brahman.

An objector says :—If we admit that Devas have bodies, then there would arise difficulties with regard to sacrifices, for it is impossible for one limited corporeal entity to be simultaneously present at many places of sacrifices, when he is invoked simultaneously by all his worshippers. Therefore, sacrifices become useless, for an embodied Deva, like Indra, cannot be present simultaneously in all the places of worship, where he is invoked. To this objection the author gives the following answer :—

SÛTRA I. 3. 27.

विरोधः कर्मणीति चेन्, नानेकप्रतिपत्तेर्दर्शनात् ॥ १ । २७ ॥

विरोधः Virodhaḥ, contradiction. कर्मणि Karmaṇi, with regard to work, with regard to sacrifices. इति Iti, thus. चेत् Chet, if. न Na, not. अनेक: Aneka, many (bodies). प्रतिपत्तेः Pratipatteḥ, because of the assumption. दर्शनात् Darśanât, because of the observation or seeing.

27. If it be objected that a Deva cannot be an embodied being, for then his presence at many sacrifices simultaneously would be impossible: we reply no, because it is observed (that many bodies can be assumed by spiritual entities, for simultaneous appearance in different places).—91.

COMMENTARY.

Even if we admit that Devas have a body, yet this would not contradict the performance of sacrifices; because great masters of occult forces have the power of creating many bodies, and simultaneously appearing at distant places. Such were the Yogis Saubhari, etc.

(Says an objector):—"Admitting that for the reason given in this Sûtra, there may arise no difficulty as regards sacrifices, for those who hold the view that Devatas have got bodies, but then arises another difficulty. It relates to the words of which the Veda consists. If words like Indra, &c., refer to embodied beings, then when these beings are not in existence, then those words denote no object. Thus before the creation of Indra or after the destruction of Indra, there is a period when no Indra exists. But the Vedâs are eternal, and the word Indra occurs in it. To what does then this word refer, during these periods, when there is no Indra? Is it not like the word "the son of a barren woman?" If so, as those words have no meaning, so the Vedas also become meaningless. Moreover in the Pûrva Mimâṁsâ it was established that words, objects corresponding to those words, and the power of the words to denote those objects, are all eternal, for a Mimâṁsâ Sûtra says:—

औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः ॥

The relation between the word and its object, is natural and eternal. So if the words like Indra, &c., denoted organised beings, they would make the Vedas non-eternal.

(*Siddhânta*):—To this objection, the author gives the following reply:—

SÛTRA I. 3. 28.

शब्द इति चेन्नातः प्रभवात्, प्रत्यक्षानुमानाभ्याम् ॥ १।३।२८॥

शब्दः Śabdaḥ, the word of the Vedas (would become non-eternal) or there would arise contradiction with regad to the eternity of the word. इति Iti, thus. चेत् Chet, if. न Na, not. अतः Ataḥ, because, from this, from the word being

eternal. प्रभवात् Prabhavât, because of the origination. प्रत्यक्ष Pratyakṣa, perception, direct statement, namely, the Śruti or revelation. अनुमानाभ्याम् Anumânâbhyâm, from inference, from Smṛiti, namely, the tradition.

28. If it be objected, that this view would contradict the eternity of the word; we reply, no; because the creation of the universe is from the word which is eternal. And the Śruti and Smṛiti (the direct statement and inference) also establish the same.—92.

COMMENTARY.

There arises no contradiction of the kind mentioned above, even with regard to the eternity of the Vedic words. Why? Because from this eternal word arises the creation. The creation of every embodied being, whether Indra or a Cow, proceeds from the remembrance of their form and their characteristics, by Brahmâ when he utters those words, which by association always suggest the particular form and the characteristics possessed by that form.

Note:—"When, therefore, a special individual of the class called Indra has perished, the creator, apprehending from the Vedic word 'Indra,' which is present to his mind, the class characteristics of the beings denoted by that word, creates another Indra, possessing those very same characterstics; just as the potter fashions a new jar, on the basis of the word '*Jar*' which is stirring in his mind. But how is this known? 'Through perception and inference,' i. e., through scripture and Smṛiti." (Râmânuja).

Every Vedic word always expresses a particular type form, and does not express any individual (they are all common terms and not Proper Nouns). By remembering the particular type forms, denoted by those words, Brahmâ creates the universe. For forms (Âkṛiti) are eternal, and exist in the Archetypal plane, from eternity, before they become concrete in any individual form. The Vedas are like the book of Viśvakarmân, in which directions are given as to painting of certain forms or pictures of Devas. Thus for example, it says "Yama should be pictured as having a sceptre in his hand, Varuṇa as having a noose in his hand." The Vedic words denoting Devas, like Indra, &c., do not express any particular individual of that name, but are a class name like the word cow, &c., and are symbols of particular forms, naturally belonging to a particular class of beings. They do not denote merely individuals, like the word Chaitra, &c.

Therefore, because the Vedic words denote eternal forms, existing in the mind of the Creator, they are not unauthoritative; and this view of ours, that the Devas possess body, does not contradict the Mîmâṁsâ view that the word is eternal. How do you know this? To this the Sûtra answers by saying, Pratyakṣânumânâbhyâm, because the Śruti and the Smṛiti declare it so.

As an example of Sruti, we have the following :—

Thus Prajâpati created Devas, &c., by pondering over the various words of Mantra, Sukta 62 of the ninth Maṇḍala of the Ṛig Veda.

Note **:—We give the mantra with its word meaning below :—**

एते असृग्रमिन्दवस्तिरः पवित्रमाशवः । विश्वान्यभिसौभगा ॥

एते Ete, these. **असृग्रम्** Asṛigram, creates. **इन्दवः** Indavaḥ, drops : Soma-drops. **तिरः** Tiraḥ, downward. **पवित्रम्** Pavitram, pure, purifying, a seive. **आशवः** Âśavaḥ, quick, rapid: another reading is **आसुवः ॥**. **विश्वानि** Viśvâni, all. **अभि** Abhi, towards. **सौभगा** Saubhagâ, prosperities.

These rapid Soma-drops have been poured through the purifying seive. To bring all felicities.

In the Pañchaviṁśati Brahmaṇa (VI. 9, 13, 22 and 12, 1, 3). We find how this Mantra was utilised by Brahmâ in making his creation. We read there :—

"एते" इति ह वै प्रजापतिर्देवानसृजत , "असृग्रम्" इति मनुष्यान्, "इन्दवः" इति पितॄन्, "तिरः पवित्रम्" इति ग्रहान्, "आसुवः" इति स्तोत्रं, "विश्वानि" इति शस्त्रम्, "अभिसौभगः" इति अन्याः प्रजा इति ॥

Prajâpati created the Devas, by reflecting on the word "Eta." He created the men, by the word "Asṛigram;" the Pitaras by the word "Indavaḥ;" the planets by the word "Tiras Pavitram;" the songs, by the word "Asuva;" the Mantras, by the word "Viśvâni"; and he created all other creatures by the word "Abhisaubhagâ."

Note **:—The word Etad "this" reminds Brahmâ of the Devas presiding over the senses; the word Asṛigra meaning blood, reminds him of those creatures in which blood is the chief life-element, namely, men; the word indu denoting moon, reminds him of the fathers, who live in the moon; the word tiras pavitram meaning "holding of the pure ambrosia" reminds him of the planets where the soma-fluid exists, the word "Âsuva," "flowing" recalls the sweet flow of music: the word "Viśva" recalls the hymns sacred to the Viśve-devas; the word "Abhisubhagâ" meaning "great prosperity" recalls all creatures.**

The Smṛitis like the Viṣṇu Purâṇa, &c., also show the same. As the following :—

नामरूपञ्च भूतानां कृत्यानां च प्रपंचनम् ।
वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे ॥

"In the beginning Brahmâ created through the words of the Vedas alone, the names and forms of all creatures, the manifold rituals of all sacrifices and their different status."

SUÛTRA I. 3. 29.

अत एव च नित्यत्वम् ॥ १ । ३ । २९ ॥

अतएव Ataeva, therefore, for this reason alone. **च** Cha, and. **नित्यत्वम्** Nityatvam, the eternity of the Veda.

29. And for this very reason, the eternity of the Veda is proved.—93.

COMMENTARY.

Thus the eternity of the Vedas is established, because, its words denote eternal types, (and not individuals), and because these words remind the creator, the types that he should create. The names like Kâṭhaka, &c., do not mean that the Ṛiṣi called Kaṭha was the author of the hymn, but that they were merely the utterers of those hymns, which exist from eternity.

Note:—We find in the Vedas passages like the following:—

"Reverence to the Ṛiṣis who are the *makers* of mantras." It does not mean that any Ṛiṣhi really made the mantras Texts like these suggest to the mind of Brahmâ what should be the characteristics and powers of those Ṛiṣis who would make the different sections, hymns, and mantras, and then Brahmâ creates them endowed with those characterstics and powers, and appoints them to remember the very same sections, hymns, &c. The Ṛiṣis being thus gifted by Prajâpati with the requisite powers undergo suitable preparatory austerities and finally see the mantras and so on, proclaimed by the Kaṭhas and other Ṛiṣis of former ages of the world, perfect in all their sounds and accents, without having learnt them from the recitation of a teacher.

A further objection is raised. Let it be admitted that after each minor Pralaya or shorter dissolution (Naimittika) the Lord Brahmâ may create the bodies of Devas, &c., by remembering the words of the Vedas and the types mentioned therein, but in the case of the major Pralaya, called the great Latency (Prâkṛitika) when Brahmâ himself vanishes, along with all worlds, how can then he create a new world on the basis of the Vedas, when the Vedas themselves vanish ; and how can we speak of the eternity of the Veda ? To this objection the author gives the following reply:—

SÛTRA I. 3. 30.

समान नामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च ॥

१ । ३ । ३० ॥

समान Samâna, same, equality. नाम Nâma, name. रूपत्वात् Rûpatvât, on account of form. च Cha, and. आवृत्तौ Âvṛittau, in repetition, when after a Mahâpralaya or Great Latency there is a first creation of the world. अपि Api, also. अविरोधः Avirodhaḥ, want of contradiction. दर्शनात् Darśanât, because of seeing, because of the Śruti. स्मृतेः Smṛiteḥ, from the Smṛiti. च cha, and

30. Even in the case of first creation (after a Great Latency), there is no contradiction (with regard to the

eternity of the words of the Veda), because the names and forms remain the same. As appears from Śruti and Smṛiti.—94.

COMMENTARY.

The word *cha* in the Sûtra is used to remove the doubt raised. The word Âvritti means renovation, primal creation after the Great Latency. Even after a Great Pralaya, there is no contradiction with regard to the eternity of Vedic words, because the new creation proceeds on the sameness of names and forms, &c., as in the preceding creation. In a Mahâpralaya or Great Latency, the Vedas and the types denoted by the words of the Vedas all of which are eternal objects, merge into the Lord Hari and become one in Him. This merging is in that aspect of Hari, which is called His Śakti or energy. They remain in Him in a state of Latency. When the Lord desires to create, they come out from Him again, and become manifest. The creation of individuals is always preceded by a reflection on the words of the Vedas and types denoted by them, whether such reflection is by the Lord Hari Himself, or by the four-faced Brahmâ.

Note:—After a great Latency, Hari creates the Vedas, in exactly the same order and arrangements as they had had before, and reflecting on its words and types, He emits the entire world, just as it had been before, from the element called Mahat down to the Brahmâṇḍa and Brahmâ. He then imparts the Vedas to Brahmâ and entrusts him with the task of creating lower beings. The Lord Hari at the same time pervades the world so created, as its Antaryâmin or Inner Ruler.

A subsequent creation is similar to the past creation: just as a potter, who makes a pot, by remembering the word "pot" and the form which the word calls up in his mind, though there may be no actual pot as a mould before him. As is the case in Minor Latency, the same is the rule in the case of a Great Latency. The difference is this, that after a Great Latency, the Lord Himself creates all elements from Mahat downwards up to Brahmâṇḍa and emitting Brahmâ from His body, He teaches him the Vedas and entrusts him with the task of further creation. In the case of Minor Pralaya, Brahmâ does not cease to exist, nor do the elements; and consequently Brahmâ himself creates the universe after every Minor Pralaya.

Whence is all this known? The Sûtra replies by saying Darśanât Smṛiteś cha, from the Śruti and the Smṛiti. The Śruti passages are like the following:—

आत्मा वा इदमेक एवाग्र आसीत्, स ऐक्षत लोकान्नुसृजाः ॥

"Âtman was alone in the beginning. He willed may I create the worlds."

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

"He who first creates Brahmâ and delivers the Vedas to Him" (Śvet. Up., VI. 18).

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ।

"The Creator fashioned the new universe and created the sun and moon just as they were in the beginning. (Rig. Veda, end.)

The Smṛiti passages are the following :—

न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः । संयमे विश्वमखिलं बीजभूते तथा त्वयि ॥

"As a mighty banyan tree lies concealed in the small seed, similarly in thee, O Lord! as the Great Seed, lies concealed the whole universe, when thou drawest it in, at the time of the Great Latency."—Viṣṇu Purâṇa).

So also in the Varâha Purâna :—

नारायणः परो देवस्तस्माज्जातश्चतुर्मुखः ॥

"The Highest God is Nârâyaṇa from Him was born the four-faced One."

So also in the Bhâgawata :—

तेने ब्रह्म हृदा य आदिकवये ॥

"He who mentally imparts the Vedas to the First Sage, Brahmâ."

To sum up the whole. When the time of the Great Iatency comes to close (and the hour strikes for a new creation) then the Lord God of All, remembers the constitution of the world immediately preceding the Pralaya, and formulates this desire. "Let me become manifold." He separates into its different parts the whole body of spirit-and-matter which had merged in Him. Thus the enjoying souls and the objects of enjoyment—the spirit and matter—come out from him as separate entities now. After this, the Lord creates the entire world just as it had been before, from the great principle called Mahat down to the cosmic egg and Brahmâ. He then manifests the VEDAS in exactly the same order and arrangement as they had been before, and He teaches them mentally (not orally) to Brahmâ. He entrusts to him the task of the new creation of the whole remaining universe, from Devas downwards, just as it was before. At the same time He entering into the world, presides in it as its Inner Ruler and Controller. Brahmâ also through the grace of the Lord, gets the power of omniscience and through the help of the words of the Vedas, remembering the types, &c., creates new Devas, like those of the previous world-period. Thus the Veda, when it uses the words like Indra, &c., refers to eternal types of Indra, &c., and as these types are eternal, though the forms vanish at every Pralaya, therefore the Vedas are eternal.

Thus there is no conflict or contradiction, when it is said that the word is eternal, for it means that the types represented by those words

are eternal. Thus the Devas have the capability of meditating on Brahman, since they possess an organised body; and since the Devas have this capability, there is no conflict in the text relating to the meditation on the person of the size of the thumb. With regard to the Devas a person of the size of the thumb is to be measured by the thumb of the Devas, as in the case of men he is measured by the thumb of man.

Now we enter into the consideration of the question whether the Devas are qualified or not, for these Vidyâs or meditations, of which they themselves are the objects meditated upon.

In the Chhândogya Upaniṣad we find a Vidyâ called the Madhu Vidyâ.

"The Sun is verily honey to the Devas, the Heaven is like the cross beam, the intermediate region is the beehive. And the rays are the sons." (III. I. I.)

Here the Sun is said to be honey or nectar of the Devas and five classes of Devas called Vasu, Rudra, Âditya, Marut and Sâdhyas worship or meditate on this nectar; each class being headed by its chief. They become satisfied by looking at this honey. The Sun is said to be the honey, because he is the abode of a certain nectar, to be brought about by certain sacrificial works, to be known from the Ṛig Veda and so on, and the reward of such meditation is mentioned in those texts is the attainment of the position of the Vasus, Rudras, Âdityas, and so on.

Note:—This meditation on the Sun produces the status of Vasu, &c. The point is, should the Devas undertake this meditation, when the fruit of such meditation is the attainment of the status of a Vasu, &c. The Devas already have reached this status, and so to them this Madhu Vidyâ is useless.

The author gives first the opinion of others, as regards this point:—

SÛTRA I. 3-31.

मध्वादिष्वसम्भवादनधिकारं जैमिनिः ॥ १ । ३ । ३१ ॥

मधु Madhu, in honey. आदिषु Âdiṣu, and in the rest. असम्भवात् Asambhavâd, on account of the impossibility. अनधिकारम् Anadhikâram, non-qualification. जैमिनिः Jaiminiḥ, the sage called Jaimini.

31. Jaimini is of opinion, that the Devas are not qualified to undertake meditations like Madhu Vidyâ and so on, because of the impossibility.—95.

COMMENTARY.

According to the sage Jaimini, the Devas are not entitled to undertake meditations like Madhu Vidyâ, &c., because it is impossible for one and the same person to be the object of meditation as well as the person

meditating. Moreover the Devas like Vasu, &c., already belong to the class of Vasus, &c., and so in their case, the fruit being already accomplished, the meditation is useless. The Devas have nothing to gain by such meditation; and so they have no desire for this meditation; for they already possess that which is the fruit of such meditation. For both these reasons, Jaimini holds that the Devas are not qualified for meditations, like Madhu Vidyâ, &c., in which they themselves are the objects of meditation. He gives another reason for his view.

SÛTRA I. 3. 32.

ज्योतिषि भावाच्च ।

ज्योतिषि Jyotiṣi, in the light, in the Highest Brahman. भावात् Bhâvât, because of the existence, because it consists of. च Cha, and.

32. And because the meditation of the Devas consists in worshipping the Light, therefore, they do not stand in need of any lower meditation.—96.

COMMENTARY.

In the Brihadâraṇyaka Upaniṣad, we find that the Devas meditate on the Great Light, the Supreme Brahman alone, and they do not worship anything lower. That text is as follows :—

यस्मादर्वाक् संवत्सरोऽहोभिः परिवर्तते ।
तद् देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥

"Him from whom proceed the year along with the days, Him the Devas meditate upon as the Light of Lights, as Immortal Life," (Bṛi. Up., IV. 4. 16). Both men and Devas have this in common, that both are entitled to meditate on the Supreme Brahman, the Light of Lights. The special mention that the Devas meditate on this Light of Lights, indicates, by implication, that they are not entitled to (or rather do not stand in need of) meditations on other objects than the Supreme Brahman.

The view of the Pûrvapakṣa given in these two Sûtras, is thus controverted by the author :—

SÛTRA I. 3-33.

भावं तु बादरायणोऽस्ति हि ॥ १ । ३ । ३३ ॥

भावम् Bhâvam, the existence (of the qualification to undertake the meditations like Madhu Vidyâ, &c.) तु Tu, but. बादरायणः Bâdarâyaṇaḥ, the sage called Bâdarâyaṇa. अस्ति Asti, is (there is the possibility of such meditation). हि Hi, because.

33. But Bâdarâyaṇa maintains the existence of qualifications for such meditation, because there is possibility of it.—97.

COMMENTRY.

The word *Tu* is used in order to remove the doubt raised by the Pûrvapakṣin. In the meditations like Madhu Vidyâ, &c., the Devas have a right, according to the opinion of Lord Bâdarâyaṇa. Because though these Devas have attained the position of Vasu, Âditya, &c., yet it is possible that they may have a desire of attaining the same position of Vasuhood or Âdityahood, &c., in the next Kalpa also, and so they may meditate on Brahman in the form of, and residing in Vasu, Âditya, &c. For meditation on Brahman is taught here to be of two kinds; *firstly*, Brahman is meditated upon as effect and *secondly* he is meditated upon as cause.

Note:—When meditation is on a form like that of Vasus, &c., it is meditation on Brahman as effect, namely meditation on Brahman as he appears in the form of creatures. But in the same Madhu Vidyâ there is the latter section which enjoins meditation on Brahman as cause.

The sense is this, the Devas who are Vasus, Âdityas, &c., in this Kalpa, meditate on Brahman as Vasu, Âditya, &c., with the object of becoming Vasu, Âditya, &c., in the next Kalpa. When they have attained Vasuhood or Âdityahood by such meditation in the next Kalpa, then they meditate on Brahman as the Inner Ruler of Vasu, Âdityas, &c., and worshipping Brahman as cause, they shall attain release in the next Kalpa.

Moreover the words Vasu, Âditya, &c., are not confined to these Devas, but they denote Brahman also. In this view, the section on Madhu Vidyâ does not teach meditation on Devas called Vasus and Âdityas, &c., but on Brahman, who is called also Vasu, Âditya, &c. Near the end of that section we find this declaration, "he who knows this Brahma Upaniṣad, &c." This shows that this is an Upaniṣad teaching Brahma Vidyâ, and not meditation on any inferior being like the Devas called Vasu, Âdityas, &c.

Note:—The worship of insentient objects cannot give Purusârtha (the highest end of man). Therefore, this Khaṇḍa does not teach the worship of inanimate objects like the sun, &c.

In fact, in the concluding passage (khaṇḍa XI) the Śruti expressly says that the teaching herein given is Brahma Vidyâ and not any lower Vidyâ, for it says "Let the father tell this Brahma Vidyâ to his eldest son." It further says "He who knows this Brahma Upaniṣad thus," &c. How can the worship of inanimate subjects give Mukti or Brahma-pada. That the whole of these Khaṇḍas relate to Brahma Vidyâ, is further shown by the statement made in khaṇḍa XI where the Śruti says "In what place He neither rises nor sets" and "for Him there is perpetual day." These are applicable primarily to Mukta Jîvas only. (Thus this portion of the Upaniṣad deals with Brahma Vidyâ only and not with aparâ Vidyâ as understood by others). Moreover to whom can primarily belong the possession of Yaśas wisdom, tajes-bliss, indriyam-lordliness, vîryam-strength, annâdyam magnanimity and rasatvam-power, but to the Supreme Lord? For says a Śruti "His name is the great Yaśas."

Nor is this objection valid that the Âdityas and Vasus, &c., have already attained the position indicated by their names, and so they have no objects of desire in this direction left; and therefore this meditation is useless for them. For we find in the world, that the people though having sons in this life, have still a desire to get sons in the next life; (and consequently perform sacrifices for the attainment of sons in the next life). Moreover, the various meditations taught in this Madhu Vidyâ, are really meditations on various aspects of Brahman, and consequently when the Devas meditate on those aspects of Brahman (in the form of Vasus, Âdityas, &c.,) they are really meditating on Supreme Brahman; and consequently the statement that the Devas meditate on the Light of lights only is also not contradicted.

The following text shows that the Devas also perform sacrifices, &c.:—

प्रजापतिरकामयत प्रजायेयेति; स एतदग्निहोत्रम् मिथुनमपश्यत्। तदुदिते सूर्ये जुहोदिति ॥

Prajâpati desired let me create beings. He saw a pair called the Agnihotra (the fire-sacrificer) He therefore sacrificed when the sun arose.

देवा वै सत्रमासत ॥

"The Devas performed the sacrificial session."

These texts of the Śruti show that the Devas are qualified to perform sacrifices also, why should not then they be qualified to perform meditations like Madhu Vidyâ also? The Devas stand in no need of these sacrifices to attain any personal end of their own, but they do so in order to carry out the command of the Lord, and to maintain the world-process.

***Note*:—When the Devas perform sacrifices even in order to carry out the Divine Will in creation, no doubt can really arise whether the Devas ever meditate on the Lord or not.**

An objector says; how can Devas be called Mumukṣus or a-thirst after Release, when they voluntarily renounce Release or rather postpone it, to an indefinite period? For Devas or even men who meditate according to Madhu Vidyâ, wilfully suffer delay in getting release till the end of the Kalpa, and take upon themselves the duty of the high offices like those of Âdityas and Vasus? For the real Mumukṣutva is a burning desire for release and consists in spurning all objects of desire and all joys; yea even the joys of the Highest World of Brahmâ? How can then these followers of Madhu Vidyâ be called true aspirants after Release when they wilfully take the by-path of cosmic power? True; this is so, but it must be admitted that there are certain Beings, who owing to some unknown or mysterious action of their karmas have to undertake the duties of world-rule, and because the sacred books expressly teach the existence

of these Exalted Ones, who voluntarily accept, or rather prefer the burden of cosmic agents, to the peace of final Release.

This Adhikaraṇa shows that when even the Devas also work unselfishly, and meditate through Madhu Vidyâ, much more should human beings do the same.

Adhikaraṇa VIII.—The Śûdras or child-souls not qualified to Vaidic meditation.

In the previous part, it has been mentioned that men as well as the Devas are qualified to meditate on Brahman, because they have the capability and other requisites for such meditation. Now this cannot take place without study of the Vedânta texts, for Brahman is said in the scriptures "the Aupaniṣada Puruṣa," the Spirit revealed by the Upaniṣads. Consequently the question arises, are all men indiscriminately qualified to the study of the Upaniṣads? To this, the answer ultimately given is that baby-souls, which are just coming out of animality into humanity, are not entitled to study Upaniṣads or meditate on Brahman at once.

In the Chhândogya Upaniṣad there occurs the story of a king called Jânaśruti. He was a hospitable prince and profuse in his generosity, possessing many good qualities. The mighty sages called Devarishis were satisfied with his high mindedness and assuming the form of flamingoes, they flew across his palace, when the prince was lying in open air, on the roof of his terrace, in a sultry summer night. One of these flamingoes, who was in front, was addressed by another flamingo, who was in the rear, thus :—

"Oh short-sighted one, seest thou not the auric light of this noble prince, extending from his body, high up into the air, do not heedlessly cross his aura, lest it may destroy thee." Hearing this the other flamingo answered :—"Is his aura stronger than that of Raikva of the car? Raikva is one who is always on his car, making pilgrimages from one sacred place to another, and thus sanctifying with his aura, all those shrines. He possesses Brahmic aura, far more potent than the aura of this mere petty prince."

The object of the compassionate Riṣihs was to break the shell of self-complacency into which this prince had unconsciously fallen, so that he might exert to know the Brahma Vidyâ, and might not rest satisfied with the mere performance of charity, though on a very large and profuse scale. The king hearing this speech of the flamingoes, found out his inferiority to Raikva, and was distressed in his heart, and passed his night in a state of restless grief. When it was dawn and the Royal bards were discoursing soft music praising the king and his many royal qualities, the prince rising from his bed, at once sent for his chamberlain, and told him to find out without delay, where was this Raikva, who was always on the move in his car. The chamberlain, after much search, found him in a retired spot, sitting under his car and scratching his itches. He at once returned to the king and informed him of his discovery. The king taking cows, gold and chariots, went to Raikva, and presenting them to him, said, "teach me venerable sir, the God that you worship." Raikva replied :—"Away with thy necklace and thy chariots, O Sudra! Let these cows remain with thee." Thus discarded, and called a Śûdra, the king

went back and brought mere wealth, cows, chariots, and even his daughter, as a present for the sage. But Raikva again addressed him with the opprobrious title of Śûdra saying "O Śûdra, hopest thou to gain this knowledge through these means." However he relented ultimately and taught the king the Samvarga Vidyâ or the meditation on the laws of dissolution.

(*Viṣaya*).—Thus Raikva twice addressed the king as Śûdra in the passages which are quoted below in the original:—

तदु ह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे तꣳ हाभ्युवाद ॥ १ ॥

1. Therefore Jânaśruti Pautrâyana having taken six hundred cows, a necklace, and a carriage drawn by a pair of mules, went to Raikva and addressed him thus:—

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु म एतां भगवो देवताꣳ शाधि यां देवतामुपास्स इति ॥ २ ॥

2. "O Raikva! these six hundred cows, this pearl necklace, this carriage with mules are present for you. Teach me, O master, that Deity whom you worship."

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

3. To him said Raikva:—"Fie! the necklace and the carriage, O ŚÛDRA, be thine, even together with the cows." Then Jânaśruti taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to Raikva.

तꣳ हाभ्युवाद रैक्वेदꣳ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४ ॥

4. He said to him:—"Raikva, these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this girl for thy wife, and this village in which thou dwellest are thy fee. Teach me, O master."

तस्य ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥ ५ ॥

5. Then Raikva, after looking for a while at the face of the girl, said "Take away these gifts, O ŚÛDRA, thinkest thou to speak with me through this means." Then Raikva (relented and) told him. These are the Raikvaparṇa villages in the land of the Mahâvriśas, where Raikva dwelt in order to teach him.

Note.—This Adhikaraṇa appears to be an interpolation. The question whether a Śûdra is entitled to the study of the Vedas or not has been answered in favour of the Śûdras by no less an authority than Swami Dayânanda Saraswatî, the Founder of the Ârya Samâj. He quotes the ancients scriptures to show that in the Vedic age, there was no such restriction. The condition of the Śûdras became worse in the Purаṇic period only. The degradation of the Śûdras was preceded by the decline of the Brahmaṇas, who, when they lost their inherent greatness, began to rely, more and more, on their privilege. The honor which was spontaneously given to them because of their knowledge and wisdom and purity of life, was now extorted by them merely on the strength of their birth and race.

(*Doubt*).—Here arises this doubt. Is a Śûdra qualified to study the Vaidic Science or not, and perform Vedic meditations?

(*Pûrvapakṣa*).—The Pûrvapkṣin says that a Śûdra is qualified to study the Vedas, for the following reasons:—*firstly*, because every man in

general, is stated to be so qualified ; *secondly*, because the Śûdra possesses the capability of so studying ; *thirdly*, because the express text of the Śruti uses the word Śûdra, which is an indication that Śûdra is qualified ; *fourthly*, in the Purāṇas and the rest, we find persons like Vidura and others described as possessing a knowledge of Brahman. Therefore, for all these reasons, a Śûdra is qualified for Vaidic study and Vaidic meditation.

(*Siddhânta*).—This objection, the author answers by the following Sûtra :—

SÛTRA I. 3. 34.

शुगस्य तदनादर श्रवणात् तदाद्रवणात् सूच्यते हि ॥१।३।३४॥

शुक् Śuk, sorrow, grief. अस्य Asya, his, namely, of Jânaśruti. तत् Tat, that, namely, that grief. अनादर Anâdara, disrespect, the disrespectful speech of the flamingo, who taunted him for want of Brahman-knowledge. श्रवणात् Śravaṇât, because of hearing. तदा Tadâ, then. आद्रवणात् Adravaṇât, because of resorting to, or going to him, *i. e.*, to Raikva. सूच्यते Sûchyate, is intimated, is referred to. हि Hi, because.

34. The reason why Raikva addressed Jânaśruti as Śûdra was to intimate that he (Raikva) by his occult powers knew that Jânaśruti was overwhelmed with sorrow on hearing the disrespectful speech of the flamingo and therefore he had come to him on hearing such speech.—98.

COMMENTARY.

The word Na (not) of the Sûtra I. 3. 28 is understood in this Sûtra also. The Śûdra is not qualified to undertake Vaidic study or Vaidic meditation. Why? Because Jânaśruti is not a Śûdra.

Note.—The word Śûdra is literally derived from two words *śuk* meaning grief, and *dravati* to go ; because Jânaśruti, through grief, on hearing the taunting words, went to Raikva ; therefore Raikva calls him Śûdra or grief-impelled. The use of this term indicates that Raikva knew, by his clairvoyance, the whole incident of the flamingoes.

When Jânaśruti Pautrâyana, who was ignorant of Brahman-knowledge, heard the taunting words of the flamingo, who said "can he be compared with Raivka of the car," he was overpowered with grief, at this disrespectful speech of the flamingo, and he went to Raikva who knew Brahman. Thus the use of the word Śûdra by Raikva in this story, does not mean that Jânaśruti was a Śûdra by birth, but that he was sorrow-stricken. Raikva uses the words Śûdra in order to indicate his thought-reading and clairaudient powers, his almost divine omniscience. It has no reference to the class called Śûdra.

Note:—This is a very forced meaning given to the word Śudra; the whole of this adhhikaraṇa about Śudras together with the preceding one about the Devas, appears to be an interpolation of some later author. There is a break in the continuity of the aphorisms, by the eruption of these two adhikaraṇas. That they are a digression is admitted by both Râmânuja and Baladeva. Bâdarâyaṇa was not illiberal-minded, as the anonymous author of these interpolated sûtras tries to make him out.

If Jânaśruti is not a Śûdra, and if the word Śûdra is applied to him in its etymological sense of "grief-impelled," then to what class did he belong? The next sûtra answers this by saying that he was a Kṣatriya.

SÛTRA I. 3. 35.

क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ॥१।३।३५॥

क्षत्रियत्व Kṣatriyatva, the state of his being a Kṣatriya, the fact of Jânaśruti's being a Kṣatriya. अवगतेः Avagateḥ, on account of being known or understood. च Cha, and. उत्तरत्र Uttaratra, in a subsequent passage. चैत्ररथेन Chaitrarathena, with Chaitraratha. लिङ्गात् Liṅgât, because of the inferential mark.

35. That Jânaśruti was a Kṣatriya is understood from the whole story, because the concluding portion gives the story of a Kṣatriya, Abhipratârin who was a Chaitraratha, as is known from an inferential mark later on.—99.

COMMENTARY.

We learn from the account given in the Upaniṣad that Jânaśruti must have been a Kṣatriya, because he was a generous giver of wealth, possessed of faith, was a ruler of a kingdom which no Śûdra is. He has a chamberlain whom he sends in search of Raikva, and because he gave alms such as cows, necklace, chariots, daughter, &c. These things are not possible in any but a Kṣatriya, because these are the qualities of a king. Thus the opening passage of the story gives us sufficient indication that Jânaśruti was a Kṣatriya. Similarly, the concluding passage also of this section shows that he was a Kṣatriya. In the conclusion, where the Samvarga Vidyâ comes to an end, we find a mention of one Abhipratârin who knew this Brahma Vidyâ. He was undoubtedly a Kṣatriya for the reasons given later on. In the concluding passage we find that a Brahamachâri begged food from Śaunaka, son of Kapi, and Abhipratârin, son of Kâkṣaseni; when these two were serving food to others. This Brahamachâri was told that the givers of food knew Samvarga Vidyâ. But how do you know that this Abhipratârin was a Kṣatriya and a Chaitraratha, for there is no express mention of these two facts in the story. To this the sûtra answers. "Liṅgât," we know this from inferiential mark. Śaunaka Kâpeya and Abhipratârin Kâkṣaseni were connected with Samavarga Vidyâ. They were sitting together at a meal which also shows

that there must have been some connection between Abhipratârin and Kâpeyas. From Tâṇḍya Brâhamaṇa (20. 12. 5) we learn that "the Kâpeyas made Chaitraratha perform that sacrifice." Thus Kâpeyas are connected with the Chaitrarathas. In the Chhândogya story we find that a Kâpeya is connected with an Abhipratârin. Therefore, the Abhipratârin of the Chhândogya must have been a Chaitraratha. For it was a well-known custom in ancient India, that a Brâhmaṇa family was always connected with a Kṣatriya family and not with more than one family. That the Chaitraratha was a Kṣatriya is proved by another text which says "from him there was descended a Chaitraratha who was a Kṣatrapati or prince." Therefore, it proves that Abhipratârin was a Chaitraratha and a Kṣatriya.

Therefore, it is proved that these two worshippers of Samvarga Vidyâ, namely, Kâpeya and Abhipratârin where one a Brâhmaṇa and the other a Kṣatriya, and with regard to this Samvarga Vidyâ they were connected as the teacher and the disciple. Raikva and Jânaśruti are also connected together as teacher and disciple, and as Raikva was a Brâhmaṇa, therefore Jânaśruti must have been a Kṣatriya. Therefore, it has been proved logically and by reasoning, that a Śûdra is not qualified to study the Vedas or to perform Vedic meditations.

Note.—That this Sûtra is an interpolation is proved by the fallacious reasoning that will be apparent to every tyro in logic. The argument adduced in this sûtra may be thus summarised. Jânaśruti must be a Kṣatriya, because Raikva was a Brâhmaṇa. The argument that Jânaśruti was a prince, and therefore he must be a Kṣatriya begs the whole question. It is a historical fact that there were many Dâsa kings in ancient India. They were all Śûdras, but all the same they were enlightened and generous princes, like Jânaśruti. The argument that a Brâhmaṇa is connected with Jânaśruti is no argument at all. In the first place it is not true that Brâhmaṇas were not Purohitas of Śudrâs; *secondly* Raikva is not the family Guru or Prohita of Jânaśruti. Raikva was a wandering Faqir, whom Jânaśruti adopts as his teacher temporarily only. Nor are there any indications in this Upaniṣad to show that Raikva was a Brâhmaṇa. His epithet "of the car" is rather curious for a person belonging to the highest caste. Very likely he was a Kṣatriya for we know from the Upaniṣads that Brahma Vidyâ was confined to the Kṣatriyas in the beginning; and it is from the Kṣatriyas that the Brâhmaṇas learnt it. The second portion of the argument is also no argument at all. The section on Samvarga Vidyâ mentions two persons of the name of Kâpeya and Abhipratârin. But there is nothing to show to what caste they belong. Abhipratârin is not expressly stated to be a Kṣatriya. The argument by which he is made out a Kṣatriya is this. The Kâpeyas were the family priests of Chaitrarathas. A Kâpeya is found dining together with an Abhipratârin. Therefore Abhipratârin must be a Chaitraratha. This forced logic, which is simply no logic, is a mark of modern bigotry, rather than ancient simplicity of a Riṣi.

SÛTRA I. 3. 36.

संस्कार परामर्शात्, तदभावाभिलापाच् च ॥ १ । ३ । ३६ ॥

संस्कार Saṇskâra, the purificatory ceremonies, the sacraments, the investiture with sacred thread. परामर्शात् Paramarśât, because of the reference, because the Śâstras say that investiture with a sacred thread is the preliminary ceremony to the study of Vedânta. Because of the implication. तद् Tad, that ceremony. अभाव Abhâva, absence. अभिलापात् Abhilâpât, because of the declaration. च Cha, and.

36. The scriptures take it for granted that the sacraments are preparatory to Brahma-knowledge, and with regard to a Śûdra there is a declaration that such sacraments are not possible for him.—100.

COMMENTARY.

In another Śruti we find :—"Let him invest a Brâhmaṇa at the age of eight and then teach him, a Kṣatriya at the age of eleven and a Vaiśya at the age of twelve." This shows that investiture with sacred thread is a necessary preliminary to the study of sacred literature, and the three higher castes are only entitled to it. In another text we find that there is an express declaration that a Śûdra has no sacraments. It says a Śûdra cannot perform a fire-sacrifice or ordinary sacrifice or sacraments or vows Therefore a Sûdra is a disqualified person because he is outside the pale of the three castes, because no sacraments are ordained regarding him, and the study of the Vedas pre-supposes the performance of the sacraments.

The next sûtra further strengthens the view that a Śûdra can have no saṅskâra.

SÛTRA I. 3. 37.

तदभावनिर्धारणे च प्रवृत्तेः ॥ १ । १ । ३७ ॥

तद् Tad, that, namely, the Sûdrahood. अभाव Abhâva, absence, negation. निर्धारणे Nirdhâraṇe, in ascertainment. च Cha, and. प्रवृत्तेः Pravritteḥ, because of taking steps to. Because of the procedure.

37. Because Gautama in the legend of Jâbâla takes the precaution of first assertaining that the latter is not a Śûdra and then he proceeds to invest him with the sacred thread.—101.

COMMENTARY.

In the Chhândogya itself there is a legend of Gautama and Jâbâla. Jâbâla went to Gautama and said "teach me, Sir." Gautama asked him "to what Gotra do you belong?" He being a foundling, said, "I do not know, Sir, to what Gotra do I belong." By this truthful speech, it was ascertained that Jâbâla was not a Śûdra and Gautama says "no

one not a Brâhmaṇa has the courage to say so." He then asks him to bring the sacred fuel and he invests him with the sacred thread. This action of Gautama, in first convincing himself as to the caste of the candidate, and then proceeding to teach him after investing him with sacred thread, shows that a śûdra cannot be taught the Vedas. The word Brâhmaṇa used by Gautama includes the Kṣatriyas and the Vaiśyâs also. This story of Gautama and Jâbâla also indicates that the sacraments are necessary before one can study the Vedas.

Note:—The story of Jâbâla and Gautama does not prove anything of the kind. Jâbâla was a founding and he asked his foster-mother what was his Gotra, because he wanted to study the Vedas. His mother said "I found you abandoned and so I cannot tell you what is your Gotra. Go to your teacher and tell him that you are the adopted son of Jâbâlâ and your name is Jâbâla." He does so; and Gautama is pleased with his frankness. Gautama does not test his caste, but his moral qualifications. Certainly according to Gautama every truthful man ought to be classed as Brâhmaṇa for the purposes of Vedic study. Śûdras if not liars and possessing high moral qualities are entitled to be classed as Brâhmaṇas. The Brâhmaṇhood depends upon the qualities of the soul. As a general rule, the presumption is in favour of a soul possessing Brâhmaṇic qualities if it is born in a Brâhmaṇa's family. The selection of a family depends upon the karmas of the soul. But all admit that in this Kali age, there has arisen a confusion of castes. The Brâhmaṇic family need not possess the attributes of a Brâhmaṇa; and so a soul born in such family need not be a Brâhmaṇic soul. The Śâstras say that if a family follows for seven generations the professions of another caste, the descendants in the eighth generation should be classed as members of the caste to which that profession legally belongs. Judged by that standard many families have lost their right to be styled Brâhmaṇas.

SUTRA I. 3. 38.

श्रवणाध्ययनार्थ प्रतिषेधात् स्मृतेश्च ॥ १ । ३ । १८ ॥

श्रवण śravaṇa, hearing, attending recitations. अध्ययन Adhyayana, studying. अर्थ Artha, object, wealth, acquirement of riches. प्रतिषेधात् Pratiṣedhât, on account of the prohibition. स्मृतेः Smṛiteḥ, because there is a Smṛiti text. च Cha, and.

38. The Śûdra is forbidden to hear and study the Vedas, cannot acquire riches in order to perform sacrifices, and there are Smṛiti texts also to the same effect. Therefore the Śûdra is not qualified.—102.

COMMENTARY.

Says a text:—"The śûdra is verily like a biped beast, he is like a moving cemetery, therefore one should not recite the Vedas in the presence of a Śûdra." "Śûdra is like a beast unfit for sacrifices." These texts prohibit Vedic study, &c., and so the Śûdra is not qualified for meditation. He is not qualified to hear the Vedas, necessarily cannot study it or know its meaning or perform the sacrifices enjoined therein.

Thus by prohibiting the Śûdra from hearing the Vedas recited, all these things are prohibited by implication.

The following Smṛiti texts also show the same :—" A Śûdra is not entitled to perform the fire-sacrifices, nor Yajñas, nor also the study of the Vedas ; for him is ordained one duty alone, the service of the three twice-born castes. A Śûdra immediately becomes degraded if he studies the Vedic words."

As regards the objection that the Śûdras like Vidura or Dharma Vyâdha, &c., had the knowledge of Brahman, and consequently were Mukta Jîvas ; we reply that they were born Siddhas and possessed Divine knowledge from their very birth, on account of the merit acquired in the past life. They had studied the Vedas in their past lives and so they became Mukta Jîvas in their present life without such study even. Their case is like that of Vâmadeva who had also a Siddha prajñâ. Their examples do not shake our position.

Though the Śûdras are prohibited from studying the Vedas, and performing Vedic sacrifices, yet they are entitled to salvation or Mokṣa, by the knowledge obtained through hearing the recitation of Purâṇas (and study of books like the Bhâgawad Gîtâ, &c.) A Mukta Śûdra is as holy, as any other Mukta Jîva, but the difference is only in the degree of their happiness.

Note :—This last paragraph is not according to strict Brahminism. It is a concession to the spirit of the age, and is the charter of the emancipation of the Śûdras in ancient India. It appears that there were three distinct stages in the status of a Śûdra in ancient India. First. he was looked upon as a conquered people, but not with contempt and not as a slave. There were many Śûdra kings, who were invited to the sacrificial sessions of the Aryan princes and priests. That was the earliest stage ; when the Aryan conquest of India was not yet complete, and the Śûdras had a right of hearing the Vedas and performing the Vedic sacrifices if so inclined. The second stage commenced when the Aryans had firmly established their rule in India, and were no longer afraid of the conquered races. In this stage the Śûdras were relegated into the ranks of slaves. The third stage commenced with the great reformers like Śri Kṛishṇa, Buddha, Chaitanya, &c., who gave the rights to the Śûdras to study and acquire Dharma, and get Mukti, through the studies of Purâṇas and Smṛiti. Practically the whole of India has become a vast Śûdra camp now-a-days, uneducated, ignorant and not knowing the Vedas. The repressive policy of the Brâhmaṇas in prohibiting the Śûdras from studying the Vedas has recoiled upon them, and the Brâhmaṇa class as a whole, is as much degraded as the Śûdra in these days. Injustice always brings its own punishment.

Adhikaraṇa IX.—The Thunderbolt is Brahman.

Note.—The Sûtras 1. 3. 26-37 are evidently not of Bâdarâyaṇa, and they have been clumsily interpolated by some bigoted priest of the later days, for they break the continuity of the subject. The puruṣa of the size of a thumb is the subject under discussion,

but some over-enthusiastic friend of Hinduism has introduced these thirteen Sûtras to prove that the Devas are capable of meditation and the Śûdras are not so qualified. This is in direct opposition to the aphorism of Vyâsa who says manuṣya adhikâratvât "*all* human beings are qualified to meditate on Brahman." That the whole of this is a *digression* is admitted by Râmânuja and Baladeva. The latter says :--

प्रकृतं समन्वयं चिन्तयति ॥

"Having finished the digression, the author takes up the main topic."

In the Kaṭha Up, we find this further description of the person of the size of a thumb :—

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः । तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण । तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

"The Person not larger than a thumb, the inner self, is always settled in the heart of men. Let a man draw that self forth from his body with steadiness, as one draws the pith from a reed. Let him know that self as the Bright, as the Immortal ; yes, as the Bright, as the Immortal."

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् । महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥

"Whatever there is, the whole world, when gone forth (from the Brahman) trembles in its breath. That Brahman is a great terror, like a drawn sword (vajra). Those who know It become immortal." (II. 6, 17 and 8).

(*Doubt*).--What is the meaning of the word *vajra* here? Does it mean the thunderbolt or Brahman?

(*Pûrvapakṣa*).—It means the thunderbolt, because it causes great fear and trembling. Though it is mentioned that those who know this thunderbolt become immortal, yet it is merely a panegyric, and is not to be taken in its literal sense for release depends on knowledge of Brahman. No doubt this Vajra is described here as prâṇa or life, but it is called prâṇa in the sense of protector (prâṇiti). Nor is there anything in the context here, to show that this raised thunderbolt may mean Brahman.

(*Siddhânta*).—The author answers this by the following sûtra :—

SÛTRA I. 3. 39.

कम्पनात् ॥ १ । ३ । ३० ॥

कम्पनात् Kampanât, because of trembling.

39. Because the whole universe trembles from fear of Him, therefore the Person of the size of a thumb and the thunderbolt refer to Brahman.—103.

COMMENTARY.

The word "thunderbolt" occurs here between two verses describing the Person of the size of a thumb, namely, II. 4. 12 and II. 6. 17, and the whole world is said to tremble from fear of him, therefore the context as

well as the description shows that the thunderbolt means Brahman. Even in the Brahmavaivarta Purâṇa we find the following :—

चक्रं चक्रमणादेष, वर्जनाद्वज्रमुच्यते ।
खण्डनात् खड्ग एवैष, हेतिनामा हरिः स्वयं ॥

"The Lord Viṣṇu is called chakra (generally translated as discus), because He is in constant rotatory motion and goes everywhere (chankramaṇa), and He is Vajra or thunderbolt because He regulates (Varjana) the universe; and He is called the Khaḍga or the sword because He cuts asunder (Khaṇḍana) the evil-doer; and Hari is called Hari because He is the Saviour."

Therefore, when Viṣṇu is represented as having a Chakra or discus, a Vajra or thunderbolt, and a Khaḍga or sword, in His hand, it means that He is All-pervading and keeps the universe in constant motion, that He is the great Regulator and the Destroyer of all evil. And the Scripture always describes the Supreme Self as the life of the world (Prâṇa), and one of whom, every one is in terror. That Scriptural idea that He is a great terror is symbolised in this verse by one expressive term "Vajra," the thunderbolt, denoting that all beings move in their proper sphere and do not transgress it, because He is the great Regulator. This epithet 'Vajra' applied to the Person of the size of a thumb shows that, that Person is Brahman. *Cf.*, Tait. Up. II. 8. 1.

SÛTRA I. 3. 40.

ज्योतिर्दर्शनात् ॥ १ । ३ । ४० ॥

ज्योतिः Jyotiḥ, light, the Supreme lordliness. दर्शनात् Darśanât, on account of being seen.

40. The Person of the size of a thumb and the thunderbolt must refer to Brahman, because we see that He is called light (possessing lordliness) in a passage immediately preceding it.—104.

COMMENTARY.

In the same Upaniṣad, Valli V, verse 15, we find the following :—

न तत्र सूर्य्यो भाति न चन्द्रतारकंनेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वन्तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

"Him the sun does not illumine nor the moon and the stars. Nor do these lightnings, much less this Fire illumine Him. When He illumines all (the Sun), &c. then they shine after (Him with His light). This whole universe reveals His light (in His light and its light is His).

Between this verse and the next verse, II. 6. 3, occurs this verse relating to the thunderbolt. That next verse is given below :—

भयादस्याग्निस्तपति भयात्तपति सूर्य्यः । भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

8. "From terror of Brahman fire burns ; from terror, the sun burns ; from terror Indra and Vâyu, and Death, as the fifth, run away."

Therefore the Vajra must mean Brahman. Everywhere, in fact, the Upaniṣad texts describe Brahman as possessing Supreme luminousness. Therefore in this Vajra passage also, which comes immediately after the passage describing luminosity and before the passage describing fear, it must mean Brahman. Moreover, the Person of the size of the thumb who is described for the purposes of meditation as extremely luminous and holding an upraised thunderbolt in His hand, refers to Brahman and not to an inferior deity.

Adhikaraṇa X.—The Âkâśâ is Brahman.

In the Chhândogya Upanishad we read :—

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतꣳ स आत्मा ।

The ether is the evolver of forms and names. That within which these forms and names are (or 'that which is within or without these forms and names') is Brahman, the Immortal, the Self (VIII. 14).

(Doubt).—A doubt here arises whether the being here called Âkâśa or ether means the Mukta Jiva, who has shaken off all bonds, or the Supreme Self?

(Pûrvapakṣa).—The Pûrvapakṣin says, the Âkâśa here refers to the Mukta Jîva. For in the clause immediately preceding it, the Mukta Jîva is described as a horse that has shaken off all dust, &c., from his hair, or as the moon free from eclipse in the following verse :—

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥ १ ॥

'Shaking off all evil, as a horse shakes his hair, and as the moon frees himself from the mouth of Râhu ; having shaken off the body I obtain, satisfied, the uncreated world of Brahman.'

Moreover in this very passage the words te yad antarâ tad Brahma that which is without forms and names is Brahman—shows that the Jîva-âtman is meant, when in the state of Mukti, it throws off all forms and names. And Jîvâtman can very appropriately be called the upholder or evolver of name and form, because previous to Mukti, it assumes all forms and names such as of a Deva and man, &c. And it may very well be called Âkâśa in the sense of prakâśa or splendour or luminosity. The passage, therefore, refers to the Released soul, and it is called here Brahman, the Immortal, because it attains that state.

(Siddhânta).—The Âkâśa here means Brahman as is shown in the following Sûtra :—

SÛTRA I. 3. 41.

आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॥ १ । ३ । ४१ ॥

आकाश: Âkâśah, âkâśa, ether, space. अर्थान्तरत्वादि Arthântaratvâdi, different meaning, &c., artha = meaning, antaratva, = differentness, âdi, etc., for other reasons. व्यपदेशात् Vyapadeśât, on account of the designation.

41. The word âkâśa here refers to the Supreme Self, and not to the Released soul, because it is a designation of something different than the individual soul, and for other reasons also.—105.

COMMENTARY.

The sense of the Sûtra is this. The power of evolving name and form is proved here not to belong to the freed soul, but to âkâśa. The Jîvâtman, when in bondage, cannot evolve name and form, because it has not the power; on the contrary, it is under the influence of karma, and is itself involved in name and form, and is incapable, therefore, to evolve them. Nor can it evolve name and form in its Released state, because the Sûtra, IV. 4. 17, expressly states that in the state of Release the Jîva does not take part in the world business, while the Supreme Self is mentioned in all Scriptures, as the Creator of the universe and to be the evolver of names and forms. Thus अनेन जीवेनात्मनानुप्रविश्य नाम रूपे व्याकरवाणि । entering into them with this Living Self, let me evolve names and forms (Chh. Up. VI. 3).

Therefore, it must be understood that the Highest Self is the Âkâśa of this passage.

The word âdi, "&c.," in the Sûtra refers to the Brahmahood: the unconditioned greatness, &c., mentioned in the said passage. For Brahmahood that is greatness, and so on, in their unconditioned sense, belong to the Highest Self only. Nor is it right, as the Pûrvapakṣin says, that the clause immediately preceding it refers to the Mukta Jîva. On the contrary, the clause 'I obtain the Brahma-world' shows that the topic immediately preceding it is Brahman, which the Released soul obtains. The word âkâśa, moreover, means all-pervading, and it is inapplicable to Jîva, while its application to the Supreme Self is a well-known thing.

(*Pûrvapakṣa*).—An objection is raised:—Let it be so, yet it does not establish that there is a separate Brahman other than and different from the Mukta Jiva; and therefore, all these are attributes of the Mukta Jiva; because there is no difference between the two, and so all your above argument has no force. Thus in the Bri. Up., IV. 3-7, the Jîva in the state of its bondage is first described in the passage:—

कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसञ्चरति ध्यायतीव लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ।

"Who is that Self? Yâjñavalkya replied: "He who is within the heart, surrounded by the Prâṇas (senses), the person of light, consisting of knowledge. He, remaining the same, wanders along the worlds, as if thinking, as if moving during sleep (in dream) he transcends this world and all the forms of death (all that falls under the sway of death, all that is perishable)."

The text then goes on to describe this very Jîva when it attains Mukti as Brahman. That passage is the following :—

स वा अयमात्मा ब्रह्म विज्ञानमयः ।

"That Âtman is indeed Brahman, the Vijñânâmâya" &c. (IV. 4-5).

This shows that the released soul is identical with Brahman. Similarly in another passage of the same, after describing the state of Mukti in the words :—" Anukâmayamânaḥ, &c., free from all desires, &c.," the Scripture goes on to say :—"Having become Brahman, he goes to Brahman" (IV 4-6).

Note **:—We give below the whole of this passage :—**

तदेष श्लोको भवति । तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययं ॥ तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामः न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति ॥ ६ ॥

"And there is this verse: 'To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end the (last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action."

"So much for the man who desires. But as to the man who does not desire, who not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere,—being Brahman, he goes to Brahman." (Bri. Up., IV. 4-6.)

This also shows that the Jîva in the state of Mukti is identical with Brahman. In the conclusion of that text also, the same fact is repeated, when describing the fruit of Brahmajñâna :—

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयँ हि वै ब्रह्म भवति य एवं वेद ॥

'This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this becomes verily the fearless Brahman' (IV. 4-25.)

Thus the beginning, the middle, and the end, of this passage shows that the Jîva in the state of Mukti is identical with Brahman, therefore, wherever in the Upaniṣads we find any statement that Jîva is separate from Brahman, it must be understood that the difference is created by

upâdhi or limiting adjunct, such as the difference of between the ghaṭâkâśa and Mahâkâśa, the space within the jar and space outside it. There is no difference between these two, and when the upâdhi or the jar is broken, the space remains the same. So when the Upâdhi of the Jîva is broken, the Jîva becomes Brahman, and attains to his own greatness. Jîva in this state may very well be called the Creator of the universe, &c., for it manifests then the divine attributes of creation, &c. Thus there is no difference between the Mukta Jîva and Brahman.

(*Siddhânta*).—This objection is answered by Bâdarâyaṇa in the following Sûtra :—

SÛTRA I. 3. 42.

सुषुप्त्युत्क्रान्त्योर्भेदेन ॥ १ । ३ । ४२ ॥

सुषुप्ति Suṣupti, the dreamless sleep, deep sleep. उत्क्रान्ति Utkrânti, departing at the time of death. susputyutkrântyoḥ, in deep sleep and departing. भेदेन Bhedena, by the difference.

42. The text designates the Supreme Self as different from the Jîva, whether it be in the state of deep sleep or at the time of departure.—106.

COMMENTARY.

The word vyapadeśât (on account of designation) of the last Sûtra is understood here also, and must be supplied here in order to complete the sense. In the above passage of the Bri. Up., no doubt can properly arise that the Mukta Jiva is identical with Brahman. Because the text there sharply and clearly draws the distinction between the Jiva and Brahman, whether that Jiva be in the state of deep sleep or at the point of death. In the state of deep sleep the Jîva is said to be embraced by the Lord in the passage, Bri. Up. IV. 3-21.

तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामꣳ रूपꣳ शोकान्तरम् ॥ २१ ॥

"Now as a man, when embraced by beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the Intelligent (prâjña) Self (Brahman) knows nothing that is without, nothing that is within. This indeed is his (true) form, in which his wishes are fulfilled, in which the self (only) is his wish, in which no wish is left, free from any sorrow."

Similarly, the difference between the Jîva on the point of death, and Brahman is shown in the passage IV. 4-35, where the Jîva is described as groaning, mounted by Brahman, who carries it along thus out of the body :—

तद्यथा नः सुसमाहितमुत्सर्जद्यायादेवमेवायं शारीर आत्मा प्राज्ञेनात्म-नान्वारूढमुत्सर्जद्याति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥

'Now as a heavy-laden carriage moves aloug groaning, thus does tho jîvâtman, mounted by the Intelligent Self (Brahman) moves along groaning, when a man is thus going to expire.' (IV. 3-35).

Now it is impossible that the unconscious, the little knowing Jiva either lying in deep sleep or departing from the body, should at the same time be embraced or mounted by itself, being all-knowing. Nor can the embracing and mounting Self be some other Jiva; for no such Self can be all-knowing.

The objector says, " the point at issue is, whether the Mukta Jiva is or is not identical with Brahman. You have only established that the Jiva in the state of deep sleep and while expiring, is different from Brahman. That we admit also, for in these two states the Jiva still has an upâdhi." This objection is answered by the next Sûtra :—

SÛTRA I. 3. 43.

पत्यादिशब्देभ्यः ॥ १ । ३ । ४३ ॥

पति Pati, Lord, Protector. आदि Âdi, et cetera, and the rest. शब्देभ्यः Śabdebhyaḥ, words. paty-âdi-Śabdebhyaḥ, on account of words like pati, &c.

44. The Mukta Jîva is not identical with Brahman, because of such words as Lord, &c., applied to Him in that passage.—107.

COMMENTARY.

In that passage of the Bri. Up., we find the words pati, &c , employed, which shows that the Mukta Jîva could not have been meant :—

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाश-स्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान् एष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसम्भेदाय ॥

" And that is that great unborn Self, who consists of knowledge, is surrounded by the Prâṇâs, tho ether within the heart. In it thore reposes the rulor of all, the lord of all, tho king of all. He does not become greater by good works, nor smaller by evil works. He is the Lord of all, the King of all things, the Protector of all things. He is a bank and a boundary, so that these worlds may not be confounded."

This shows that Brahman is different from the Mukta Jîva. For we cannot predicate the lordliness over all, the ruling of all, the kingship of all to Mukta Jîva, for the Sûtra, IV. 4-17, declares that the released soul does not possess the power to create the universe, &c. Moreover in the Taittiriya Araṇyaka we find that Brahman alone is the dweller within of all beings, and their Ruler.

For He is described as:

अन्तः प्रविष्टः शास्ता जनानाम् ॥

Nor can it be said that the difference between the Jîva and Brahman is due to the upâdhi or limiting adjunct only, and therefore, is phenomenal and not real; because we find in the Scriptures that the difference exists even in the state of Release. In the Adhikaraṇa Sûtra II. 3. 41, this will be explained further on, where it will be taught that the statement that "ayamâtmâ Brahma—self is Brahman" is true only in the sense that the Jîva is a part of Brahman, and it has some of the attributes of Brahman. Similarly, the sentence 'Becoming Brahman he attains Brahman' means that the eight-fold attributes become manifest in the Jîva and thus he resembles Brahman; and this is the meaning of the phrase "Becoming Brahman," for other texts like 'paramam sâmyam upaite—he reaches the highest similarity' also show that similarity only is reached and not identity. The phrase "Reaching Brahman" is attaining this similarity. Therefore Jiva is always different from Brahman, whether it be in the state of bondage or of release. This being established, it follows that the âkâśa said to be the evolver of name and form in Chh. Up. VIII. 14 is Brahman and not any released soul. This difference between Jiva and Brahman was established in the Sûtras I. 1. 16 & 17 also. But there it was done in a general way, while in the present Sûtra it is specifically established that even in the state of Mukti, the Jiva retains its separate identity.

FOURTH PADA.

Adhikaraṇa I.—Avyakta of Kaṭha I. 3. 11 means body and not Prakṛiti.

We pay our reverence to Bâdarâyaṇa called Kriṣṇadvaipâyana, who has wisdom as his ornament, and who like the sun has dispelled with the rays of his logic, the deep darkness of the fallacious reasoning of Sâṅkhya.

(*Viṣaya*).—It has already been stated before, that the Supreme Brahman is the cause of the universe, and that He alone should be inquired into, in order to obtain Mukti, that He is the seed of the creation, the sustenance, and dissolution of the universe, that He is different from the dead matter called jaḍam, and the individual souls called the jîvas, that He has infinite powers, which are inconceivable ; and that He is omniscient and possesses all auspicious attributes: He is free from all shadow of imperfection and has the power of realising all his purposes. The Sûtras now try to reconcile those texts, found in some Upaniṣads, which lend some countenance to the theory maintained by Kapila, as to there being a Pradhâna and individual souls, independent of God.

In the Kaṭha Upaniṣad we read :—

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ १० ॥
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित्, सा काष्ठा सा परा गतिः ॥

*Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect. Beyond the Great, there is the Unevolved, beyond the Unevolved, there is the Person. Beyond the Person there is nothing—this is the goal, the highest road (I. 3. 11).

(*Doubt*).—Here arises the doubt—Does the word Unevolved (avyakta) mean the Pradhâna of the Sâṅkhyas or body.

(*Pûrvapakṣa*).—The opponent says—It means the Pradhâna, because the text says that beyond the mahat is the avyakta, and beyond avyakta there is the Puruṣa. This is the order in which the Sâṅkhyas also mention their tattvas.

(*Siddhânta*).—This objection is answered by the following Sûtra.

SÛTRA I. 4. 1.

आनुमानिकमप्येकेषामिति चेन्, न, शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ॥ १ । ४ । १ ॥

आनुमानिकम् Ânumânikam, that which rests on inference, namely, the Pradhâna. **अपि** Api, also. **एकेषाम्** Ekeṣâm, of some: *i. e.*, of the Kaṭhâkas. **इति** Iti, thus. **चेत्** Chet, if. **न** Na, not. **शरीर** Śarîra, body. **रूपक** Rûpaka, simile. **विन्यस्त** Vinyasta, contained. **गृहीतेः** Gṛihîteḥ, because of the reference. **दर्शयति** Darśayati, shows. **च** Cha, and.

1. If it be said that the Kaṭha Upaniṣad mentions the Pradhâna, we say no. The word avyakta occurs there in a passage, containing a simile of the body, and must, therefore, mean "body;" and the text shows this also.—109.

COMMENTARY.

The word 'of some' mêans the Kâthas. The Kâṭhaka Śruti refers to the Pradhâna called "the inferred one." The word avyakta means that which is not vyakta, "manifest or evolved," and refers to the substrate of matter called Prakṛiti or Pradhâna. This objection is answered by the second half of the Sûtra, which declares that the avyaktam here does not mean "unmanifested," but "body." Because it occurs in a passage where the body is compared to a chariot and the other things like mind, buddhi, etc., as various objects connected with this chariot. In fact, the whole passage shows this. In order to understand it fully, we give below the entire passage: —

आत्मानँ रथिनं विद्धि शरीरँ रथमेव तु ।
बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥
इन्द्रियाणि हयानाहुर्विषयाँस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥
यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥
यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥
यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति सँसारञ्चाधिगच्छति ॥ ७ ॥
यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥
विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमम्पदम् ॥ ९ ॥
इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्य श्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ १० ॥
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ ११ ॥

एष सर्वेषु भूतेषु गूढात्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥
यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥

3. Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.

4. The senses they call the horses, the objects of the senses their roads. When He (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.

5. He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

6. But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

7. He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.

8. But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.

9. But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Viṣṇu.

10. Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.

11. Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (puruṣa). Beyond the Person there is nothing—this is the goal, the highest road.

12. That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.

13. A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep the knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.

This passage shows that the pilgrim desirous to reach Viṣṇu, the Supreme Goal, is represented here, in the simile of a charioteer, his body is represented as a chariot, his senses as the horses, his emotional and intellectual faculties as the charioteer, etc. It further shows that he who has these faculties under control, reaches the highest state of Viṣṇu, at the end of his journey. The verses under discussion only show how to control these in succession, and how the control of one is easier or more difficult, according as one is grosser or more subtle. The text thus refers only to those entities, which have previously appeared in the simile under the names of chariot, horses, charioteer, the reins, etc., because the words are almost the same. Now contrasting the words of the simile, with the words of the passage under discussion, we see that 'body' is only left out, and therefore, the word 'avyakta' must denote the body, which is the remainder that we get by this method of exhaustion, and from the context also. It has no reference to the Sâṅkhya tattvas, for it is against

the theory of the Sâṅkhyas. The Sâṅkhyas do not admit that the arthas are the cause of the indriyas, and so higher than these; nor that the manas is higher than arthas.

Note.—In the simile (verses 3 to 9) we have the following entities :—

ENTITY.	SIMILE.
Śarîra (body)	chariot.
Buddhi (reason)	charioteer.
Manas (lower intellect)	reins.
Arthas (objects)	roads.
Indriyas (senses)	horses.

The same idea is expressed in verses 10 and 11, showing, how one is more difficult to control than the other. Thus indriyas (senses) are easier to control than the arthas (objects). The objects easier than the manas, and the manas easier than buddhi.

The Soul is said to be the chariot-seated, because it is the principal enjoyer; and lord of the chariot (*i. e.*, of the body, the instrument of enjoyment). The Buddhi is the driver, as it brings pleasure or pain to the soul, according as it has discrimination or not.

Now an objection is raised, how can the body which is manifest and visible (vyakta), be said to be unmanifest and unevolved? The author replies to this in the next Sûtra :—

SÛTRA I. 4. 2.

सूक्ष्मन्तु तदर्हत्वात् ॥ १ । ४ । २ ॥

सूक्ष्मं Sûkṣmaṇ, the subtle, the permanent atoms, the causal body. तु Tu, but. तत् Tad, that, its. अर्हत्वात् Arhatvât, because of its capability.

2. But by the word body is meant the subtle body, and the term avyakta or unmanifest is capable of being applied to it.—110.

COMMENTARY.

The word 'tu' is employed in the Sûtra in order to remove the above doubt. By śarîra is not meant here the dense body, but the highest, the subtlest body or the causal body. Why do you say that it denotes the causal body? Because of its capability, that is to say, the causal body can appropriately be called avyakta or unmanifest. In fact in Bri. Up. I. 4. 7. the kâraṇa śarîra is called by the term unevolved or avyâkṛita, and shows that before the world came into manifestation, it was in the form of a seed or causal body.

तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदंरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदंरूप इति स एष इह प्रविष्ट आनखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये ॥

"Now all this was then undeveloped. It became developed by form and name, so that one could say, 'He called so and so, is such a one.' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one.' He (Brahman or the Self) entered thither, to the very tips of the finger-nails, as a razor might be fitted in a razor case, or as fire in a fireplace, &c."

But another objection is raised: If the avyakta or unevolved is taken to be matter in its subtle state constituting the causal body, what objection is there to interpret it as the Pradhâna of the Sâṅkhya system, for there also avyakta means matter in a subtle state. This objection is answered by the author in the next Sûtra.

SÛTRA I. 4. 3.

तदधीनत्वादर्थवत् । १ । ४ । ३ ॥

तद् Tad, its, his, on him, that is on the Lord. अधीनत्वात् Adhînatvât, on account of dependence. अर्थवत् Arthavat, having a sense or a meaning subserving an end or purpose.

3. The Pradhâna is capable of producing her effects, not independently as the Sâṅkhyas hold, but because she is dependent upon Brahman, the Supreme Cause.—111.

COMMENTARY.

We do not totally deny the existence of Pradhâna, what we contest is the theory of the Sâṅkhyas, according to which Pradhâna produces the world by her own independent action. Matter in its subtle state subserves an end, by its dependence on the Supreme Person. Because the Lord looks on the matter and energises her, that she has the power of producing the world. In her own nature she is jaḍam. As we find in the Śveta. Up., IV. 9 and 10:—

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति । अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ॥ ९ ॥ मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

'That from which the maker (mâyin) sends forth all this—the sacred verses, the offerings, the sacrifices, the panaceas, the past, the future, and all that the Vedas declare—in that the other is bound up through that mâyâ.

'Know then Prakṛiti (nature) is mâyâ (art) and the Great Lord the Mâyin (maker); the whole world is filled with what are his members.'

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णाननेकान् निहितार्थो दधाति । विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

'He, the sun, without any colour, who with set purpose by means of his power (śakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end—may He, the God, endow us with good thoughts.'

So also in the Bhâgavata Pûraṇa we find that Pradhâna by her own unaided exertions does not produce the universe.

स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम्। अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत्॥

'The Lord entered into Prakṛiti, in order to create the universe, after having endowed her with His own powers, and which contained in her the power of deluding the jîvas. He, the Great Revealer of all Scriptures also entered into the jîvas, which had no names and forms before, and which thereby obtained such name and form, in order that they may enjoy the fruit of their actions, and attain liberation.'

Similarly in Viṣṇu Pûrâṇa we find :—

प्रधानं पुरुषञ्चापि प्रविश्यात्मेच्छया हरिः।
क्षोभयामास संप्राप्ते सर्गकाले व्ययाव्ययौ॥

'Hari the Great Lord enters into Pradhâna and the jîvas by His own free will, and energises them, when the hour for creation strikes. He enters into Pradhâna which constantly undergoes modification; and into the jîva who is without modification.

So also in the Gîtâ we find, (IX. 10):—

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥

'Under Me, as supervisor, Prakṛiti sends forth all the moving and unmoving objects; because of this, O Kaunteya, the universe revolves.' (See also Gîtâ VII. 4 to 7).

For these reasons, while admitting the existence of the Pradhâna, we oppose the theory of the Sâṅkhyas which declares the Pradhâna to be an independent cause of creation. We modify their teaching by declaring that the Pradhâna is a dependent cause of creation.

In the next Sûtra, the author gives another reason for holding that the avyakta of the Kaṭha Upaniṣad is not to be interpreted as Pradhâna.

SÛTRA I. 4. 4.

ज्ञेयत्वावचनाच्च ॥ १ । ४ । ४ ॥

ज्ञेयत्व Jñeyatva, of the nature of being known, an object of knowledge. **अवचनात्** Avachanât, because of non-mention. **च** Cha, and.

4. Because there is no statement, in this passage of the Kaṭha. Up., that the avyakta is an object of knowledge, therefore, the avyakta does not mean the Sâṅkhya Pradhâna.—112.

COMMENTARY.

The Sâṅkhyas say that liberation (Kaivalya) is obtained by the knowledge of Pradhâna, as being distinct from Puruṣa. So according to the Sâṅkhyas, Release depends upon this discriminative knowledge; and according to them this *knowledge* of Pradhâna as separate from Puruṣa is

necessary in order to attain certain powers. But there is no such mention in this Upaniṣad that the knowledge of avyakta is necessary to get Release, or to obtain powers. Therefore, avyakta here cannot mean the Pradhâna of the Sâṅkhyas.

Note:—According to the Sâṅkhyas the Kaivalya is attained by knowing that the Puruṣa is different from Prakṛiti. The knowledge of Prakṛiti is thus an essential of Release. But the Kaṭha Upaniṣad nowhere mentions that the knowledge of " Avyakta " is necessary for release. The avyakta therefore of the Kaṭha Upaniṣad is not the Prakṛiti of the Sâṅkhyas.

SÛTRA 1. 4. 5.

"वदति" इति चेन्, न; प्राज्ञो हि प्रकरणात् ॥ १ । ४ । ५ ॥

वदति Vadati, the verse says, or the text says. इति Iti, thus. चेत् Chet, if. न Na, not. प्राज्ञः Prâjñaḥ, the Intelligent Self, the Paramâtman हि Hi, because. प्रकरणात् Prakaraṇât, of the subject-matter.

5. If it be said that the text does teach that this avyakta is to be known, we say no, because the declaration about knowing, refers to the Supreme Self, and the context also shows it to be thus.—113.

COMMENTARY.

An objector says " the text declares that the avyakta is to be known, for immediately after the above verses is the following :—

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥

" He who has meditated on that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, unchangeable, is freed from the jaws of death" (Kaṭha Up. II. 3-15).

This description applies to Pradhâna, very well; because it is without sound, without touch, etc., and is beyond the Great, or mahatattva. This passage, by using the word nichâyya, which means " having known or perceived," shows that Pradhâna ought to be known. Therefore, the objection raised in the last Sûtra that this Upanisâd nowhere teaches the knowing of Pradhâna falls to the ground."

This objection is raised in the first half of the present Sûtra and is answered by the second half. The reference is here not to the Pradhâna, but to the Supreme Self called Prâjña. " Beyond the Great or mahat" does not mean " beyond the mahatattva" of the Sâṅkhyas, but beyond Hiraṇyagarbha, and Jîva; because the Jîva is called Great or mahat, in the above passage. The whole context shows that the aśabdam, etc.,

refers to the Supreme Self, and not to the Pradhâna. Thus verse 11 declares "Beyond the Person there is nothing. This is the goal, the highest road." So also, "That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers, through their sharp and subtle intellect."

The author gives another reason for holding that Pradhâna is not meant in this passage of the Kaṭha Upaniṣad.

SÛTRA I. 4. 6.

त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॥ १ । ४ । ६ ॥

त्रयाणाम् Trayânâm, of the three, namely, three boons asked by Nachiketas. एव Eva, only. च Cha, and. एवम् Evam, thus. उपन्यासः Upanyâsaḥ, mention. प्रश्नः Prasnaḥ, question. च Cha, and.

6. Moreover, there is mention in this Upaniṣad, of only three things or boons; and the question also relates to three things only.—114.

COMMENTARY.

The force of 'cha' is to remove doubt. In this Kaṭha Upaniṣad, three boons are only asked by Nachiketas, namely, that his father should be well disposed towards him; that he should be taught the secret of the celestial fire; and that he should be initiated into the mystery of the Self. (Moreover three objects of knowledge only are to be found here, and the question is relating to those three objects, namely, the means of knowledge, the person knowing, and the end to be realised.) There is no question here relating to Pradhâna, or any other object, and so it would have been irrelevant for the teacher, to have given any information about Pradhâna, regarding which no question was asked. Therefore, the avyakta here does not refer to Pradhâna.

SÛTRA I. 4. 7.

महद्वच्च ॥ १ । ४ । ७ ॥

महत् वत् Mahadvat, like the mahat. च Cha, and.

7. And as the word 'mahat,' occurring in this passage, is not taken to refer to the 'mahat' of the Sâṅkhyas, so also the avyakta here does not denote the Pradhâna of that philosophy.—115.

COMMENTARY.

In the passage under consideration, we find it stated "higher than the intellect is the Great Self (mahân-âtmâ)." Now no one has ever

contended that this "mahat" used here refers to the Sâṅkhya mahat-tattva, on the contrary it is unanimously taken to mean the Jîvâtman. Why should then the word avyakta be taken to mean Prakṛiti? The word avyakta, being taught here to be higher than the Jîvâtman, must be something different from Pradhâna. The Buddhi is the Mahat of the Sâṅkhyas. But in tho Kaṭha Up. the Mahat is said to be higher than Buddhi—buddherâtmâ mahân paraḥ. So the Mahat of the Ka. Up. is different from the Mahat of the Sâṅkhyas.

Adikaraṇa II.—The Ajâ of Śvet Up. IV. 5 does not mean Pradhâna.

The author next refutes another wrong interpretation given by the Sâṅkhyas, of a verse from another Upaniṣad. This is to be found in Śvetâśvatara Up. IV. 5:—

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । अजो ह्येको जुष-माणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

'There is one unborn being (ajâ), red, white, and black, uniform, but producing manifold offspring. There is one unborn being (aja) who loves her and lies by her; there is another who leaves her, while she is eating what has to be eaten.'

(*Doubt*).—Does the word ajâ, *unborn*; mean here the well-known Prakṛiti of the Sâṅkhyas, or the divine power of the Brahman mentioned in the Upaniṣad?

(*Pûrvapakṣa*).—The word ajâ here denotes the Sâṅkhya Prakṛiti, because she is called 'unborn', that is, not an effect, and because she is said to produce manifold offspring by her own unaided effort.

(*Siddhânta*).—The ajâ here does not mean Prakṛiti, as the author proves in the next Sûtra.

SÛTRA I. 4. 8.

चमसवदविशेषात् ॥ १ । ४ । ८ ॥

चमसवत् Chamasavat, like a cup. अविशेषात् Aviśeṣât, because there is no special characteristic.

8. The word ajâ here does not denote the Prakṛiti of the Sâṅkhyas, because there is no special characteristic of her mentioned here, it is unlike the mention of the word 'chamasa' or cup in Brihadâraṇyaka Upaniṣad, where it does not convey its literal meaning of the "cup," but means the skull of the head.—116.

COMMENTARY.

The word 'na' is to be read into this Sûtra from 1. 4. 5. The word ajâ her cannot mean the well-known Prakṛiti of the Sâṅkhyas, because there are no special characteristic marks of Prakṛiti in this passage. It simply means here "*one that is not born,*" and need not necessarily mean the unborn Prakṛiti. It is not like the word 'cup' used in the Bri. Up. (II. 2. 3) where owing to the context, it is taken to mean the 'skull,' and not a vessel from which one drinks. But there is nothing in the context here, which would lead us to infer, that the 'unborn' meant Prakṛiti. That passage is the following:—

तदेष श्लोको भवत्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपं तस्यासत ऋषयः सप्ततीरे वागष्टमी ब्रह्मणा संविदानेत्यर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपमिति प्राणा वै यशो निहितं विश्वरूपं प्राणानेतदाह तस्यासत ऋषयः सप्ततीर इति प्राणा वा ऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा संविदानेति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

'There is a cup having its mouth below and its bottom above. Manifold glory has been placed into it. On its lip sit the seven Ṛiṣis, the tongue as the eighth communicates with Brahman. What is called the cup having its mouth below, its bottom above, is this head, for its mouth, (the mouth) is below, its bottom (the skull) is above. When it is said that manifold glory has been placed into it, the senses are verily manifold glory, and he therefore means the senses. When he says that seven Ṛiṣis sit on its lip, the Ṛiṣis are verily the (active) senses, and he means the senses. And when he says that the tongue as the eighth communicates with Brahman, it is because the tongue, as the eighth, does communicate with Brahman.'

In the above verse of the Bri. Up. we cannot take the word chamasa in its etymological sense, namely, that implement by which anything is (chamyate) drunk. We cannot say it means a cup there, though the literal meaning of the word is "an implement of eating." Of course words, the meaning of which we know through their derivation, are not to be taken in their literal sense, without considering the context, the general possibility, the general subject matter, &c., of the passage in which such words occur. For this reason ajâ may mean the Prakṛiti; but when we look out to see whether this word which by its derivation means 'unborn,' can be taken to mean the Prakṛiti of the Sâṅkhyas, we find that there are no such considerations of general possibility, of general subject-matter, and so on in this Śve. Up. by which such a meaning could be given to it. Nor is there anything in that passage, by which one may know that ajâ there possesses the power of creation independently of the Lord; all that that passage says is this that ajâ gives birth to 'manifold offspring,' it does not say that she creates unaided, therefore also ajâ here does not refer to the Prakṛiti of the Sâṅkhyas, which creates unaided.

The author gives another special reason to show that the word ajâ means here the divine power so often mentioned in the Vedas and not the Prakṛiti of the Sâṅkhyas.

SÛTRA I. 4. 9.

ज्योतिरुपक्रमा तु तथाह्यधीयते एके ॥ १ । ४ । ९ ॥

ज्योतिः Jyotiḥ, light, the Supreme Brahman. उपक्रमा Upakramâ, commencing with, beginning with. Jyotir-upakramâ, she who has her beginning in Brahman. Whose cause or source is Light. तु Tu, but. तथा Tathâ, thus. हि Hi, for this reason. अधीयते Adhîyate, some read, some recensions have the reading. That is, another śâkhins read. The reference is to Âtharvaṇas. एके Eke, some.

9. But this ajâ is described as having Her beginning in Light, as we find in some recensions, and therefore it cannot mean Prakṛiti.—117.

COMMENTARY.

The word 'tu' or 'but' has the force of declaring that there is no doubt about it. The word jyotiḥ in the Sûtra means Brahman, because we find 'light' meaning Brahman in passages like these :—" On Him the Devas meditate, He who is the Light of lights" (Bri. Up. X. 4. 16) "Ajâ has her beginning in Light" means she has Brahman for her cause, the word " beginning " means here the " cause." Therefore Brahman is the primary cause of ajâ herself, and it has not the literal meaning of '*unborn*' here; just as the word '*chamasa*' had not the literal meaning of 'an implement of eating,' in the above passage of the Bri. Up., because it has a special sense here. In the above passage of the Bri. Up. it was specifically said that the cup had its mouth below and its bottom above, and that the head was this cup. By that description given there, we came to know that the 'cup' there meant the 'skull.' Similarly in this Śve. Up. in Chap. 1. we find that ajâ is used long with the word 'devâtmaśakti,' the 'divine power,' and again in Chap. IV., we find the word 'śakti,' 'divine power' used. Therefore, as we find reference to the divine power,' wherever the word ajâ is used, we infer that it means divine power. We give those verses here below :—

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् । यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

'The sages devoted to meditation and concentration, have seen the power belonging to God himself (Devâtmaśakti), hidden in its own qualities (guṇa). He, being one, superintends all those causes, time, self, and the rest.—(Śve. Up. I.3 .)

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता । अनन्तश्चात्मा विश्व-रूपो ह्यकर्ता त्रयं यदा विंदते ब्रह्ममेतत् ॥ ९ ॥

There are two, one knowing (Iṣvara), the other not knowing (Jîva) both unborn (aja), one strong, the other weak, there is she the unborn (ajâ), through whom each man receives the recompense of his works; and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahman.—Śve. Up. I. 9.

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णाननेकान् निहितार्थो दधाति । वि चैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

He, the Lord, without any colour, who with set purpose by means of his power (śakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end—may he, endow us with good thoughts.—Śve. Up. IV. I.

Therefore, ajâ does not mean Prakṛiti. The author gives an additional reason for this interpretation, in his second half of this sûtra "tathâhi," &c. The word 'hi' means here 'for this reason also.' As some Upaniṣads read that Prakṛiti herself is born of Brahman, and so ajâ in its literal sense of '*unborn*' cannot apply to Prakṛiti. Thus in the Muṇḍaka Upaniṣad we read (I. 1. 9):—'tasmât etat Brahma nâma rûpam annam cha jâyate'—'from him are produced this Brahman, name, form and food.' The word Brahma here means the Pradhâna, having the three qualities of sattva, rajas, and tamas; and we find it used in this sense in the Gîtâ also (XIV. 3) मम योनिर्महद्ब्रह्म, &c. My womb is the great Brahman, in that I place the germ; thence cometh the birth of all beings, O Bhârata. This shows that Prakṛiti herself is produced from the Lord.

If Prakṛiti denoted by the word ajâ, has its cause in Brahman, how can it be called *ajâ* or '*unborn*,' or if it is strictly and really '*unborn*,' how can we say that it originates in Brahman? The next Sûtra gives a reply to this.

SÛTRA I. 4. 10.

कल्पनोपदेशाच्च च, मध्वादिवदविरोधः ॥ १ । ४ । १० ॥

कल्पना Kalpanâ, the creative power of thought, formation, creation. उपदेशात् Upadeśât, from teaching, on account of teaching. च Cha, and. मध्वादिवत् Madhu-âdi-vat, like honey and the rest. अविरोधः, Avirodhaḥ, there is no conflict.

10. Because it is taught that the Pradhâna is the creation of the Lord, so there is no contradiction in calling her both created and uncreated, as is the case of honey (*i. e.*, the sun, about which it can be correctly said that he rises and sets, as looked from the earth, and rises not and sets not as looked from the centre.)—118.

COMMENTARY.

The word 'cha' in the Sûtra denotes the removal of the doubt that has arisen. There is no conflict in calling the Prakṛiti *created*, as well as *unborn*, for both are possible in her case. The word kalpanâ in this Sûtra means creation, and not imagination, as we find it used in the following verse of the Ṛig Veda:—*Yathâ pûrvam akalpayat*, "as formerly the creator made the sun and the moon." We call Pradhâna *created*, because there is a statement in the Scriptures that she comes out of the tamas śakti of Brahman. The truth is this: there is a power of the Supreme which is eternal and very subtle called tamas. As we find in the Ṛig Veda:—

Tama âsît tamasâ gûḍham agre. (Ṛig Veda X. 1. 29. 3.)

"In the beginning was the tamas in union with Brahman."

यदा तमस तन् न दिवा न रात्रिः। Yadâ tamas tan na divâ na râtri. When there was tamas alone neither day nor night. गौरनाद्यवती &c. "Prakṛti is a cow, but voiceless" (Chulika Upaniṣad.)

This tamas, at the time of pralaya, becomes united with Brahman, but not merged in him. During pralaya thus united with Him, it remains as a part of Brahman; and we cannot say that she has *merged* into Brahman. It is not a state of merging, like that of the earth merging into water, or of water *merging* into fire (gas) &c., as mentioned in the Śrutis. The Śrutis distinctly say that the elements beginning with Pṛithivî up to akṣara, become *merged* into its higher; but with regard to tamas there is no such statement of *merging*. On the contrary, it is distinctly said that tamas becomes *united* with the Supreme. This becoming united with the Supreme means that on account of its being extremely subtle, it is impossible to separate it from the Lord. It does not mean that it has become the Lord. The force of the affix *chvi* in the word *ekî bhavati*, 'becomes one' denotes such *union*, not *identity*. Therefore, when the Supreme Lord desires to create, then this tamas śakti, which was one with the Lord, becomes separated from Him and there arises the avyakta, called also Prakṛiti, with her three-fold attributes or guṇas in equilibrium. The Scripture says the mahat merges (laya) into avyakta. The avyakta merges (laya) into akṣara. The akṣara merges (laya) into tamas. So also in the Mahâ Bhârata we find "From Him arose the avyakta, possessing the three-fold qualities (guṇas). From this avyakta arises in succession, *mahat* and other tattvas. Thus the teaching being distinctly given that the Pradhâna is created, we come to the conclusion that the Prakriti has two states. It exists either as

a cause, when it can be said to be *unborn*, or it exists as an *effect*, when it is said to be produced. So also we find in the Viṣṇu Purâṇa:—"From Pradhâna and the Puruṣa both unborn as cause and both also as effects of Brahma." At the time of creation, the guṇas like sattva, &c., arise in her and she becomes distinguished by names and forms, and gets the names of Pradhâna avyakta, &c., and in that state Jyotirupakramâ, born from the light, born of Brahman. The Sûtra then says, "that this is analogous to the case of honey and the rest," for in the Chh. Up., Chap. III. there is a section relating to honey called madhu vidyâ. There it is shown that the sun exists in a two-fold state. In its causal state all its rays become one in it, but in its state of effect, they become separate from him, and they become honey, or the object of enjoyment to the devas like Vasu, &c. Similarly, the sun looked at as a cause is really unmoving; but as an effect, he appears to move; and rises and sets. As in the case of the sun, both statements are correct, that he rises, and he rises not; so in the case of ajâ, that she is created and uncreated; that she is born as well as unborn.

Adhikaraṇa. III.—The Pañcha-pañcha-janâḥ of Br. Up. IV. 4. 17 dces not refer to the 25 elements of the Sâṅkhyas.

(*Viṣaya*).—In the Bri. Up. (IV. 4-16, 17, and 18), we read:—

यस्माद् र्वाक्संवत्सरोऽहोभिः परिवर्तते ॥ तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥ यस्मिन् पञ्च पञ्च जना आकाशश्च प्रतिष्ठितः ॥ तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥ प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ॥ ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

"He in whom the five beings and the ether rest, him alone I believe to be the Self,—I who know, believe Him to be Brahman; I who am immortal, believe Him to be immortal."

"They, who know the life of life, the eye of the eye, the ear of the ear, the food of the food, the mind of the mind, 'they have comprehended the ancient primeval Brahman.'"

(*Doubt*).—Do the words five, five people (pañcha, pañcha janâḥ) mean the twenty-five categories of Kapila system or merely five? Then the word Pañcha janaḥ would be a Bahu-vṛîhi compound, qualified by the term pañcha, thus making a Karmadhâraya compound. In this sense it would mean "The five beings, every one of which is called a Pañcha-jana."

(*Pûrvapakṣa*).—The phrase pañcha-pañcha-janâḥ means 'five times five, *i.e.*: twenty-five, and janâḥ or products.' It refers to the twenty-five tattavas of the Sâṅkhyas. Otherwise 'five, five people' has no meaning. No doubt, Kapila enumerates twenty-five tattva, swhile in this Upaniṣad passage there are twenty-seven substances enumerated, including Âkâśa and âtman. This anomaly, however, is not of much importance. The word janâḥ does mean tattva also, as we find in the sentence "janas tattva-samûhaka."

(*Siddhânta*).—This objection is met by the author in the next Sûtra—

SÛTRA I. 4. 11.

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च च ॥१।४।११॥

न Na, not. संख्या Saṅkhyâ, number. उपसंग्रहात् Upa-saṅgrahât, on account of mention, or enumeration. अपि Api, even. नाना Nânâ, many. भावात् Bhâvat, beings. अतिरेकात् Ati-rekât, on account of excess. च Cha, and.

11. Even the enumeration of numbers peculiar to the Sâṅkhyas, does not make this passage refer to their Prakṛiti, because the tattvas of the Sâṅkhyas have diversity, and because there is an excess in the above enumeration.—119.

COMMENTARY.

The word 'api' or '*even*' shows possibility, that is to say, that if five times five products be taken for the Sâṅkhya categories, still the passage will be open to certain objections. Those objections are two. (1) The categories of the Sâṅkhyas are not five collections of five; they are twenty-five *separate* things that enter into the composition of every being. (2) The above passage also enumerates twenty-seven and not twenty-five, for it includes âtma and âkâśa as separate entities, from the five times five mentioned above. We must not fall into the error of thinking that the twenty-five categories of the Sâṅkhyas are meant, merely by hearing the phrase 'five times five'.

How then you explain the above passage? We reply to this as follows: The word pañcha-janâḥ is a group denoting term, and is the special name belonging to all the members of that group. The group consists of five members, each of whom is called a pañcha-janâḥ. Therefore the phrase pañcha-pañcha-janâḥ does not mean five times five beings, but five beings, every one of whom is called a pañcha-janâḥ. It is just

like the phrase saptarṣi, which denotes the constellation Ursa Major, consisting of seven stars. The word saptarṣi is a special name of every one of these stars, and when we say seven saptarṣis we do not mean seven times seven stars, but seven stars each one of whom is called a saptarṣi. Therefore pañcha-pañcha-janâḥ does not mean five times five products, but five people every one of whom is called a pañcha-janâḥ.

Note:—The term pañcha-jânaḥ is formed under Pâṇini I. 1. 15, and denotes a special name. There are certain beings, the special name of which is five people, and of these beings the additional word pañcha predicates that they are five in number. The twenty-five tattvas of the Sâṅkhyas are these: prakṛiti 2-8 seven modifications of it, namely mahat, &c., which are causal substances as well as effects; and 9-24 sixteen effects and (25) the 25 soul which is neither a causal substance nor an effect. See Sâṅkhya Kârika 3.

Who then are these beings called pañcha-janâḥ? To this the next Sûtra gives the reply.

SÛTRA I. 4. 12.

प्राणादयो वाक्यशेषात् ॥ १ । ४ । १२ ॥

प्राणादयः Prâṇâdayaḥ, the prâṇa and the rest. वाक्य Vâkya, a sentence. शेषात् Śeṣât, because of the complement: the subsequent passage which completes the verse.

12. The five beings referred to in the above passage of the Bri. Up. are the Prâṇa and the rest, as appears from the next verse of that Upaniṣad.—120.

COMMENTARY.

The Prâṇa and the rest are given in the following verse:—

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः ॥ ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥

"They who know the life of life, the eye of the eye, the ear of the ear, the food, of the food the mind of the mind, they have comprehended the ancient, primeval Brahman." (Bri. Up. IV. 4. 18.)

So the five being, are, life, eye, ear, food, and mind, every one of which is called a pañcha-janâḥ.

(*Objection.*)—But this is possible only in the recension of the Mâdhyandinas, who read the additional word annasya annam. But in the Kâṇva recension that phrase annasya annam is omitted and we have only four. This objection is answered by the author in the next Sûtra.

SÛTRA I. 4. 18.

ज्योतिषैकेषामसत्यन्ने ॥ १ । ४ । १३ ॥

ज्योतिषा Jyotiṣâ, by light; by counting "light" as among the above list. एकेषाम् Ekeṣâm, of some texts or recensions, *i.e.*: of the Kâṇvas. असति Asati, ni the absence of, or there not existing. अन्ने Anne, food.

13. In the text of some (Kâṇvas) the word 'light' is mentioned instead of food, and this makes up the number five.—121.

COMMENTARY.

In the recension of the Kâṇvas though the word 'annam' is not mentioned, yet in the passage immediately preceding, we find the word jyotiṣ or light mentioned. Taking this word jyotiṣ along with the four words mentioned in the above verse, we get the number five. Thus in Bri. Up. IV. 4. 16 we find the word jyotiṣ mentioned in the passage: "Him the Devas worship as the Light of lights."

In both recensions, the word jyotiṣ occurs in verse 15, yet in one case we make up the number five by counting the word jyotiṣ, and in the other by counting the word annam.

Note:—The pañcha-janâḥ of the Bri. Up. is the name of the five senses, every sense is called a pañcha-janâḥ, and so pañcha-pañcha-janâḥ has no reference to the Sâṅkhya categories.

Adhikaraṇa IV.—Brahmaṇ the Sole Cause.

The Sâṇkhya philosopher raises a further doubt. It cannot be said that the Vedânta texts teach only one doctrine that "the Brahman is the sole cause of creation:' for in those texts we find other causes of creation also mentioned. Thus in Taitt. Up. II. 1. 1. we find that creation proceeds from Self or Brahman: "From that Self sprang âkâśa, from âkâśa, air," &c. This passage shows that the cause of creation is âtmâ. But in another passage of the same Upaniṣad, we find that asat or non-being is the cause of the universe. For in II. 7. 1. we read: "In the beginning was asat, from it arose the sat. That made itself its Self, therefore it is called the self-made."

This shows that the cause of creation is *asat* and not *âtmâ*. While in some other Upaniṣads we find that kâśa is the cause of creation. As in the passage Chh. I. 9. 1, we find that âkâśa is the origin of the universe. Similarly in another passage we find that Praṇa is the origin of the universe: "All these creatures enter verily into Prâṇa," &c. (Chh. I. 11. 4). In another passage *asat* is said to be the cause of the universe (Taitt. II. 7. 1.) In another place *sat* is said to be the cause of the universe, as Chh. Up. VI. 2. 1.:—"Sat alone was in the beginning." Again we find that avyakta is said to be the cause of the universe, as in Bri. Up. I. 4. 7. "Now all this was then avyâkṛita (undeveloped), it became developed by form and name." Thus the Upaniṣads are not

consistent, as regards the cause of the universe; whether it is *sat* or *asat*, *âkâśa* or *Prâṇa*, *avyâkṛita* or *âtman*, all these are mentioned as cause of the universe. Thus it is not possible to ascertain that Brahman alone is taught in the Upaniṣads as the cause of the universe; while it is possible to say that Pradhâna alone is taught to be the cause of the universe, as we find from the passage of the Bri. Up. already quoted above. Moreover the words *sat* and *asat*, *Prâṇa* or *âkâśa*, and *avyâkrita*, can very well be applied to Pradhâna, for they are some of them the effects of Pradhâna, such as âkâśa and Prâṇa, while others are the names of Pradhâna, itself. While these terms cannot be all applied to Brahman. Of course, in some passages we find that âtmâ and Brahman are also said to be the cause of the universe; but these two terms can be applied to Pradhâna also. The literal meaning of the word âtman is 'all-pervading,' and Pradhâna is all-pervading, while Brahman literally means that which is pre-eminently great (brihat); and so Pradhâna may be called Brahman also. While Pradhâna is called *asat* in its aspect of modified things and it is called *sat* or being in its causal or eternal aspect. Similarly it is called Prâṇa as it is an element produced from it. And the terms thinking, &c, represented in those passages may also apply to Pradhâna in a metaphorical sense, meaning commencement of action. So when the Upaniṣad says: 'It thought let me become many,' it means that Pradhâna commenced the action of multiplication. Therefore all the Upaniṣad passages relating to creation harmonise better with the theory of Pradhâna being the creator than of Brahman.

(*Siddhânta*).—This objection is answered by the author in the next Sûtra:—

Note:—The Sanskrit of the passages referred to above are given below:—

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः ॥ (Taitt. II. 1. 1.)

"From that Âtman sprang âkâśa, from âkâśa air, from air fire, from fire water, from water earth; from earth, herbs, from herbs food, from food seed, from seed man."

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानँ स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति ॥

"The Non-Being (Asat) was this in the beginning; from it arose the being (Sat). That made itself its Self. Therefore it is called the Self-made." (Taitt. II. 7. 1).

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥

"What is the goal of this world?" He replied: "the Âkâśa, all beings verily come out of the âkâśa, and merge into the âkâśa. The âkâśa is greater than these; the âkâśa is the refuge." (Chh. I. 9. 1).

कतमा सा देवतेति ॥ ४ ॥ प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते ॥

"Who is that deity? He replied: "Prâṇa. All these beings verily (come out of Prâṇa and) merge into the Prâṇa." (Chh. I. 117.).

सदेव सोम्येदमग्र आसीत् ॥

"The SAT alone was in the beginning." (Chh. VI. 2. 1).

तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ ॥

"All this was then avyâkṛita, it became vyâkṛita (developed) by name and form." (Br. Up. I. 4. 7).

SÛTRA I. 4. 14.

कारणत्वेन चाकाशादिषु यथा व्यपदिष्टोक्तेः ॥ १ । ४ । १४ ॥

कारणत्वेन Kâraṇatvena, as a cause, by being the cause. च Cha, and. आकाशादिषु Âkâśâdiṣu, with reference to âkâśa and the rest. यथा Yathâ, as. व्यपदिष्टः Vyapadiṣṭaḥ, described. उक्तेः Ukteḥ, on account of being declared.

14. The Brahman is described in the Upaniṣads as cause of âkâśa and the rest, and the Brahman so described must be taken to be the cause of the universe, and not âkâśa and the rest which are created by Brahman.—122.

COMMENTARY.

The word 'cha' is used in the Sûtra in the sense of 'but,' and removes the doubt raised in the preceding passage. It is possible to ascertain from the Vedânta texts that Brahman *alone* is the sole cause of the universe, because with regard to ether and the rest, Brahman as described in the Upaniṣads is declared to be the cause. "The Brahman as described" of the Sûtra means the Brahman distinguished by omniscience, omnipotence, and other qualities as described in the defining Sûtra I. 1. 2. That Brahman alone is described in the Vedântas to be the cause of âkâśa and the rest. Thus the passage of the Taitt. Up. II. 1. 1, says "Brahman is true, infinite and intelligence;" and shows that He has the qualities of omniscience, etc. This very Brahman is said to be the cause of the universe in the next sentence "from that Self (âtman) sprang âkâśa, etc." Therefore, the word Self or Âtman used here must refer to Brahman as described above—sattyam jñânamanantam—and not taken in its etymological sense of all-prevading. Similarly in the Chh. Up. VI. 8. 1. "sad eva somya idam agre âsît"—"Being alone was in the beginning, one only without an equal," shows that SAT was in the begining. And the next verse shows—"He thought—let me become many—"And He created light, etc.' Here also the creation of light, etc., proceeds from an intelligent being, who thinks, and therefore the SAT of this

passage must mean Brahman, who thinks; and not Pradhâna, an unintelligent entity. Thus wherever creation is described, it refers to Brahman as defined in the beginning, namely a being who is omniscient, omnipotent, etc. Of course effect is similar to the cause, and therefore, sometimes an effect is spoken of as cause. But this argument can apply in the case of Brahman also. For where the text describes Âkâśa or Prâṇa to be the cause of the universe, we say they really mean Brahman and not Pradhâna, for though they may be the effect of Pradhâna in a secondary sense, they are the effect of Brahman. This we shall explain later on in detail. The five words *âtman*, *âkâśa*, *Prâṇa*, *Sat*, and *Brahman*, literally denote *all-pervading*, *all-luminous*, *all-controlling*, *the Essence*, and the *Great*, respectively, and so in their literal sense also, these terms are more appropriate with regard to Brahman, than with regard to Pradhâna. While the term *ikṣan* "thinking" is absolutely inappropriate with regard to Pradhâna, and a metaphorical meaning is given to this term by the Sâṅkhyas, in order to harmonise their theory with the texts.

The next Sûtra explains the two words *asat* (non-being) and *avyâkṛita* (undeveloped). These two words in their ordinary sense cannot be applied to Brahman, for He is neither *non-being*, nor *undeveloped*. Therefore, those Upaniṣad texts which say that creation proceeds from the *non-being* or the *undeveloped*, must be now explained.

NOTE:—The word îkṣan is found in the Chhândogya passage referring to *Sat*. *Vide* VI. 1. 1. Chhândogya.

SÛTRA 1. 4. 15.

समाकर्षात् ॥ १ । ४ । १५ ॥

समाकर्षात् Samâkarṣât, from its relevency, from its connection. By drawing in (the word Brahman from a contiguous sentence).

15. The words *asat* and *avâykṛita* also denote Brahman, because of the relevency of that meaning in the passages where they occur; and because the word Brahman may be drawn into the sentences, where these words occur, from the passage near them.—123.

COMMENTARY.

The word Asat occurs in Taitt. Up. II. 7. in the following passage:—

असद्वा इदमग्र आसीत् । ततो वै सदजायत ॥

"In the beginning this was non-existent (asat). From it was born what exists."

This passage is preceded by the following :—

' He *wished*, may I be many, may I grow forth. He brooded over Himself (like a man performing penance.) After He had thus brooded, He sent forth (created) all, whatever there is. Having sent forth, He entered into it. Having entered it, He became *sat* (what is manifest) and *tyat* (what is not manifest), defined and undefined, supported and not supported, (endowed with) knowledge and without knowledge (as stone) real and unreal. The sattya (true) became all this whatsoever, and therefore, the wise call it (the Brahman) Sattya (the true).'

On this there is this Śloka :—' In the beginning this was non-existent (*asat*). '

This shows that the word '*asat*' refers to Brahman, which is the subject under discussion in the previous verse. The word here does not mean '*non-being*' or '*non-existent*,' but it shows that before the creation, the distinction of names and forms did not exist, and Brahman also then did not exist in the sense that he was not connected with names and forms. And as he had then no name and form, he is said to be *asat* or non-existent. In fact, the text of the Taitt. Up. in this portion deals with Brahman, for in a passage in the same Valli (II. 4. 1.) we find it stated that Brahman is bliss, and this Brahman called bliss which is treated in verse V. is the subject-matter of this seventh anuvâka also.

***Note.*—The word asat here cannot mean matter or non-being, because in this very passage we find that the description given of it can apply only to Brahman, and not to matter or non-being. To understand it we give the whole passage here :—**

" In the beginning this was non-existent (*asat*). From it was born what exists (sat). That made its Self, therefore it is called the Self-made. That which is Self-made is a flavour (can be tasted) for only after perceiving a flavour one can perceive pleasure. Who could breathe, who could breathe forth, if that bliss (Brahman) existed not in the ether (in the heart)? For He alone causes blessedness.'

When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For if he makes but the smallest distinction in it, there is fear for him. But that fear exists only for one who thinks himself wise, (not for the true sage.)

On this there is also this Śloka :—

From terror of it (Brahman) the wind blows, from terror the sun rises ; from terror of it Agni and Indra, yea Death runs as the fifth."

This shows that *asat* here cannot mean anything but Brahman. Even in this sixth anuvâka the seer of this Upaniṣad clearly says that Brahman is not *asat* in the literal meaning of that word, therefore when he uses the words "*asat* was in the beginning," he uses it in a sense totally distinct from its ordinary denotation. Thus in the sixth anuvâka we find :—

' He who knows the Brahman as non-existing (*asat*), becomes himself non-existing (*asat*). He who knows the Brahman as existing (*sat*), him we know himself as existing (*sat*). '

In the Chh. Up. also we find that *asat* in the sense of non-being absolutely is not the source of creation. Thus Chh. Up. VI. 2 1. begins with the famous text: Sad eva somyedam agra âsîd ekam evâdvitiyam, which means " Being was in the beginning one only, without an equal. " That

passage refutes later on the view that *asat* was in the beginning. This also shows that *asat* could not but mean Brahman, and it means Brahman in his latent state, when this world, which we call "*sat*" was not. The Chhândogya passage VI. 2 1. starts by putting two hypotheses, namely SAT was in the beginning, and ASAT was in the beginning and then it goes on to say :—

"Some say that *asat* was in the beginning, one only without a second." And it refutes this theory by saying, "how can it be, that being or *sat* could come out of non-being or *asat*." The implication is how can that which is absolutely *non-being* or *asat* can have any relation to time also, and how can we say that asat *was*? To say that *asat* was means that non-being existed, which would be an absurd proposition. For all these reasons the *asat* of Taitt. Up. refers to Brahman.

Similarly, the word avyâkṛita of Bṛi. Up. 1. 4. V. also means Brahman there. It literally means undeveloped and is generally applied to Prakṛiti. But in the passage above referred to, it could not have that meaning. To understand this we give the whole passage here :—

Now all this was then undeveloped (avyâkṛita). It became developed by form and name, so that one could say, 'He, called so and so, is such a one.' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one.'

He (Brahman or the Self) entered thither, to the very tips of the finger nails, as a razor might be fitted in a razor-case, or as fire in a fireplace.

He cannot be seen, for, in part only, when breathing, he is breath by name, when speaking, speech by name; when thinking, mind by name. All these are but the names of His acts. And he who worships (regards Him as the one or the other), does not know Him, for He is apart from this (when qualified) by the one or the other, (predicate). Let men worship Him, as Self, for in the Self all these are one. This Self is the footstep of everything for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.

The word avyâkṛita used in the above passage is to be understood to mean Brahman as the Inner Self of the undeveloped. We must draw in the word Brahman from the subsequent passage "he entered in it up to the nails," and explain *avyâkṛita* in the light of the subsequent passage. It would thus appear that Brahman alone, by the mere force of his will, becomes developed in name and form, and avyâkṛita or undeveloped, therefore means the state of Brahman, in so far as He has not yet evolved through name and form. Otherwise, if avyâkṛita were taken as referring to Prakṛiti, it would go against the whole current of the Vedânta texts, and against the Sûtra which declares that all Vedânta texts refer to Brahman. It is thus a settled conclusion that Brahman is the sole cause of the universe, and not Pradhâna.

ADHIKARANA V.—*The Puruṣa of the Kauṣ Up. is Brahman.*

The Sâṅkhya raises another objection, and the author refutes it. In the Kauṣîtaki Brâhmaṇa the sage Bâlâki promises to teach Brahman by saying 'I shall tell you Brahman.' And he goes on to describe sixteen things as Brahman, beginning with the sun. All these, however, are set aside by the king Ajâtaśatru who says none of them is Brahman. When the sage Bâlâki is thus silenced, Ajâtaśatru gives the teaching about Brahman in these words:—

स होवाच । यो वै बालाक एतेषां पुरुषाणां कर्ता, यस्य वैतत् कर्म स वै वेदितव्य इति ॥

"He who is the cause of these different persons and to whom there belongs this karman, He is to be known."

NOTE.—The Sâṅkhyas explain the above mantra thus:—

'He who is the cause of these different puruṣas and to whom there belongs this karman, He indeed is to be known.

NOTE.—Bâlâki mentions first the Puruṣa in the sun as Brahman. Then on being refuted by Ajâtaśatru, he goes on mentioning the various Spirits (Puruṣas) in the moon, in the lightning, in the thunder-cloud, in the wind, in the ether, in the fire, in the waters, in the mirror, in the shadow, in the echo, in the sound, in the sleep, in the body, in the right eye, in the left eye. Thus Bâlâki exhausted all his idea of Brahman. Then Ajâtaśatru asks him thus:—

Then verily the son of Bâlâka became silent. Ajâtaśatru said to him, 'Thus far only (reaches the knowledge,) O son of Bâlâka?' 'Thus far only' he replied. Ajâtaśatru said, 'Speak not proudly without cause, (saying) "Let me tell thee Brahman." O son of Bâlâka, He who is the maker of these spirits, whose work is all this, He verily is the being to be known.' Then truly the son of Bâlâka came up to him with fuel in his hand, saying, Let me attend thee (as my guru).

Ajâtaśatru said to him. This I consider contrary to nature that a Kṣatriya should instruct a Brâhmana. Come, I will tell thee all I know. Then having taken him by the hand, he set forth. They came to a man asleep. Then he pushed him with his staff, and he at once rose up. Ajâtaśatru said to the son of Bâlâka, 'Where, O son of Bâlâka, lay this spirit asleep, where was all this done, whence came he thus back'? Then the son of Bâlâka knew not what to reply. Ajâtaśatru said to him. This is where, O son of Bâlâka, this spirit lay asleep, where all this was done, and whence he thus came back. The vessels of the heart named Hitâ proceeding from the heart, surround the great membrane (round the heart); thin as a hair divided into thousand parts and filled with the minute essence of various colours, of white, of black, of yellow, and of red. When the sleeping man sees no dreams so ever, he abides in these.

(*Doubt.*)—Here arises the doubt:—Does this Upaniṣad teach the Puruṣa of the Sâṅkhyas, who is the enjoyer and the Superintendent of

the Prakṛiti, or does it mean the Blessed Viṣṇu, Lord of all? The phrase—"to whom this work belongs"—connects the being to be known with work; and such a being is mentioned there as the enjoying soul, the ruler of Prakṛiti. Further, both of them go to a sleeping person. That also shows that the teaching here given is about the human soul, and not about the Lord. Further on, also, the text treats of the enjoying soul, in the sentence: 'As the master feeds with his people, nay, as the people feed on the master, thus does this conscious Self feed with the other Selfs.' Therefore, the passage relates to the individual soul. The word Prâṇa or *life* applied to him is also appropriate, for Prâṇa here means the individual soul, in so far as supporting life. The sense of the Upaniṣad passage is this. He who is the cause of different persons residing in the sun, &c., and who is instrumental towards the retributive experiences of the individul souls, and to whom there belongs Karman, good and evil, to which there is due his becoming such a cause, He indeed is to be known, His essential nature is to be recognised, in distinction from Prakṛiti. Thus the Sâṅkhya's Jiva is the object of knowledge taught in this Upaniṣad. And, therefore, the Brahman which Ajâtaśatru promised to teach is this Jîva in a state of emancipation and free from Prakṛiti; for, as a matter of fact, there is no other Iśvara except the emancipated soul. And thinking, &c., also are appropriate to such a soul, and He is ruler of Prakṛiti who is the mother of the universe.

(*Siddhânta.*)—This objection of the Sâṅkhyas, the author answers by the following Sûtra:—

SÛTRA I. 4. 16.

जगद्वाचित्वात् ॥ १ । ४ । १६ ॥

जगत् Jagat, the world. वाचित्वात् Vâchitvât, because of the denotation.

16. The word 'karman' in the Kauṣ. Up. does not mean *work*, but it denotes creation or the *world*.—124.

COMMENTARY.

In this passage, the individual soul of the Sâṅkhyas is not the topic discussed; but the Supreme Person, the sole object of the Vedânta teaching. The whole difficulty arose from the sentence "to whom this *karma* belongs," and if the word *karma* were taken in its ordinary sense, the above passage could not refer to Brahman, for Brahman is not bound by *karma*. But the word *karma* there is accompanied by the word jagat;

in the above Upaniṣad, and therefore, we take this word *karma* there to mean the *universe* consisting of the individual souls and matter, (spirit and matter). In fact, the force of the word is this. In the phrase to whom this *work* belongs, the word *karma* refers to the universe, because Brahman is the cause of the universe, and therefore, the word *karman* must refer to the word *world*. The truth is this :—The word *karma* is derived from the root *kṛi*, ' to create, to make '; and it means here creation and not *work* and not the technical *karma*. And when this meaning can be given to *karma*, it is wrong to give it the meaning of good and evil actions. When *karma* is taken to mean 'creation' also, then the word *etat* " this" also receives its proper force. It removes then the doubt that the individual soul is the creator. And according to the Sâṅkhyas the idividual soul is not the creator, for creation belongs to Prakṛiti. Nor can you Sâṅkhyas say, that Puruṣa may be called 'creator' by Adhyâsa or superimposition and connection with Prakṛiti, for according to Sâṅkhya the Puruṣa is asaṅgâ, or free from all connections. Therefore, the above passage does not refer to the Jîva of the Sâṅkhyas, but to the Supreme Lord, who alone is the creator of this universe. This also frees Ajâtaśatru from the censure of having told a lie, for he promises in the opening passage " I will teach you Brahman," and when Bâlâki mentions sixteen Puruṣas one after the other, he tells him this is false and himself then goes on to teach the true Brahman. Thus Ajâtaśatru implies that the various Puruṣas of Bâlâki were not the *true* Puruṣa and he (Ajâtaśatru was going to tell the truth). Therefore it is clear he meant to teach some Person, other than the various persons spoken of by Bâlâki. If he also meant to teach a Jîva, then there would be no difference between his teaching and that of Bâlâki whom he implicates of teaching a false doctrine. His teaching is, therefore, something different. He says, " The various persons mentioned by Bâlâki are not Brahman, but that they are creations of Brahman, and that He is the maker of those persons." What he meant to say is, that the Being of whom this, namely, the universe, is the *karma* or creation, is the Supreme Lord and the Highest Cause.

Note:—The passage which gave rise to the doubt was the phrase "yasya vâ etat karma sa vai veditavyaḥ" " of whom verily this is the *karma*, He ought to be known." The word *karma* generally means the good and evil deeds of a Jîva, and so the above passage was open to misconception. But the word *etat* in the same passage is the real key to right interpretation. Of whom THIS is the work. To what does the word THIS refer ? It, in fact, refers to the sixteen persons mentiond by Bâlâki. Therefore, the word *work* does not mean here the good and evil deeds of the Jîva, but the *world* or the universe.

The Pûrvapakṣin raises another objection saying there are inferential marks in this Upaniṣad passage pointing to the Jîva and the

circumstance that the mention is made of the chief vital air or Prâṇa we must hold that this section treats of the Jîva and not of the Highest Self.

This objection the author disposes of in the next Sûtra :

SÛTRA I. 4. 17.

जीवमुख्यप्राणलिङ्गान्, नेति चेत्, तद्व्याख्यातम् ॥१।४।१७॥

जीव Jîva, the individual soul. मुख्य-प्राण Mukhya-prâṇa, the principle life breath, the chief vital air. लिङ्गात् Lingât, because of the inferential marks. न इति Na iti, not thus. चेत् Chet, if. तत् Tat, that. व्याख्यातम् Vyâkhyâtam, has been explained.

17. If it be objected, that in the above passage of the Kauṣ. Up., we have characteristics given, leading to the inference that either the Jîva, or the Chief Prâṇa, is the subject taught there, and not Brahman; we reply that this is not so; for the reasons already given in Sûtra I. 1. 31. —125.

COMMENTARY.

In the Sûtra I. 1. 31., which dealt with the topic of the dialogue between Indra and Pratardana, this objection was raised and answered. All those arguments would apply here also. There it was shown that when a text is interpreted as referring to Brahman, on the ground of a comprehensive survey of its initial and concluding clauses, all other inferential marks which point to other topics, such as Jîva or Prâṇa, &c., must be so interpreted, that they may harmonise with the principal topic. In this passage also, the initial clause refers to Brahman, in the sentence 'Shall I tell you Brahman?' So also the concluding clause is, 'Having overcome all evils, he obtains pre-eminence among all beings, Sovereignty and supremacy, yea, he who knows this.' Thus initial and concluding clauses here also refer to Brahman; and if in the middle of this passage we find any mark, from which Jîva or any other topic may be inferred, we must so interpret that passage as to refer to Brahman, in order to avoid contradiction. Nor is this topic redundant, as being already taught in Sûtra I. 1. 31, for the chief point discussed here is the word *karma*, which was liable to misinterpretation. Therefore this Adhikaraṇa does teach something new.

An objection is raised :—The word *karma* was in grammatical construction with the word *etat* in the above Upaniṣad passage, and so the the word *karma* was explained as this universe, and though the word Prâṇa also found there is in construction with *etat* and so is applied to

Brahman, and thus the whole context may be applied to Brahman, so far as these two words are concerned; but how do you get over the difficulty of the other references in this very passage to Jîva. The words *karma* and Prâṇa have been interpreted by you as meaning the universe and Brahman, because the word *etat* is there in construction with them. But there is no such word in regard to Jîva, and from the questions and answers given in this passage, we find that the Jîva is taught to be Brahman, and that there is no separate Brahman other than the released Jîva. The reference to Jîva is very clear in this passage; and admitting your argument that the topic here is Brahman, the thing taught is that there is no Brahman other than the Jîva. The question asked in the above passage is, "Where, O Bâlâki, did this person sleep? Where was he? Whence did he thus come back?" This shows that the question relates to Jîva only. And that the place where the Jîva goes to sleep are the nâḍis: and all the sense-organs become one in this Jîva at the time of sleep; and this Jîva is called also Prâṇa here. Thus the whole question and answer shows that reference is to the Jîva. And when the awakening takes place, the Jîva comes out from the place of sleep. Thus the whole passage proves that the topic is of the Jîva, and that Jîva who is called here Prâṇa is Brahman. To this objection the next Sûtra gives an answer.

SÛTRA I. 4. 18.

अन्यार्थन्तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॥१।४।१८॥

अन्यार्थम् Anyarthbam, a different meaning or purport. तु Tu, but. जैमिनिः Jaiminiḥ, Jaimini. प्रश्न Praśna, from question. व्याख्यानाभ्याम् Vyakhyanabhyam, from answer, or explanation. अपि Api, also. च एवम् Cha evam, and thus. एके Ake, some, that is some texts.

18 The sage Jaimini thinks that the mention made of the Jîva in the above Upaniṣad passage has another meaning, namely, it aims at conveying the idea that Jîva is different from Brahman, becuse the question and answer shows it; and some recensions show it clearly.—126.

COMMENTARY.

The word *tu* "but" shows that the above doubt is wrong. The description of Jîva, in the passage under discussion, is not with the object of showing that the topic is that of the Jîva, or that the Jîva is Brahman. But it aims at showing, according to the opinion of Jaimini, that the Jîva is separate from Brahman. Why do you say so? Because

the question and answer in the above passage shows it. We give the whole passage here to understand properly the discussion raised :—

'Then verily the son of Bâlâka became silent. Ajâtaśatru said to him 'Thus far only (reaches thy knowledge), O son of Balâkâ ?' 'Thus far only,' he replied. Ajâtaśatru said, 'Speak not proudly without cause, (saying) "Let me tell thee Brahman," O son of Balâkâ. He who is the maker of these spirits, whose *work* is all this, He verily is the Being to be known.' Then truly the son of Balâkâ came up to him, with fuel in his hand, saying 'Let me attend theo (as my guru).' Ajâtśatru said to him, 'This I consider contrary to nature that a Kṣatriya should instruct a Brâhmaṇa. Come, I will tell thee all I know.' Then having taken him by the hand, he set forth. They came to a man asleep. Ajâtaśâtru called him, (saying) 'Oh thou vast one, clothed in white raiment, king Soma.' The man still lay asleep. Then he pushed him with his staff, and he at once rose up. Ajâtaśatru said to the son of Balâkâ. 'Where, O son of Balâkâ, lay this spirit asleep, where was all this done, whence came he thus back ?' Then the son of Balâkâ knew not what to reply. Ajâtaśatru said to him, 'This is where, O son of Balâkâ, this spirit lay asleep, where all this was done and whence he thus came back. The vessels of the heart named Hita, proceeding from the heart, surround the great membrane (round the heart); thin as a hair divided into a thousand parts; and filled with the minute essence of various colours, of white, of black, of yellow, and of red. When the sleeping man sees no dreams soever, he abides in these.

'Then is he absorbed in that Prâṇa. Then the speech enters into it with all names, the sight enters with all forms, hearing enters with all sounds, the mind enters with all thoughts. When he awakes, as from blazing fire, sparks go forth in all directions ; so from this soul all the Prâṇâs go forth to their several stations, from the Prâṇas go forth the devas, from devas the worlds. This is the true Prâṇa, identical with Prajñâ, entering this body and soul, it penetrates the nails and hairs of the skin. Just as a razor placed in a razor-case, or fire in the home of fire, thus this soul, itself Prajñâ, enters this body and soul, to the hairs and nails. The inferior souls follow this Soul, as the household, the householder. As the householder feeds with his household, and as the household feed on the householder, so this Soul, itself Prajñâ, feeds with those souls, and thus those souls feed on this Soul. As long as Indra did not know this Soul, so long the Asuras overcame him. When he knew It, then having conquered and slain the Asuras, he attained the pre-eminence of all gods and all beings, he attained sovereignty and empire. Thus too is it with him who hath this knowledge, having destroyed all sins,—he attaineth the pre-eminence of all beings and sovereignty and empire, who knoweth thus, who knoweth thus.'

The question "where was this person when asleep, &c.," and the answer, "when sleeping, he sees no dream, then he becomes one in that Prâṇa alone, &c." shows that Jîva is separate from Brahman. So also the passage, "from that Self the organs proceed, each towards its place, from the organs the gods, from the gods the worlds, &c.,"—all this shows that the passage teaches Brahman as something separate from Jîva. The word Prâṇa here means the Supreme Self, because He is well-known as that into which the soul enters and sleeps. In Him the Jîvas merge in sleep, and in Pralaya ; and from Him they come out on awakening. The mention of the veins or the nâḍis is not to show that they are the abode of the Jîva in deep sleep, for the abode is Brahman, called Prâṇa here but

that these nâḍis or veins act as gateways merely to the abode of sleep The whole passage thus teaches that the Supreme Self is the abode, to which the tired Jîva goes after the day's labour, to find rest in sleep, and from which it comes out in the morning to begin his work again.

Not only Jaimini is of this opinion, but in the recension of this Upaniṣad story according to the Vâjasaneyins, a clear distinction is drawn in their texts, between the Jîva and Brahman. In their reading of the dialogue between Ajâtaśatru and Bâlâki, they use the word Vijñânamaya, and read it as different from Brahman. The text is :—

"Where was then the person, consisting of intelligence, and from whence did he thus come back?—When he was thus asleep then the intelligent person, having through the intelligence of the senses, absorbed within himself all intelligence, lies in the ether that is within the heart."

Now the word 'ether' is known to denote the Highest Self ; *cf.* the text 'there is within that the small ether' (Chh. Up. VIII, 1. 1). This also shows that the Supreme Lord is the object of knowledge taught in this Upaniṣad.

Adhikaraṇa VI.—The Âtman of the Br. Up. IV. 5. is Brahman and not jîvâtman.

(*Viṣaya*).—In the Bri. Up. there is a dialogue between Yâjñavalkaya and his wife Maitreyî. In the course of his teaching, after premising "verily a husband is not dear, that you may love the husband, but that you may love the Self, therefore the husband is dear, &c., &c.," he goes on to say "Verily everything is not dear, that you may love everything, but that you may love the Self, therefore everything in dear. Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When the Self has been seen, heard, perceived and known, then all this is known."

(*Doubt*).—What is this Self which is to be seen, to be heard, &c. Is this the jîvâtman, taught by the Sâṇkhyas, or is it the Supreme Self?

(*Pûrvapakṣa*).—The Pûrvapakṣin says it refers to the Sâṅkhya jîvâtaman or Puruṣa, because the opening clause begins with the statement about husband, wife, &c., and love for them. In the middle also there is reference to jîvâtman, when it is said. "When he has departed, there is no more consciousness." This also shows that the reference is to a transmigrating soul, subject to birth and death, love and hatred. So also the concluding statement "how should he know the knower," also shows that the individual soul, who is the knower, is the topic of discussion. Of course, there is this statement also contained here, that by knowing the Self, everything else is known, and so one can say that the Self referred

to here cannot be the individual soul, but the Supreme Self; for the knowledge of the individual soul does not lead to the knowledge of all. But this is no valid objection, for all created objects are for the sake of enjoyer, namely, the individual soul. Therefore, when the soul is known, we can figuratively say, that all objects are known, for they exist for the sake of the soul. Similarly, the objection is raised that this passage teaches also that the knowledge of the Self leads to immortality, therefore the Self should be the Supreme Self and not the individual soul or Jîva, for getting a knowledge of the Jîva is not a cause of immortality. This objection is also not valid, because according to Sâṅkhya system also, immortality is obtained through the cognition of the true nature of the Jîva viewed as free from all erroneous imputation to itself of the attributes of non-sentient matter. Thus all other characteristic marks, in the above passage of the Bri. Up., by which one may think that they refer to Brahman, should be explained away. Therefore, says the pûrvapakṣin, the discussion here is about the jîvâtman, and not the Supreme Lord, and Prakṛiti ruled and guided by the Jîva, is the cause of the universe.

(Siddhânta).—This objection the author removes by the following Sûtra :—

To understand this Adhikaraṇa we give below the entire passage of the Bri. Up., fourth Adhyâya, fifth Brâhmaṇa.

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥१॥

1. Yâjñavalkya had two wives, Maitreyî and Kâtyâyanî. Of these, Maitreyî was conversant with Brahman, but Kâtyâyanî possessed such knowledge only as women possess. And Yâjñavalkya, when he wished to get ready for another state of life (when he wished to give up the state of a householder, and retire into the forest)

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया न्यान्तं करवाणीति ॥२॥

2. Said, "Maitreyi, verily I am going away from this, my house (into the forest). Forsooth let me make a settlement between thee and that Kâtyâyanî."

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्स्यां न्वहं तेनामृताऽऽहो३ नेति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितँ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥३॥

3. Maitreyî said: 'My Lord, if this whole earth, full of wealth belonged to me, tell me should I be immortal by it, or not?"

'No,' replied Yâjñavalkaya, 'like the life of rich people will be thy life. But there is no hope of immortality by wealth.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेत्थ तदेव मे ब्रूहीति ॥४॥

4. And Maitreyî said, 'What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that clearly to me.'

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमवृधद्धन्त तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

5. Yâjñavalkaya replied: 'Thou who art truly dear to me, thou hast increased what is dear (to me in thee). Therefore if you like Lady, I will explain it to thee, and mark well what I say."

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति, न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति, न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति, न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति, न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति, न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति, न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कमाय लोकाः प्रिया भवन्ति, न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति, न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति, न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति, न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कमाय सर्वं प्रियं भवति, आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदँ सर्वं विदितम् ॥ ६ ॥

6. And he said: 'Verily a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.'

'Verily sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.'

'Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.'

'Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.'

'Verily, cattle are not dear, that you may love the cattle; but that you may love the Self, therefore cattle are dear.'

'Verily, the Brahman-class is not dear that you may love the Brahman class; but that you may love the Self, therefore Brahman-class is dear.'

'Verily, the Kṣatriya-class is not dear, that you may lọve the Kṣatriya-class; butthat you may love the Self, therefore the Kṣatra-class is dear.'

"Verily, the worlds are not dear, that you may love the worlds; but that you may love the Self, therefore the worlds are dear."

'Verily, the devas are not dear, that you may love the devas; but that you may love the Self, therefore the devas are dear.'

'Verily the Vedas are not dear, that you may love the Vedas; but that you may love the Self, therefore the Vedas are dear.'

'Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore the creatures are dear.'

'Verily everything is not dear, that you may love everything; but that you may love everything, therefore everything is dear.'

'Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When the Self has been seen, heard, perceived, and known, then all this is known.'

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा इमानि सर्वाणि भूतानीदꣳ सर्वं यदयमात्मा ॥ ७ ॥ स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ८ ॥ स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥ ९ ॥

7. 'Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kṣatriya-class elsewhere than in the Self was abandoned by the Kṣatriya-class. Whosoever looks for the worlds elsewhere than in the Self was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self was abandoned by the Devas. Whosoever looks for the Vedas elsewhere than in the Self, was abandoned by the Vedas. Whosoever looks for the creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for anything elsewhere than in the Self, was abandoned by any thing.'

This Brahman-class, this Kṣatriya-class, these worlds, these Devas, these Vedas, all these beings, this everything, all is that Self.

8. 'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized, or the beater of the drum.

9. 'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized, or the blower of the shell;

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥ १० ॥

10. And as the sounds of a flute, when played cannot be seized (externally by themselves), but the sound is seized, when the flute is seized, or the player of the flute.

स यथार्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टꣳ हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निश्वसितानि ॥ ११ ॥

11. 'As clouds of smoke proceed by themselves out of lighted fire kindled with damp-fuel, thus verily, O Maitreyi, has been breathed forth from this Great Being what we have as Ṛig Veda, Yajur Veda, Sâma Veda, Atharvâṅ Girasas, Itihâsas, Purâṇa, Vidya, the Upaniṣhads, Ślokas, Sûtras, Anuvyâkhyanas, Vyâkhânas, what is sacrificed, what is poured out, food and drink, this world and the other worlds, and all creatures. From Him alone all these were breathed forth.'

स यथा सर्वासामपाꣳ समुद्र एकायनमेवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषां गन्धानां नासिके एकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषां शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ सङ्कल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ

हस्तावेकायनमेवँ सर्वेषामानन्दानामुपस्थ एकायनमेवँ सर्वेषां विसर्गाणां पायुरेकायनमेवँ सर्वेषामध्वनां पादावेकायनमेवँ सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

12. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hand, all movements in the feet, and all the Vedas in the speech.'

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

13. 'As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus has indeed that Self neither inside nor outside, but is altogether a mass of knowledge; and having risen from out the elements, vanishes again in them. When he has departed, there is no more knowledge (name), I say, O Maitreyi,' thus spoke Yâjñavalkya.

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा अहमिमं विजानामीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

14. Then Maitreyi said: 'Here Sir, thou hast landed me in utter bewilderment. Indeed I do not understand him.'

But he replied: 'Maitreyi, I say nothing that is bewildering. Verily, beloved, that Self is imperishable, and of an indestructible nature.'

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरँ रसयते तदितर इतरमभिवदति तदितर इतरँ शृणोति तदितर इतरं मनुते तदितर इतरँ स्पृशति तदितर इतरं विजानाति यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कँ रसयेत्तत्केन कमभिवदेत्तत्केन कँ शृणुयात्तत्केन कं मन्वीत तत्केन कँ स्पृशेत्तत्केन कं विजानीयाद्येनेदँ सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यति विज्ञातारमरे केन विजानीयादित्युक्तानुशासनासि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥ पञ्चमं ब्राह्मणम् ॥ ५ ॥

15. 'For when there is as it were duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one hears the other, one perceives the other, one touches the other, one knows the other; but when Self is only all this, how should he see another, how should he smell another, how should he taste another, how should be salute another, how should he hear another, how should he touch another, how should he know another? That Self is to be described by No, no! He is incomprehensible, for he cannot be comprehended, he is imperishable, for he cannot perish, he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. How O Beloved, should he know the knower? Thus O Maitreyi! Thou hast been instructed. Thus far goes immortality. Having said so, Yâjñavalkya went away (into the forest).

SÛTRA I. 4. 19.

वाक्यान्वयात् ॥ १ । ४ । १९ ॥

वाक्य Vâkya, (of the) sentence. अन्वयात् Anvayât, because of the connection, or the connected meaning.

19. (The whole of the above text of the Bṛi. Up. refers to the Supreme Self only); for (thus alone a satisfactory) connection of its sentences (can be made out).—127.

COMMENTARY.

In this portion of the Bṛi. Up. the Supreme Self alone has beer taught and not the Jiva of the Sâṅkhya system. Why do we say so? Because by studying all that has gone before that passage, we find that it is related to Brahman, which is the subject-matter of the whole text. In fact, the whole sentence "the Self must be seen, &c.," can give a proper meaning, when so considered, in connection with all that precedes or follows it.

This construction of the sentence is further strengthened by the opinion of the three sages Âśmarathya, Auḍulomi, and Kâśakṛitsna.

SÛTRA I. 4. 20.

प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः ॥ १ । ४ । २० ॥

प्रतिज्ञा Pratijñâ, promise, enunciation. सिद्धेः Siddheḥ, of fulfilment. लिङ्गम् Liṅgam, mark. आश्मरथ्यः Âśmarathyaḥ. the sage Âśmarathya.

20. (The word Âtman in the sentence 'Âtman must be seen, &c.,' must mean the Supreme Self), because thus alone the *promise* made (that by the knowledge of the Self everything is known) can be fulfilled. This fulfilment of the pratijñâ is the mark that the word Âtman here refers to the Supreme Self. This is the opinion of Âsmarathya.—128.

COMMENTARY.

Yâjñavalkya laid down the proposition "by the knowledge of the Self everything is known." This proposition itself shows that the Self means the Supreme Self, and cannot mean the Jîva-self. Therefore, when he says in a subsequent passage "the Âtman must be seen, heard, &c.," he could not have meant the Jîvâtman, but the Paramâtman, for the knowledge of the Jîvatman cannot lead to the knowledge of all; while on the other hand, the knowledge of the Supreme Âtman, who is the supreme cause, leads to the knowledge of everything else, because it is its effect. Nor can you say, the knowledge of every effect is merely a figurative speech, and the knowledge of the human soul may figuratively be said to lead to the knowledge of the universe. For had it been a figurative speech merely, and having promised that by the knowledge of the Self everything is known, then Yâjñavalkya could not have said,

"whosoever looks for the Brahman class elsewhere than in the Self was abandoned by the Brahman-class, whosoever looks for the Kṣatra-class elsewhere than in the Self, was abandoned by the Kṣatra-class, &c.," for this shows that he meant by the word Self, the Supreme Self, the abode of the Brahman, Kṣatra and other classes, and support of the whole universe, and who is in every form. This is impossible in the case of any self other than the Supreme, for He alone is the support of the universe. Moreover in verse 11 he says "As clouds of smoke proceed by themselves, out of lighted fire kindled with damp fuel; thus verily O Maitreyi, has been breathed forth from this Great Being what we have as Ṛig Veda, Yajur Veda, Sâma Veda, Atharvâṅgirasas, &c." This also shows that the Self about which Yâjñavalkya is speaking is the Supreme Self, and not the Jîva-self, because he is represented as the Creator of the whole universe, and all that it contains; and it is not possible in the case of the Jîva-self, who is in the bondage of karma. Nor a compassionate and true teacher like Yâjñavalkya would teach his wife Maitreyi the truth about the Jîva-self and not about Brahman, when she had proved her worthiness for it, by discarding all wealth; and desiring only release. The knowledge of the Jîva-self never leads to immortality, while there are numerous texts which declare that the knowledge of the Supreme Self alone is the cause of Mukti. Therefore, the Âtman of the passage under discussion is the Supreme Self.

Now an objection is raised again: The Âtman of this passage must be the Jîva because dearness, etc., is attributed to it, in the shape of husband, wife, &c., and that it is the transmigrating self and therefore Jîva. Nor is it proper to explain âtman as paramâtman, merely because thereby the promise (of knowing everything by knowing one) is fulfilled. Nor is it right to say that the worshipper of God becomes the creator of all and the support of all: and gives satisfaction to all. Nor is it right to quote the following verse of the Padma Purâṇa in support of your position :—"He who has worshipped Hari has given satisfaction to the whole universe. All animals feel delighted there, all plants and living things get satisfaction thereby." This is merely a poetical exaggeration, for the worshipper of Hari does not show forth the power of satisfying the whole universe. We do not find it as a fact

To this objection the author replies :—

SÛTRA I. 4. 21.

उत्क्रमिष्यत एवं भावादित्यौडुलोमिः ॥ १ । ४ । २१ ॥

Utkramiṣyataḥ, of the person about to depart, or about to approach the Supreme at the time of Mukti. एवं Evam, thus. भावात् Bhâvât, condition; evam-bhâvât means "on account of this condition" namely, "becoming beloved of all, &c." इति Iti, thus. औडुलोमिः Auḍulomiḥ, the sage Auḍulomi.

21. In the opinion of Auḍulomi, the human soul at the moment of entering into Release acquires all these conditions of the Puruṣa.—129.

COMMENTARY.

The word utkramiṣyataḥ means "of a person who has become perfect in his practice and is about to attain the Supreme Self." Such a wise man acquires this state (evam-bhâva) namely, becoming dear to all, etc. Therefore, the word âtman used in the initial clause of this passage also means the Supreme Self, and not the Jîva-self. This is the opinion of the sage Auḍulomi. The meaning of the initial passage is this: "Verily a husband is not dear that you may love the husband, but that you may love the Self, therefore the husband is dear." This means, if one thinks that for the sake of the husband or for my sake I should become dear to him, this will not make the husband dear to her, but when you love the Self, namely the Supreme Self, then your husband will love you, for through the Supreme Self flows all the love of the other selfs, and the grace of the Supreme Self on His devotee makes every other inferior self love that being.

Note:—The Lord blesses his devotees by saying "Let every object be pleasant to my devotees and useful to them. Let my devotees having me in their heart, as their ruler and guide be pleasant to all objects useful to them." This blessing of the Lord is the object which the devotees always desire to attain. Husband, &c., appear dear to the devotees not because they are husband, &c., but because they are the abode of the Supreme beloved, the Lord. And thus thinking, every object becomes helpful to the devotees, and becomes pleasant to them.

The word 'kâma' in the above sentences means "wish or will" and the phrase "âtmanastu kâmâya" means "to fulfil the will of the Supreme Self, to carry out the will of the Supreme Self." The force of the Dative case in the word kâmâya is that indicated in the Pâṇini Sûtra 2. 3. 14 S. 581. When the Lord is worshipped with perfect devotion, He causes every object to become pleasant and dear to His devotee. As we read in the Bhâgavata: "One who is humble, calm, quiet in mind, and controlled in conduct, and who is content in his heart, finds the whole universe full of joy, for such have I made it for him."

Or, the passage may mean, to please the husband or to carry out the will of the husband, it does not make the husband dear, but to carry out the will of the Supreme Self, the husband is made dear. As we read

in the Bhâgavata "Who is a greater object of endearment than He by relation to whom everything else becomes dear, whether it be Prâṇa or Buddhi, Manas, or body, wife or children, riches or wealth, &c." In this interpretation, the word kâma must be taken to mean 'happiness.' That is to say, it is the joy o. the Supreme Self that makes the husband dear, &c., not the husband by his own power. Therefore, by connection with whom, by the mere wihl of whom, or by relation with whom, even an unpleasant thing becomes pleasant, that Hari alone should be searched, He alone should be questioned, He alone should be seen for He is the Most Sweet. Moreover the word âtman uses here cannot mean the Jîva, for this reason also, that the primary significance of this word is the Supreme Lord. It is only in a secondary sense, that âtman means jîvâtman. Therefore, in the initial clause "âtmanastu kâmâya" in the middle clause "âtmâvâ are draṣṭavyaḥ," the word âtman means the Supreme Self in both places. We cannot take the word âtman to mean Jîva in the initial clause, and to mean the Supreme âtman in this middle clause. For if you were to do so, we should be going against the well-known maxim of interpretation by which one and the same word, occurring in a single passage, must be interpreted in the same way. Otherwise there would arise the fallacy called vâkya-bheda or splitting of the sentence. Even if we were to split the sentence, and interpret the word âtman in the intitial clause as meaning the jîv-âtman, and in this middle clause as meaning the paramâtman, we do not gain anything thereby. For the âtman is taught as the object to be seen, and as the means to lead to immortality, which the âtman of the initial passage could not evidently be, and the command that âtman must be seen would be useless with regard to the Jiva-âtman. Auḍulomi is evidently a nirguṇa âtmavâdi and his opinon is that the sole nature of âtman is intelligence only. As we find from Sûtra IV. 4. 6. How can then, we ascribe to this Auḍulomi the view that in the state of Release, the soul manifests divine powers. For according to him, in the state of Release, the soul is pure intelligence only, and has no other powers. Moreover Auḍulomi is not against Bhakti and in order to remove avidyâ and to manifest the true nature of the Self, namely the pure intelligence, Auḍulomi does countenance the view that Hari must be worshipped. For in a subsequent Sûtra his view has been set forth, that Bhakti is necessary in order to get Brahma-knowledge. That Sûtra is ârttvijyam iti Auḍulomiḥ tasmai hi parikṛiyate (III. 4. 45). Thus Bhakti alone is the accomplisher of all desires and nothing else.

Let it be so. But the explanation is open to another objection. In the same passage we find in verse 12 :—

"As a lump of salt, when thrown into the water becomes dissolved into water and cannot be taken out again, but whenever we taste water it is salt, thus verily O Maitreyi, does this Great Being, endless, unlimited, consisting of nothing but knowledge, rise from out these elements, and vanish again into them. When he has departed there is no more consciousness. I say, O Maitreyi."

How do you reconcile this statement with your theory that the whole passage of this dialogue between Yajñavalkya and Maitreyi refers to the Supreme Self and not to the Jîva? Evidently the above extract can refer only to the Jîva, for it states that when a man dies, there is no consciousness left. Therefore, it is more appropriate to explain the whole of this dialogue as having reference to the Jîvâtman of the Sâṅkhya philosophy, than to the Paramâtman of the Vedânta.

The doubt thus raised is answered in the next Sûtra.

SÛTRA I. 4. 22.

अवस्थितेरिति काशकृत्स्नः ॥ १ । ४ । २२ ॥

अवस्थितेः Avasthiteḥ, because of abiding, because the Brahman abides within the Jîva. इति Iti, thus. काशकृत्स्नः Kâśakṛitsnaḥ, the sage Kâśakṛitsna.

22. Kâśakṛitsna is of opinion, that departing from the body in the above passage, though primarily applicable to the Jîva, applies to Brahman also, on account of its abiding within the individual soul.—130.

COMMENTARY.

Brahman is to the human individul soul, like the lump of salt to water; both are indissolubly united together. It is this Brahman, which is denoted in the above passage as "vijñânaghana," "consisting of nothing but knowledge," and is other than the Jîva. He is called the Great Being, endless and unlimited, attributes which apply only to the Paramâtman. The death mentioned there is only with reference to the Jîva in a secondary sense. It is really the Brahman that passes out of the body, and as Brahman abides within the Jîva, He is said to go out of the body, when the Jîva goes out. The above passage really teaches that Brahman is inside the Jîva, as the salt is inside the water, and so it teaches something about the Supreme Self, and not about the individual soul. According to the opinion of Kâśakṛitsna, the Great Being, endless and unlimited, consisting of nothing but knowledge, is the Supreme Self, and not the individual self, because the distinction is drawn between those two, in this passage, where one is spoken of as salt, and the other as water.

To recapitulate, Maitreyi asks Yâjñavalkya the means to immortality, when she says: "What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that to me." To this question, Yâjñavalkya replies:—

'Verily the Âtman is to be seen, to be heard, to be preceived, to be marked, O Maitreyi! When we see, hear, perceive, and know the Self, then all this is known."

Thus he declares the means of attaining immortality, namely, knowing the Âtman. Then he mentions some of the characteristic marks of this Âtman in the passage:—

'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized, or the beater of the drum.'

'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized, or the beater of the shell.'

This shows the means of meditation, namely, the control of the senses. Thus to get immortality, the only means is worship of and meditation on the Lord, and the method of such worship and meditation consists in the control of our senses and mind. Thus having given general instruction as to meditation and worship, Yâjñavalkya goes on to expand the idea of Brahman, and His all-creative power, in the next two verses:—

10. As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyi, has been breathed from this Great Being what we have as Ṛig Veda, Yajur Veda, Sâma Veda, Atharvângirasas, Itihasa (legends), Purâṇa (cosmogonies), Vidyâ (knowledge), the Upaniṣads, ślokas (Verses), Sûtras (prose rules), Anuvyâkhyânas (glosses), Vâkhyânas (commentaries). From him alone all these were breathed forth.

11. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech.

Thus having repeated the object of meditation, and the means of meditation, in the above two verses; Yâjñavalkya winds up with the saying "as a lump of salt, when thrown into water becomes dissolved into water," &c., in order to encourage the aspirant, and increase his desire for getting Mokṣa or immortality. He shows, in this passage, that an aspirant for immortality is always in the presence of his Lord, as water is always in contact with the salt. But the person who does not worship the Lord, gets separated from the Lord, and of him it is said that the Lord rises out from these elements, and vanisheth again in the end. This rising and vanishing of the Lord applies only to the Jîva who does not worship the Lord, and who therefore constantly undergoes repeated births and deaths; and is bound to the wheel of Saṅsâra, because he identifies himself with his body, and does not know the Supreme Self. Then Yâjñavalkya goes on to say: "When he has departed there is no

more Sanjñâ (संज्ञा); which means, when a person who has reached Mukti, (for "departed" here means "attaining Mukti") by final separation from all bodies, there is no more sanjñâ or distinction of names, with regard to Mukta Jîva. For names like man, angel, deva, etc., are applicable only so long as the Jîva has a body. As in the state of Mukti, the Jîva has no such body, he has no such sanjñâ or name. His consciousness then is not limited by his body, and he attains to his natural, innate self-knowledge and he unites in his self all elemental forces, and does not think of himself as a man or a deva, etc. Then Yâjñavalkya goes on to say: "For when there is, as it were duality, then one sees the other, one smells the other, &c." This shows that even of the released or Mukta Jîvas, the Supreme Lord is the abode, and such Jîvas are not apart from Brahman, for being apart from Braman is duality. And he further adds "how should we know him, by whom he knows all this," which means that the Lord is a most difficult object of knowledge. And Yâjñavalkya ends by saying: "How, O Beloved, should we know the Knower?" Which means, 'how can that omniscient Lord be known, without His grace and without worshipping Him.' The only method of knowing Him is his worship, coupled with His grace. Thus even in the last sentence, Yâjñavalkya' reiterates the idea that the worship of the Lord is the means of attaining immortality, and the immortality itself consists in attaining the Supreme Self. Thus in this Brâhmaṇa of the Bṛi. Up. the topic throughout is the Supreme Self, and not the Puruṣa of the Sâṅkhya philosophers, nor their Prakṛiti, guided and ruled by such Puruṣa.

Adhikaraṇa VII.—Brahman is both the operative and the material cause.

(*Viṣaya.*)—Having thus refuted the theory of Pradhâna and Puruṣa of the Nirîśvara Sâṅkhya, the author now refutes the doctrine of Seśvara Sâṅkhya, namely, Yoga; and proves that all passages and texts of the Upaniṣads, referring to the cause of the universe, are to be interpreted referring to Brahman, the Supreme Self. Thus we find the following texts:—

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः। वायोरग्निः। इत्यादि॥

From that Self (Brahman) sprang ether (Âkâśa, that through which we hear); from ether (air that through which we hear and feel); from air, fire (that through which we hear, feel, and see) etc.—Taitt. II 1. 1.

यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति, &c.॥

That from whence these beings are born, that by which when born they live, that into which they enter at their death, try to know that. That is Brahman.—Taitt. II 1. 1.

सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम् ॥ स ऐक्षत, बहु स्याम् प्रजायेय ॥

'In the beginning, my dear, there was that only who is one only without a second.' It thought "may I be many, may I grow forth."—Chh. Up. VI. 2. 1.

आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन मिषत् । स ईक्षत, लोकान्नु सृजा इति ॥

In the beginning all this was self, one only; there was nothing else blinking whatsoever. He thought "shall I send forth worlds." He sent forth these worlds.—Aitar. Up. I. 1. 2.

(*Doubt*).—Now in these passages is Brahman to be considered as merely the operative cause or the operative as well as the material cause?

(*Pûrvapakṣa*).—The Pûrvapakṣin says, that all these passages of the Upaniṣad show that Brahman is the efficient cause only of creation, and not its material cause, and though matter is said to come out of Him, it is so said metaphorically only. In fact, the creation is always said to proceed from the Îkṣan or thinking of Brahman, or looking of Brahman. Therefore Brahman is the creator of the universe in the same sense as a potter is said to be the creator of a pot. The material cause of the universe is the eternal Prakṛiti. Moreover, the material things of the world have more resemblance with the primordial matter-stuff Prakṛiti, than with Brahman who is pure intelligence. Nor can you say that the efficeut cause is itself the material cause. For we find in this world, that the material cause is always the inert matter, separate and distinct from the efficient cause, which is always an intelligent being. Thus the material cause of pot is the material and non-sentient clay, while the efficient cause is the intelligent being, the potter. Similarly, we find in this world one single effect, the result of many different contributing causes, and instrumental agencies. Therefore, we cannot discard the well-known rule of experience and say, that one and the same Brahman is both the material and the operative cause of the world. Therefore, it is Prakṛiti, superintended by the Lord, that modifies itself and constitutes the material cause of the whole universe, while Brahman is the operative cause alone. Nor is this the theory of ours based upon mere reasoning. We have authority for it also:—

विकारजननीमज्ञा (माया) मष्टरूपामजां ध्रुवाम् ।
ध्यायतेऽध्यासिता तेन, तन्यते प्रेरिता पुनः ॥
सूयते पुरुषार्थञ्च तेनैवाधिष्ठिता जगत् ।
गौरनाद्यन्तवती सा जनित्री भूतभाविनी ॥
सितासिता च रक्ता च सर्वकामदुघा विभोः ।

पिबन्त्येनामविषमामविज्ञाताः कुमारकाः ॥
एकस्तु पिबते देवः स्वच्छन्दोऽत्र वशानुगः ।
ध्यानक्रियाभ्यां भगवान् भुङ्क्तेऽसौ प्रसभं विभुः ॥
सर्वसाधारणीं दोग्ध्रीमिज्यमानां सुयज्वभिः ।
चतुर्विंशति संख्याकमव्यक्तं व्यक्तमुच्यते ॥

("The mother of all changes, the non-intelligent, having eight-fold form (the five elements and manas, buddhi and Ahaṅkâra) unborn, permanent, is Parkṛiti. The Lord thinks of her and being controlled by the Lord and superintended by Him, she creates the universe and commanded by Him, she produces all these effects. Under His guidance she creates all these objects for the benefit of the soul.") Her who produces all effects, the non-knowing one, the unborn one wearing eight forms, the firm one—she is known (by the Lord) and ruled by him, she is spread out and incited and ruled by him, she gives birth to the world for the benefit of the souls. A cow she is without beginning and end, a mother producing all beings white, black and red, milking all wishes for the Lord. Many babes unknown drink her, the impartial one, but one God only, following his own will, drinks her submitting her to him. By his own thought and work the mighty God strongly enjoys her, who is common to all, the milk-giver, who is honored by the holy sacrificers. The non-evolved when being counted by twenty-four is called the Evolved." (Chullika Up.)

The two verses preceding these are also given below :–

अष्टपादं शुचिं हंसं त्रिसूत्रं मणिमव्ययम् ।
द्विवर्त्मानं तेजसेद्धं सर्वः पश्यन्न पश्यति ॥

All men seeing, do not see this brilliant Haṁsa having eight feet, and three cords, this unchanging jewel existing in two conditions and refulgent with light.

Note.—The eight feet are the five elements, earth, water, air, fire and ether, mind (manas) intellect (Buddhi) and self-consciousness (Ahaṁkâra). The three cords are either Dharma, (virtue), Artha (profit) and Kâma (pleasure), or the guṇas or the three nâḍis. The two conditions are the subtle and the dense bodies. The âtman is like a necklace on our throats, but we do not see it. The Haṁsa literally means the destroyer of ignorance.

भूतसंमोहने काले भिन्ने तमसि वैश्वरे । अन्तः पश्यति सत्वस्थं निर्गुणं गुण-गह्वरे । नशक्यः सोऽन्यथा द्रष्टुं ध्येयमानः कुमारकः ॥

When the dark ignorance, the deluder of all men, the great Nescience, the veil covering the Lord, is rent asunder, then he sees the nirguṇa Lord, within him, dwelling in the Buddhi, in the cavity containing all guṇas. He the Blessed Child, the Eternal Youth is to be seen by meditation alone and not otherwise.

So also the Smṛiti (Viṣṇu Purâṇa) :—

यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते ।
मनसो नोपकर्तृत्वात् तथासौ परमेश्वरः ॥

सन्निधानाद् यथाकाशकालाद्याः कारणं तरोः ।
तथैवापरिणामेन विश्वस्य भगवान् हरिः ॥
निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि ।
प्रधानकारणीभूता यतो वै सृज्यशक्तयः ॥

"As a scent, by its mere contact with olfactory nerves, produces a mental change (though it does not directly act on the mind), so the Supreme Lord, without any direct action, produces vibrations (kṣobha) in matter. As Space, Time, &c., by their mere presence are said to be the cause of the growth, &c., of a tree, though they do not directly cause such growth, &c., so the Lord Hari, without undergoing any modifications Himself, is said to be the cause of the universe.

In the act of creation, the Lord is merely a concomitant (nimitta) cause, and not an active agent, the creative forces (Śaktis) are verily the primary causes."

Therefore texts which declare that Brahman is the material cause of the universe, should be somehow explained away.

(*Siddhânta*).—To this the author answers :—

SÛTRA 1. 4. 23.

प्रकृतिश्च प्रतिज्ञा दृष्टान्तानुपरोधात् ॥ १ । ४ । २३ ॥

प्रकृतिः Prakṛitiḥ, the material cause, the Prakṛiti. च Cha, and. प्रतिज्ञा Pratijñâ, the proposition to be proved, promisory statements, the enunciation. दृष्टान्त Driṣṭânta, illustrative instances. अनुपरोधात् Anuparodhât, on account of this not being in conflict.

23. Brahman is the material cause also, because this view is not opposed to the illustrations and the proposition sought to be established, in the Upaniṣad texts under consideration.—131.

COMMENTARY.

Brahman is not only the operative cause of the universe, but is the material cause as well; for thus alone is harmony established between Upaniṣad texts which show the propositions to be established and illustrations to be given. Thus in Chh. Up. VI. 1 3. we find Uddâlaka asking his son Śvetaketu, who had returned from his teacher's house, after having finished his days, conceited, considering himsef well read and stern :—

ॐ श्वेतकेतुर्हारुणेय आस तँ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै
सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति स ह द्वादशवर्ष उपेत्य चतुर्विँ
शतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तँ ह पितोवाच
श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यो येना-
श्रुतँ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति

"Śvetaketu, as you are so conceited considering yourself so well-read and so stern, my dear, have you ever asked for that Âdeśa (generally translated as instruction, but meaning here the Ruler) by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known."

Here the proposition to be proved is the existence of that Ruler or Âdeśa by knowing whom alone, everything else is known. This Âdeśa or Ruler must be the material cause also otherwise how can His knowledge lead to the knowledge of the material universe. If he were merely the operative cause, then from mere knowledge of an operative cause you cannot know the material cause. In the case of the potter and the pot, the two causes are different, not so however here, for the above passage clearly shows the unity of the operative cause and the material cause. Not only the proposition to be proved asserts this unity, but the illustrations given in the whole of that chapter of the Chh. Up. prove the same. Thus to give a few illustrations :—

यथा सोम्यैकेन मृत्पिण्डेन सर्वँ मृन्मयं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ११ ॥ यथा सोम्यैकेन लोहमणिना सर्वँ लोहमयं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ २ ॥ यथा सोम्यैकेन नखनिकृन्तनेन सर्वँ कार्ष्णायसं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवँ सोम्य स आदेशो भवतीति ॥ ३ ॥ न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे नावक्ष्यन्निति भगवाँस्त्वेव मे तद्ब्रवीत्विति तथा सोम्येति होवाच ॥ ४ ॥

"My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay.

5. And, as my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold.

6. And as my dear, by one pair of nail scissors all that is made of iron (kârṣṇâyasam) is known, the difference being only a name, arising from speech, but the truth being that all is iron, thus, my dear, is that Âdeśa.

These illustrations show that by knowing the material cause, you know the various substances or effects of that matter, and they are opposed to the view that Brahman is only the operative cause. Nor is it possible to know the pot, from the knowledge of the potter alone. But here the text says "you can know this universe by mere knowledge of Brahman alone." Therefore, for the sake of harmony between the proposition to be established and illustrations given therein, we conclude that Brahman is the material cause of the universe, while the text expressly declares Him to be the operative cause as well.

SÛTRA 1. 4. 24.

अभिध्योपदेशाच्च ॥ १ । ४ । २४ ॥

अभिध्या Abhidhyâ, will; reflection. उपदेशात् Upadeśât, on account of instruction or teaching, or statement. च Cha, and, on account of the statement of many creations.

24. Brahman is both the operative and the material cause of the universe, because of the statement that the creation is His will and because former creations were also from His will.—132.

COMMENTARY.

The force of "Cha" or "and" is to include creations that have gone before. The text says:—

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदꣳ सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् ॥ (TAITT. Up. II. 6. 1.)

He wished, may I be many, may I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded, He sent forth (created) all, whatever there is. Having sent forth, He entered into it. Having entered it, He became *sat* (what is manifest, and *tyat* (what is not manifest).

This also shows that from the Supreme Self comes out this universe, consisting of sentient and non-sentient beings, and dwelling in various localities, and all this is merely the result of the will of the Lord; so it is established, that He is the material as well as the operative cause of the universe in this creation, as well as in all the previous creations.

SÛTRA 1. 4. 25.

साक्षाच्च चोभयाम्नानात् ॥ १ । ४ । २५ ॥

साक्षात् Sâkṣât, directly. च Cha, and; (has the force of inclusion). उभय Ubhaya, both (the material and the operative cause). आम्नानात् Âmnânât, because of direct statement.

25. And both are directly stated, therefore, Brahman is both the material and the operative cause—133.

COMMENTARY.

The force of 'cha' is here that of denoting inclusion. The scripture directly states that Brahman is alone the material as well as the operative cause of the world:—

किं स्विद् वनं क उ स वृक्ष आसीत्. यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेतत्, यदध्यतिष्ठद् भुवनानि धारयन् ॥
ब्रह्म वनं ब्रह्म स वृक्ष आसीत्, यतो द्यावा पृथिवी निष्टतक्षुः ।
मनीषिणो मनसा प्रब्रवीमि वो ब्रह्माध्यतिष्ठद् भुवनानि धारयन् ॥

What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?

Ye thoughtful ones enquire within your spirit, whereon he stood when he established all things. Brahman was the wood, Brahman the tree from which they shaped heaven and earth; ye wise ones I tell you, it stood on Brahman, supporting the worlds.—(Rig Veda I, 81. 4) and (Taitt. Brahman II. 8. 9. 6.)

The question asked here, and the answer given, shows that Brahman is both the material and the operative cause of the universe. The "tree" here refers to the material cause, and its effects are heaven and earth. The Lord of the world, created the heavens and the earth, from the tree which was its material cause, and that tree was Himself. "They fashioned" is in the plural number, but the sense is really "he fashioned." The anomaly of the plural number used for the singular is a Vedic license. The question is put from the worldly point of view, namely, what is the tree, what was the support of that tree, what was the support of the universe, what materials and instruments were used by Brahman when creating. To all these worldly questions the answer given is transcendental, and shows that Brahman is not to be judged by any worldly standard. He is transcendental in His attributes and substance, and thus is both the operative and the material cause of the universe.

SÛTRA 1. 4. 26.

आत्मकृतेः परिणामात् ॥ १ । ४ । २६ ॥

आत्मकृतेः Âtmakṛiteḥ, on account of making itself. परिणामात् Pariṇâmât, owing to modification.

26. Brahman is the operative as well as the material cause of the universe, because of his making himself so, and by modifying himself into the universe.—134.

COMMENTARY.

In the Taitt. Up. II. 6. we find सोऽकामयत । "he wished may I be many" and a subsequent passage says that तदात्मानम् स्वयमकुरुत । "itself made Its Self." This shows that the object as well as the agent, in the act of creation, is the same Supreme Self alone, who was mentioned in the opening passage "He wished may I be many." Thus He alone has both these forms, namely the agent as well as the object. But,—says an objector—how can one and the same being, established in one place as an agent, become also the object, with all its imperfections, etc.? To this question the Sûtra answers by the word pariṇâmât:—Brahman becomes the object *by modification.* This pariṇâma or modification does not conflict with the idea of Brahman being eternally unchangeable (Kuṭastha) for there can be a modification not in conflict with unchangeableness.

The truth of the matter is this. Brahman has three powers, as we learn from the following Śrutis :—

प्रधान क्षेत्रज्ञपतिर्गुणेशः ॥

"He is the Lord of Nature (Pradhâna) and of the soul (Kṣetrajña) and the regulator of Guṇas. (Śvet. Up. VI. 16)."

परास्य शक्तिर्विविधैव श्रूयते । स्वाभाविकी ज्ञानबलक्रिया च ॥

"His various powers are sung in the Vedas, the deeds of wisdom and deeds of strength, natural to him. (Śvet. Up. VI. 8)."

So also is the following Smriti :—

विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।
अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते ॥

"The Viṣhṇu Śakti is called Parâ Śakti, His power as manifested in the souls of men is called Aparâ Śakti. His third Śakti is called Avidyâ named also Karma." (Viṣṇu Purâṇa).

In the Śâstras Brahman is described as being both the operative and the material cause of the world. He is the operative cause through his power called the Parâ Śakti. He is the material cause, through his other two Śaktis called the Aparâ Śakti and Avidyâ Śakti, which work through the souls and nature (matter). As when a person is said to be a white man, it means that the attribute of whiteness is predicable of him, and the attribute of blackness cannot be applied to him. The qualities positive or negative exhaust their force with expressing the quality of the objects, and do not go further.

The Śruti also says :—

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णाननेकान् निहितार्थो दधाति । विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥

"The one, formless being, with his purposes hidden, who, *with various powers*, creates many forms; from whom the world rises in the beginning and to whom it returns at the end, may he grant us good understanding. (Śvet. Up. IV. 1.)

Thus with regard to the one and the same Brahman, both these powers are valid :—As the operative cause He is Kûṭastha or unchangeable, as the material cause He is Pariṇâmi or subject to modification; as possessed of subtle nature, He is the agent; and possessed of gross nature He is the object. This we infer from illustrations of the clod of clay, &c., given in the Chh. Up. VI. I. 1. as well as from the very words of this aphorism, which uses the term Pariṇâmât.

In this way we have thus refuted also the doctrine of Vivarta, which says that the world is an illusion, a superimposition on the true Brahma, (as the snake is a superimposition on the rope, which appears like a snake), and that the world is therefore not real. It is not possible that there should be the superimposition of the world on Brahman, as is the superimposition of silver on the mother of pearl, which through mistake may appear like silver. Because this superimposition presupposes that the object is in front of the person who falls into the illusion. But Brahman is not an

object placed in front of anybody, like the mother of silver or rope, because He is all-pervading.

If it be said that Âkâśa or space is also all-pervading, but ignorant people superimpose upon it the qualities of colour, by saying the sky is blue, &c., and so an all-pervading object may be liable to superimposition; to this we reply, this is not so, because superimposition is not possible in Brahman, as it is in the case of Âkâśa, since Brahman is not an object of attainment or perception as Âkâśa is, and it is never possible that Brahman can have any Upâdhi. Moreover the appearance of a thing as something which it is not, is the same to all intents and purposes, as if that thing had changed its nature. And this is not possible, unless there is illusion, for without illusion there is not possible of mistaken appearance. This illusion being separate from Brahman falls in the category of Vivarta, and thus we come to the vicious circle in reasoning. For we have to assume the existence of a separate entity called illusion, in order to explain the theory of Vivarta or illusion. In the Scriptures, the world is sometimes said to be a mere illusion, no doubt, but it is said so in order to produce disgust and indifference towards it, and not that the world is really non-existent or an illusion. Thus say the wise who know the truth. Had the world been a mere illusion and hallucination, then there would be no definite laws in this world, such as we find in the elements which constitute the world, such as a particular group of atoms constitutes a particular object, and that object always has the same number of atoms, neither more nor less. If the world were an illusion, we should expect the indefiniteness of elements, for illusion has no laws and may be subject to any change. The change of condition is seen only with regard to objects which are real and subject to law. With regard to objects which are non-real, and whose nature is not fixed, we cannot say that they can undergo any change of condition, for objects of illusion undergo changes at every moment, and such change is not a change of condition, but inherent in the nature of illusion. Therefore, the true Scriptural doctrine is that of Pariṇâma, namely, that the world is a modification of Brahman and is real; while the theory of illusion or Vivarta has no foundation in the Scriptures.

SÛTRA I. 4. 27.

योनिश्च हि गीयते ॥ १ । ४ । २७ ॥

योनिः Yoniḥ, the womb, the source. च Cha, and. हि Hi, because. गीयते Gîyate, is sung, is described, or called.

27. Brahman is both the material as well as the operative cause of the universe, because some texts so describe Him.—135.

COMMENTARY.

The following texts of the Muṇḍaka Upaniṣad call Him the yoni of the universe :—

यद् भूतयोनिं परिपश्यन्ति धीराः ॥

"That whom the wise regard as the womb of all beings." (I. 1. 6.).

कर्तारमीशं पुरुषं ब्रह्मयोनिम् ॥

"The Maker, the Lord, the Person, Brahman, the womb." (III. 1. 6.)

The word "*maker*" shows that he is the operative cause, while the term "*womb*" shows that He is the material cause also The word *yoni* or womb always denotes the material cause. As in the sentence :—"The earth is the *yoni* or womb of herbs and trees, &c."

True, in ordinary language and in the Vedas, a distinction is drawn between the material and the operative cause, and ordinarily we do not find one person combining in himself both these qualities, for many causes are required to bring about any particular result in worldly life ; yet the express texts above quoted leave no room for doubt, that so far as God is concerned, He is both the operative and the material cause.

Adhikaraṇa VIII.—All names are names of God.

(*Viṣya*).—The present section is commenced in order to show that there are no Upaniṣad texts, which would go against the propositions above established. There are some texts, which apparently establish that Pradhâna or Śiva or some other deity than Viṣṇu is the cause of the universe, while others prove that the individual self, the Jîva is such a cause. In the Śvetâśvatara Upaniṣad we find the following texts, showing that Śiva is the cause of the world-creation, &c., and not Hari :—

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः । तस्याभिध्यानाद्योजनात् तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

"The Pradhâna is changeful; Hara (*lit.*, the Destroyer) is immortal and unchangeable. The one God rules the changeable Pradhâna and the unchangeable human soul. By meditating on Him, by communion and unity with Him, the world-illusion is completely removed and comes to an end." (I. 10).

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः । प्रत्यङ्जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

"Rudra (*lit.*, the killer of all pains) who rules all worlds with His powers, is one only —the wise do not acknowledge a second. He exists behind all persons. He creates all the worlds, preserves them and rolls them up at the end." (III. 2.)

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥

"He who is the cause of the birth and the power of all the devas, Rudra, the Lord of all, the Omniscient, who, at the beginning begot Hiranyagarbha, may He grant us good understanding. (III. 4.)

यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः । तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

"When darkness is removed, there is neither day nor night, neither being nor non-being, but only the Śiva alone. He is unchangeable. He is adored by the Sâvitrî. From Him flows the Ancient Wisdom." (IV. 18.)

The following texts similarly show that the creation proceeds from Pradhâna :—

प्रधानादिदमुत्पन्नं प्रधानमधिगच्छति ।
प्रधाने लयमभ्येति नह्यन्यत् कारणं मतम् ॥

" From Pradhâna (*lit.*, the Best, the Chief) is produced this universe, it goes back into Pradhâna, it is sustained by Him ; verily there is no other cause recognised by the wise."

The following text shows that the world proceeds from the Jîva :—

जीवाद् भवन्ति भूतानि, जीवे तिष्ठन्त्यचञ्चलाः ।
जीवे च लयमिच्छन्ति, न जीवात् कारणं परम् ॥

" From the Jîva (*lit.*, the life, the Giver of life) proceeds all beings, they remain sustained by the Jîva firmly, they merge into the Jîva ; there is no higher cause than the Jîva."

(*Doubt*).—Here arises the doubt. Do the words Hara, &c., used in the above extracts, denote what they ordinarily mean or are they to be taken in their etymological significance, as denoting Brahman ?

(*Pûrvapakṣa*).—These words must be taken in their ordinary significance, and denote Śiva, Pradhâna and Jîva, respectively.

(*Siddhânta*).—This objection is met by the author, by the following Sûtra.

SÛTRA I. 4. 28.

एतेन सर्वे व्याख्याता व्याख्याताः ॥१।४।२८॥

एतेन Etena, by this, by the method of interpretation indicated in the above sûtras. सर्वे Sarve, all (words like Hara, Rudra &c.) व्याख्याताः Vyâkhyâtâḥ, are explained.

28. Thus are (to be) explained all words (like Hara, &c.).—136.

COMMENTARY.

The words like "Hara," &c., should be explained by the method above indicated. All such words denote the Supreme Brahman, because all names and words are His name. As says the following text :—

नामानि विश्वानि न सन्ति लोके यदाविरासीत् पुरुषस्य सर्वम् ॥

"All names that exist among mankind have come out from Him, the Puruṣa (and so primarily apply to Him)."

The Bhâllaveya Śruti also says the same :—

नामानि सर्वाणि यमाविशन्ति, तं वै विष्णुं परममुदाहरन्ति ॥

"Him denote all the names, they all declare the Supreme Brahman, the Lord Viṣṇu."

Vaiśampâyana also has said that all these names are the designation of Śri Kṛiṣṇa. In the Skanda Purâṇa also it is written—

"Excepting the names of Nârâyaṇa and such like, Hari gave all his other names (like those of Rudra, &c.) to different Deities."

The guiding principle, however, is this:—Where there is no conflict of teachings, there the names like Hara, Rudra and the rest, denote the respective devas popularly so called. But where there arises a conflict, there these names denote the Lord Viṣṇu alone.

The repetition of the word vyâkhyâtâḥ is meant to indicate the termination of the Adhyâya.

Let our hearts be ever fixed on the Lord Kṛiṣṇa, who as if in sport, creates, maintains, and destroys the whole universe, who is the Supreme Lord, whose powers are inconceivable, infinite and true; and in whom all the Vedas find their final goal and fulfilment.

Here ends the fourth Pâda of the first Adhyâya.

***Note.*—Thus the word Hara when applied to God means the Destroyer, who breaks up all the elements into their primordial state at the time of Pralaya. (Harati tattvâni, layabhimukhyam nayati); Rudra means the destroyer of all pains. (Rujam drâvayati); Śiva means the Blessed One, the Auspicious One, Pradhâna means the Best, the Chief; Jîva means the Life, the giver of life; and so on.**

SECOND ADHYÂYA.

FIRST PADA.

दुर्युक्तिकद्रौणबाणाभिहतं परीक्षितं यः स्फुटमुत्तराश्रयम् ।
सुदर्शनेन श्रुतिमौलिमध्यगं व्यधात् स कृष्णः प्रभुरस्तु मे गतिः ॥

May that Lord Kṛishṇa be my refuge and goal, who with His discus called Sudarśana protected in the womb of his mother Uttarâ, the holy Parîkṣita, the son of Abhimanyu, even before his birth, from the burning arrows of the cruel son of Droṇa.

Note:—**This verse has a double meaning. It may be applied to Kṛishṇa Dvaipâyana and the author of the Sûtras also.**

In the first Adhyâya, it was established that the Lord of all is the chief object, which the Vedânta texts teach; that He is the material as well as the operative cause of all; that He is different from everything; that He is the Inner Self of all things; that He is free from all imperfections; that He possesses inconceivable infinite powers, and has measureless auspicious qualities. This was established by the Samanvaya or correct interpretation of all the Vedânta texts. But in the second Adhyâya, it would be proved that all contrary views establishing Pradhâna to be the cause of the universe are wrong; and it will reconcile the conflicts of Smṛiti and reasonings, which go to establish that contrary view, by proving that those reasonings are fallacious, and the systems of creation, &c., established by the Vedânta are the only right view. Thus this chapter proves that the philosophy of Kapila is not supported by Vedânta texts.

At first, the author of the Sûtras disproves that Sâṅkhya is opposed to the sacred texts and removes the doubt that the Vedânta view contradicts those texts which establish the Sâṅkhya theories. It shows that, properly speaking, there is no foundation for the Sâṅkhya view in the Vedânta texts.

(*Doubt*). Here the doubt arises, whether the view that Brahman is the sole cause of the universe, as established by the reconciliation of the texts, in the first Adhyâya, is not contradicted by the Sâṅkhya Smṛiti.

(*Pûrvapakṣa*). The opponent says, if Brahman is the sole cause of the universe, then what becomes of those texts which establish the

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Sâṅkhya view that Pradhâna is the material cause of the universe. According to Vedânta, this Sâṅkhya Smṛiti would find no scope. Kapila, the author of Sâṅkhya, is called a Ṛiṣi in the following text of the Svet. Up. :—

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानञ्च पश्येत्॥

"It is the one who superintends every cause, all forms and all germs; who sustains with knowledge the wise Kapila, the first born, and who saw him born."—(Svet. Up., V. 2).

This sage Kapila is thus an authoritative person, because the Śruti itself calls him the Ṛiṣi Kapila. This Ṛiṣi acknowledges the validity of fire-sacrifices &c., as taught in the Karma Kâṇḍa (and is not a scoffer of ritualism like some other heretics). He has composed the Sâṅkhya Smṛiti, as Jñâna Kâṇḍa, in order to teach men the nature and means of getting release, to those who desire Mukti. The first aphorism of his system is :—

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः॥

अथ Atha, now. त्रिविध: Tirvidha, three-fold. दुःख Dukḥa, sorrow. अत्यन्त Atyanta, complete. निवृत्तिः Nivṛittiḥ cessation. अत्यन्त Atyanta, complete. पुरुषार्थः Puruṣârṭhaḥ the sumum bonum.

"The complete cessation of three sorts of sorrows is the highest end of man."

In another aphorism he says :—

न दृष्टार्थसिद्धिर्निवृत्तेरप्यनुवृत्तिदर्शनात्।

न, Na, not. दृष्टार्थ Dṛiṣṭârtha, visible means. सिद्धिः Siddhiḥ, attainment. निवृत्तेः Nirvṛitteḥ, after cessation. अपि Api, also. अनुवृत्ति Anuvṛitti, return. दर्शनात् Darśanât, because of being found.

"This cessation of pain is not possible by material means, because the relief afforded by them is temporary only; and there is the recurrence of pain."

In this system the non-sentient Pradhâna is the independent cause of the world; and Pradhâna creates the world in order to give release to the bound jîvas, or for her own sake. Though insentient, it creates the world; just as the insentient milk turns of its own accord into curd, &c. If, therefore, Brahman be held to be the sole cause of the universe, then the Sâṅkhya doctrine becomes contradicted and will find no scope anywhere, because it is entirely devoted to the setting forth of theoretical truth and not practical duty, and if it is not accepted in that quality, it is of no use whatsoever. Therefore Vedânta texts should be so construed as not to contradict the system of Kapila who is a great authority. It can not be said, that if we interpret Vedânta texts in conformity with Sâṅkhya,

then Manu and other Smritis like that would be contradicted. There is no harm, if Smṛitis like Manu and the rest are contradicted on theoretical points, for such contradictions would not make those works useless. For Manu and similar works inculcate practical religious duty, and are authoritative in matters of Karma Kâṇḍa and will thus have a scope of their own. The Sâṅkhya Smṛiti, however, is purely theoretical.

(*Siddhânta*).—This objection the author replies by the following Sûtra :—

SÛTRA II. I. 1.

स्मृत्यनवकाशदोषप्रसङ्ग इति चेत् न अन्यस्मृत्यनवकाशदोषप्रसङ्गात् ॥ २ । १ । १ ॥

स्मृति Smṛiti, the Smṛiti, the Kapila philosophy. अनवकाश Anavakâśa, non-room, want of application, redundancy. दोष Doṣa, fault. प्रसङ्गः Prasaṅgaḥ, result. इति Iti, thus चेत् Chet, if. न Na, not. अन्य Anya, other. स्मृति Smṛiti, the Smṛiti. अनवकाश Anavakâśa, non-scope or redundancy. दोष Doṣa, fault. प्रसङ्गात् Prasaṅgât, because of the result.

1. If it be objected that)the Kapila) Smṛiti will find no scope (under Vedântic interpretation) we say no; because (under the Sâṅkhya interpretation) there would result the fault of want of scope for other Smṛitis (like that of Manu, &c.)—137.

COMMENTARY.

The word Anavakâśa means want of room, want of scope, in other words, becoming totally useless. The objection to the Vedânta texts being explained, by force of Samanvaya, as teaching that Brahmaṇ is the sole cause of the universe is, that the Sâṅkhya Smṛiti does not find any scope under that interpretation ; therefore, the Vedânta texts ought to be explained in a way opposite to that which would appear from their superficial plain meaning. This objection is raised in the first part of the Sûtra.

It is answered in the second half of the Sûtra, which says, let it be so that the Sâṅkhya Smṛiti finds no scope, for otherwise other Smṛitis like those of Manu and the rest which are in harmony with the Vedânta teaching and which declare that Brahmaṇ is the universal cause, would become useless. Thus there is a choice of two evils ; should the Vedânta texts be interpreted in a distorted way, so as to give scope to the Sâṅkhya Smṛiti, or should they be interpreted in a natural way, so as to give room to Manu and the rest. The greater evil is not to give scope to Manu and the rest. Manu and the Smṛitis like that, establish that the Lord

is the cause of the creation, &c., of the universe, and that the theory of Kapila is not correct. Thus Manu (Chapter I. V.) says :—

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ततः स्वयम्भुर्भगवान्, अव्यक्तो व्यञ्जयन्निदम् । महाभूतादिवृत्तौजाः प्रादुरासीत्तमोनुदः ॥ योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः । सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥ सोऽभिध्याय शरीरात् स्वात् सिसृक्षुर्विविधाः प्रजाः । अप एव ससर्जादौ तासु बीजमवासृजत् ॥ तदण्डमभवद्धैमं सहस्रांशु समप्रभम् । तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

"This (universe) existed in the shape of darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible creative power, dispelling the darkness.

He who can be perceived by the internal organ (alone) who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) He himself was born as Brahman, the progenitor of the whole world.

Similarly Parâsara says in the Viṣṇu Purâṇa :—

विष्णोः सकाशादुद्भूतं जगत्तत्रैव च स्थितं । स्थितिसंयमकर्त्तासौ जगतोऽस्य जगच्च सः ॥ यथोर्णनाभिर्हृदयादूर्णां सन्तत्य वक्त्रतः । तया विहृत्य भूयस्तां ग्रसत्येवं जनार्दनः ॥

From Viṣṇu there sprang the world, and in Him it abides; He makes this world persist and he rules it. He is the world. As the spider draws out the thread from his stomach, and again draws it into his body, similarly the world is emitted from the body of the Lord and merges back into it.—*Viṣṇu Purâṇa.*

There are other Smṛitis also to the same effect. These find no scope in Karma Kâṇḍa and are concerned with theoretical truth only. They cannot be explained as helping Karma Kâṇḍa. They are taught for the sake of Jñâna, because they teach practical duties, with the object of purifying the mind, so the knowledge of Brahmaṇ may arise therein.

(All abstract science and philosophy are of no practical utility, except in so far as they conduce to mental culture; or to put it in the words of the Hindu Philosophy, Jñâna Kâṇḍa has no concern with actions, but only with the purification of the mind.) The following Śruti text shows that the purification of the mind is the object of Jñâna Kâṇḍa :—

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥

"The Brâhmaṇas try to know Him through the studies of the Vedas, by sacrifices, by alms, by austerities and by fasting."—*BR. UP., IV. 4·22.*

No doubt in some cases we find the performance of these things lead to the falling of rain, to the begetting of sons, to the attainment of heaven, &c. That is however only side-results or bye-products, which arise occasionally; with the object to produce faith in the scriptures; and their higher object is to produce knowledge of Brahmaṇ. In fact the entire Veda including the Karma Kâṇḍa has this object, as says the text:—

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

"Whose form and essential natûre all the Vedas declare and in order to attain Whom they prescribe austorities, desiring to know whom the great ones perform Brahmacharya, that symbol I will briefly tell thee. It is Om."—*Katha UP. I. 3. 15.*

So also the text:—

नारायणपरा वेदाः &c.

"All the Vedas declare Nârâyaṇa alone," &c.

Nor can we settle the meaning of the Vedânta texts by means of the Sânkhya Smṛiti of Kapila, for then we should have to accept the extremely undesirable conclusion, that all the other Smṛitis quoted are of no authority, and it would be establishing a conclusion opposed to the whole tendency of the sacred scriptures. For settling the meaning of a text is to show clearly the whole current of the scripture. The Sâṅkhya Smṛiti does not possess this qualification. Therefore, it is against scripture, evolved out of one's own inner consciousness and not the production of any authoritative (âpta) person. We are, therefore, not afraid of the contingency that the Sânkhya Smṛiti would find no scope in Vedânta. Let the Sânkhya Smṛiti be totally discarded, when by so doing we save those other very numerous class of Smṛitis which closely follow the doctrine of the Vedânta.

It is not proper to show undue preference for Sânkhya Smṛiti merely on the strength of its being composed by an âpta or authoritative person. For in that case, we shall have to admit many a conflicting Smṛitis, such as those of Gautama, &c., who were also âptas, but who have given different theories about the world, soul and God and thus we shall be landed into the absurdity of believing contradictory theories, merely because their authors were âptas (or reliable honest persons). The result of which will be that we shall never know what was the truth. Moreover, it is a well-known maxim that when there is a conflict between two Smṛitis, then that Smṛiti alone is to be followed which is in harmony with the sacred scriptures (Śruti): and that alone ought to be respected.

Since our opponent raises the objection on the strength of Kapila's Smṛiti, therefore our author says, "we shall refute him by his own argument," namely, by the strength of other Smṛitis such as those of Manu, &c. For if the argument of the opponent has any force, it comes to this, that scope should be given to the Smṛitis, and the Vedânta should be so explained that the Smṛitis should not be discarded.

Taking our stand on this proposition of our opponent we say, that we must so explain the Vedânta that it may give scope to the largest number of Smṛitis, such as Manu and the rest.

As regards the objection, that the author of the Sâṅkhya is spoken of respectfully by the Śruti itself, in the famous passage of Śvetâśvatara Upaniṣad (V. 2), we reply that you have not properly understood that verse. It does not refer to Kapila, the founder of Atheistic Sâṅkhya, but to a different being altogether. The verse really means, " He who before the creation of the world produced the sage Kapila (namely, the Golden coloured Brahmâ), in order to maintain the universe and who sustains this Brahmâ with the knowledge of the past, present and future, we worship that Lord God." The word Kapila here means Golden coloured, and is another name of Brahmâ called Hiraṇyagarbha, referred to in this very Upaniṣad in Verse 4 of the 3rd Chapter: " He who is the cause of the birth and power of the gods, Rudra, the lord of all, the omniscient, who at the beginning, begot Hiraṇyagarbha, may he grant us good understanding." That this first-born with the Golden colour is Brahmâ, we find also from Verse 12, Chapter IV of this Upaniṣad. Thus the sacred scripture refers to another being altogether, when it uses the word Kapila; and it does not refer to the founder of the atheistic science, for he misinterpreted the meanings of the Śruti. Therefore, if this latter Kapila is called an unauthoritative person (Anâpta) we are not showing any disrespect to the Śruti. On the other hand, the authoritativeness of Manu is stated in unambiguous language in the Taittirîya Brâhmaṇa, where it is said "whatever Manu has declared that is a panacea."

Similarly, Śrî Parâśara is mentioned in the Viṣṇu Purâṇa to have obtained the knowledge of the supersensuous worlds and of the true nature of Devatâs, through the blessing of Pulastya and Vaśiṣṭha. Thus both Manu and Parâśara are undoubtedly Âptas, but not so Kapila. The sage Kapila who founded the Sâṅkhya Smṛiti opposed to the Vedic doctrine, was a particular Jîva, born in the family of Agnivaṁśa, and deluded by the mysterious power of the Lord, he propounded this false philosophy.

He is not that Kapila who was the son of Kardama, for he was an incarnation of Viṣṇu.

Note.--There are two persons of the name of Kapila mentioned in our books: they should not be confounded. The founder of the atheistic Sâṅkhya was a different person from the Kapila mentioned with great respect in Bhâgavata Purâṇa and the Bhagavad Gîtâ. See our Chhândogya Upaniṣad, page 242.

Thus we find in the Padma Purâṇa:—

कपिलो वासुदेवाख्यः सांख्यं तत्त्वं जगाद ह ।
ब्रह्मादिभ्यश्च देवेभ्यो भृग्वादिभ्यस्तथैव च ॥
तथैवासुरये सर्वं वेदार्थैरुपबृंहितम् ।
सर्ववेदविरुद्धञ्च कपिलोऽन्यो जगाद ह ॥
सांख्यमासुरयेऽन्यस्मै कुतर्कपरिबृंहितम् ॥

"One Kapila called also Vâsudeva taught the philosophy of Sâṅkhya to the Devas, Brahmâ and the rest, to the Riṣis, Bhṛigu and the rest, as well as to Âsuri. He taught the doctrine full of harmony with the teachings of the Vedas. There was another Kapila who also taught a Sâṅkhya philosophy, fully opposed to all the Vedic teachings, and he had also a disciple called Âsuri, who was other than the first Âsuri. His Philosophy is full of false reasoning and bad arguments."

Therefore there is no fault if the Sâṅkhya Smṛiti be entirely discarded, because it is opposed to the Vedas and is the work of a person who is not an âpta.

SÛTRA II. 1. 2.

इतरेषाञ्चानुपलब्धेः ॥ २ । १ । २ ॥

इतरेषाम् Itareṣâm, of others, namely, of other points mentioned in the philosophy of Sâṅkhya. च Cha. and, अनुपलब्धेः Anupalabdheḥ, because of the non-perception, because of their not being found in the Vedas.

2. Many other doctrines taught in the Sâṅkhya philosophy are also not found in the Vedas, hence this system is not authoritative.—138.

COMMENTARY.

It is not only because Sâṅkhya teaches that Pradhâna is the author of creation, which makes it unauthoritative; but it teaches other doctrines also, which have no foundation in the Vedas. Thus it teaches that souls are pure consciousness and all-pervading, that bondage and release is the work of Prakṛiti alone, and these two are effects of Prakṛiti. It further teaches that there is no Supreme Spirit, the Lord of all. It also holds that time is not a Tattva. It holds that the Prâṇas are merely forms of the functions of the five senses, and have no separate existence of their own. All these heterodox doctrines are to be found there.

Adhikaraṇa II.—The refutation of Yoga.

Says an opponent, admitted that the Vedânta text should not be explained in the light of the Sâṅkhya philosophy, because it is opposed to the theory of Vedânta. But they may be explained according to the philosophy of Yoga, because it is based on the teachings of Vedânta and is not opposed to it. In fact, Yoga is in harmony with sacred scriptures, and may be called a Śrauta philosophy. It is mentioned in the Upaniṣads thus :—

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

That they hold to be Yoga, which is the firm restraint of the senses. Then one becomes not heedless. Yoga should be performed with regard to the Lord, from whom is the origin and destruction of all things.—*Katha Upanisad, VI.* 11.

We find many such reference to Yoga in the Upaniṣads thus :—

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् । ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Nachiketas having then obtained all this knowledge and practice of Yoga imparted by Yama, attained *Brahman*, became free from rajas and beyond death ; another who thus knows the spirit certainly becomes so.—*Katha Uanishad, VI.* 18.

Similarly, the method of postures and other members of Yoga are taught in Gîtâ also where it says, that one should sit with his body straight and neck not bent, &c. Therefore, the Lord Patanjali composed this Yoga Smṛiti in order that men may conquer Saṅsâra, by crossing over the difficult ocean of the world. He is one of the best authors and he has composed this philosophy through his great Yoga powers. Thus his first aphorism is :—

अथ योगानुशासनम् । 1—1.

" Now an explanation of Yoga."—1—1.

योगश्चित्तवृत्तिनिरोधः 1—2.

Yoga is the cessation of the modifications of thinking principle."—1—2.

These Sûtras are not opposed to Vedânta. If this Yoga Smṛiti, which merely deals with the teaching of the concentration of the mind, be held unauthoritative, then it will find no scope anywhere else ; and if the Vedânta texts are to be explained by the method of Samanvaya, without regard to any other Smṛiti, then this Yoga becomes redundant. Therefore, the Vedânta texts should be so explained as to give room to Yoga Smṛiti, and the doctrine of Samanvaya should not be carried to this extreme.

(Katha Upanishad VI. 18.)

The Smṛitis like Manu and the rest, being concerned with Karma Kâṇḍa may be contradicted in certain parts, by the Yoga Smṛiti; but they will still have room, inasmuch as, they teach practical duties (Dharma). Therefore, says the Purvapakṣin, the Vedânta texts should be construed by the Yoga Smṛiti and not in accordance with the above-mentioned Samanvaya.

(*Siddhânta*).—To this the author replies by the following Sûtra :—

SUTRA II. I. 3.

एतेन योगः प्रत्युक्तः ॥ २ । १ । ३ ॥

एतेन Etena, by this; namely, by the refutation of the Sâṅkhya Smṛiti. योगः: Yogaḥ, Yoga doctrine as to creation. प्रत्युक्तः: Pratyuktaḥ, has been refuted.

3. By the above refutation of the Sâṅkhya Smṛiti, the Yoga Smṛiti is also to be understood to have been refuted—139.

COMMENTARY.

On similar grounds as those by which the Sâṇkhya theory of creation has been refuted, the theory of Yoga is also refuted thereby. For the Yoga theory on this subject is opposed to Vedânta. If the Vedânta texts are to be explained by the light of the Yoga Smṛiti, then the other Smṛitis, like that of Manu and the rest which are in harmony with the Vedas, would become useless; and will have no scope. Therefore, the Vedânta texts about creation are not to be explained in accordance with the Yoga Smṛiti.

It cannot be said that the Yoga theory about creation is not opposed to the Vedânta theory about cosmogony. For in the Yoga philosophy also, the Pradhâna is said to be the *independent* cause of creation. According to the Yoga, the Lord and the Jîvas are mere consciousnesses (Chitimâtrâh) and both are all-pervading (Vibhu). Not only is the Yoga theory opposed to Vedânta in these matters, it is opposed also in other respects, such as :—Yoga holds that Mukti is merely the cessation of pain, which is a result of Yoga practice. All these theories are opposed to the teachings of Vedânta on these points. We do not find in the Vedânta texts the mention of the three-fold means of right knowledge, admitted by the Yoga. The latter holds that the Pramânas are perception, inference and testimony. Nor do we find in the Vedânta texts the mention of the five Vṛittis or functions of the mind, mentioned by Yoga. The Yoga holds that Chitta or mind or thinking principle has five modifications right knowledge, false knowledge, fancy, sleep and memory. There is no

such classification of mental functions in the Vedânta texts. All these things are to be found in the Yoga philosophy alone. Therefore, Yoga Smṛiti being opposed to Vedânta on these matters, is not a valid Smṛiti. If it be said, the Yoga philosophy would find no scope otherwise, we say let it be so. But since it is opposed to the Vedânta, we are not afraid if it has no scope left to it. In fact, all the arguments adduced to refute Sâṅkhya may be adduced against the Yoga also. The real truth about the Lord as revealed in the Vedânta, about the Jîvas, about the cause of bondage and salvation, and the means of getting salvation will be described later on.

This being so, how do you explain those Vedânta texts which expressly mention Yoga and its various members, such as the following:—

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य । ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥ ८ ॥

"Making his body, with its three raised parts steady and placing his senses into the heart with his intellect, the wise men should cross all the fearful streams by means of the rafter of Om, the Brahman.—*Svet. Up.*, II 8."

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

"The Eternal among the eternal ones, the Consciousness of the conscious beings, who though one, dispenses to many their objects of desire—one who knows that God, the cause who is knowable by Sâṅkhya and Yoga is freed from all bonds.—*Svet. Up.*, VI. 13."

The words Sâṅkhya, Yoga, however, here mean metaphysical knowledge and meditation, and have no reference to the systems of philosophy bearing those names.

Release cannot be obtained by the method taught in Yoga, namely, by the discrimination of the difference between Puruṣa and Prakṛiti, which is the favourite method of Yoga and Sâṅkhya. According to Vedânta, release depends on the grace of God *plus* the knowledge of God, and not upon the knowledge of the difference between man and matter. This will be proved by the following texts:—

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

"I know this Great Spirit, shining like the sun and transcending the world of darkness. It is only by knowing Him that one escapes death; there is no other path to go upon.—*Svet. Up.*, III. 8."

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥ नानुध्यायाद् बहूञ्छब्दान्वाचो विग्लापनꣳ हि तदिति ॥ २१ ॥

" Knowing Him alone, let the wise Brâhmaṇa constantly meditate. Let him not study many books, for verily all that is waste of energy."—*Br. Up.*, IV. 4.21.

एतद् यो ध्यायति रमति भजति सोऽमृतो भवति ।

" He who meditates on Him, feels joy in Him and is devoted to Him, alone gets immortality and no one else."

Moreover, that portion of the Sâṅkhya or Yoga, which is not opposed to the Vedânta, is admitted valid by us also. We do not cherish any animosity against the whole of Sâṅkhya or of Yoga: but take exception only to certain theories of theirs, as to creation and the method of obtaining release. The fact is, we simply discard the portions expressly opposed to the Vedânta, and accept the rest of the philosophy of Yoga and Sâṅkhya.

True, the Yoga is not non-theistic like the Sâṅkhya, for it admits the existence of God, in its several Sûtras, such as the following:—

ईश्वरप्रणिधानाद्वा ।

Iśvara, God. Praṇidhânât, by resignation to the will of. Vâ, or.

" Concentration may be attained by complete devotion to the Lord."

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।

Kleśa, pain. Karma, acts. Vipâka, fruits of act. Âśayaiḥ, by the store. Aparâmriṣṭaḥ, untouched. Puruṣa, Viśeṣaha particular Spirit. Iśvaraḥ, Lord.

" The Lord is a particular Spirit untainted by evil, suffering, acts and the frauts of actions," etc.

Yet these Sûtras are not absolutely necessary for the Yoga system, and many say that the author of Yoga was not in his right mind when he framed these particular aphorisms, and they are merely a mistake of his.

Similarly, Gautama, the author of Nyâya, and Kaṇâda, the author of the Vaiśeṣika, were deluded when they propounded their theories regarding creation and release : which are also opposed to the Vedânta.

These will be refuted later on. No doubt these authors are also very learned and wise, but their delusion is the result of either too much conceit of their own knowledge, thinking that they were omniscient, or because the Lord had so willed that they should start such theories, for some mysterious purpose of His own. In fact, some hold that these theories were necessary in order to clearly bring out the perfect symmetry and harmoniousness of the Vedânta.

The present Sûtra opens a new Adhikaraṇa, inasmuch as the Yoga differs from the Sâṅkhya in admitting the existence of the Lord ; and so

the doubt arose that the refutation of the Sâṅkhya did not necessarily involve the refutation of Yoga. To remove that doubt, this adhikaraṇa has been started. The saṅgati is atideśa or analogy. Though the author of Yoga is no less a personage than the Great Hiraṇyagarbha himself, yet even he should be discarded on points where he contradicts Vedânta.

Adhikaraṇa III.—The Vedas are eternal and infallible.

Says an objector:—If the Smṛitis like the Sâṅkhya and the rest are to be set aside as non-valid and anâpta, merely because they are opposed to the Vedas, then you must first establish that the Vedas themselves are infallible and contain nothing which is opposed to science or reason. The present section is commenced to remove that doubt, and to establish the infallibility of the Vedas.

(*Doubt*).—The doubt is raised in the following form. Is the Veda fallible or infallible? Is it the production of an âpta or an anâpta? Had the Veda been infallible, then all that it says would come out to be true. But that is not the case, for example, it says, "Let a person desiring rain, perform the Kâriri Sacrifice." Now the performance of the Kâriri Yajña does not invariably produce rain. Therefore, the Veda is not infallible.

(*Siddhânta*).—To this the author replies by the following Sûtra:—

SUTRA II. 1. 4.

न विलक्षणत्वादस्य तथात्वञ्च शब्दात् ॥ २ । १ । ४ ॥

न Na, not. विलक्षणत्वात् Vilakṣaṇatvât, because of the difference of character. अस्य Asya, of that, of the Veda. तथात्वम् Tathâtvam, suchness, the eternity, the authority. च Cha, and. शब्दात् Sabdât, from the Word, from the Scripture.

4. The Veda is not unauthoritative (like the Sâṅkhya, &c.) because of its being of a different character altogether, and because its eternity is established from the Word.—140.

COMMENTARY.

The Veda is not unauthoritative, like the Smṛitis of the Sâṅkhyas and the rest. Why? Vilakṣaṇatvât. Because it has a different character. Every human production is liable to four-fold error: that is, heedlessness, wrong-headedness (tyring to establish a proposition merely through a spirit of argumentation and against one's own inmost conviction), error or delusion, and want of ability, owing to imperfection of instruments. No such errors of authorship are possible in the case of the Veda. For

it is eternal and has no human being for its author. And its tathâtva, suchness, the possession of such attribute, namely, its eternity is proved from the Word itself. As says a Sruti :—

तस्मै नूनं अभिद्यवे वाचा विरुप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥

Tasmai, to him, to the Agni, Nûnam, now, Abhidyave, to the well-satisfied, Vâchâ, with Speech; Virupa, O sage Virupa; Nityayâ, with the Eternal; Vrisṇe, to the Powerful, Chodasva, praise; Su-stutim a fair praise.

"Now, O Virupa, rouse for Him, Strong God who is ever Self-content, fair praise with the Eternal Vedic Speech."—*Rig Veda*, VII, 94. 6.

Thus the Śruti itself calls the mantras, by the significant epithet of the nitya-vâk or the Eternal Voice. The Smṛitis also declare the Veda to be eternal. Thus in the following :—

अनादि निधना नित्या वागुत्सृष्टा स्वयम्भुवा ।

आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥

"The Self-existing Lord, in the beginning of creation, sent forth the eternal, beginningless Voice, the divine Veda; from which proceeded all the other scriptures."

The Smṛitis like those of Manu and the rest, are authoritative, because they are based on the Veda, and for no other reason. In the Sûtra I. 3. 29, the eternity of the Veda was established by reasoning, in the present Sûtra it is established by authority; herein consists the difference between these two Sûtras.

But, says an objector, the Vedas are non-eternal, because we find in them a statement to the effect that they were created, at a certain time, and every thing that is created, has an end, necessarily, some time or other. The following verse of the Puruṣa Sûkta shows that the Vedas are created :—

तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद् यजुस् तस्मादजायत ॥

Tasmât, from Him, Yajnât, from that Sacrifice, Sarva-hutah. all-offered, general sacrifice, Richah, the Rik hymns. Sâmani, the Sama hymns. Jajñire, were born or produced, Chhandamsi, the Chhandas. Jajñire, were born or produced, Tasmât, from Him, Yajus, the Yajur Veda, Tasmât, from Him, Âjâyata, was born, produced.

"From that great general Sacrifice, Richas and Sama hymns were born, therefrom were spells and charms produced; the Yajus had its birth from Him."—*Rig Veda*, X. 90. 9.

To this we reply, this is not so. By the word *jan* "was born," we mean "was manifested;" and not *born* in the ordinary sense. As has been said in the following verse:—

स्वयम्भुरेव भगवान् वेदो गीतस्त्वया पुरा।
शिवाद्या ऋषिपर्यन्ताः स्मर्तारोऽस्य न कारकाः॥

"This Lord Veda is Self-existent (that is eternal). Thou, O God, hast sung it out of old. The great ones from Śiva down to the Riṣis are its reciters only and not its authors."

Nor can it validly be objected, that the Vedas are unauthoritative, because they do not always produce the results promised by them. The production, of any particular result, depends upon the capacity of the person performing the act A competent person (like a competent chemist) always gets the predicted result, by the proper chanting of the hymns, while an incompetent person (like a tyro in Chemistry) fails to get the expected result. The failure of the result only proves the incompetency of the agent and not the defectiveness of science. While the Smṛitis like the Sâṅkhya and the rest are unauthoritative, not because they fail to produce the results promised by them, but because they are in conflict with the teachings of the Vedas on these important points of Creation, Release, &c.

Adhikarana IV.—The Superintending Devas are denoted by terms like Fire, Earth, &c.

Objection.—Let it be so. · But how do you reconcile the absurd sayings of the Vedas, such as the following:—

"The Fire willed let me become many; the Waters willed let us become many."—*Chhandogya Up.*, VI. 4. &c.

"These Prâṇas quarelling among themselves went to Brahmâ and asked who was the best amongst them.—*Br. Up.*

The elements like fire, &c., are non-sentient objects, and to say that they willed or quarrelled, is as reasonable as to say that the sons of a barren woman held a discussion. Therefore, one portion of the Vedas being proved unauthoritative, the portion relating to Brahmaṇ being the cause of the world, is also without authority. The Pradhâna is, therefore, the cause of the world.

(*Reply*)—To this the author replies by the following Sûtra.

SÛTRA II. 1. 5.

अभिमानि व्यपदेशस्तु विशेषानुगतिभ्याम् ॥ २ । १ । ५ ॥

अभिमानि Abhimâni, the presiding deity of the elements, &c. **व्यपदेशः**, Vyapadeśaḥ, pointing out of, denotation of. **तु** Tu, but. **विशेष** Viśeṣa, on account of

distinction, because of being so qualified. The epithets applied to these elements show that the superintending devas are meant. अनुगतिभ्याम् Anugatibhyâm, on account of their entering. The subsequent passage expressly shows that the devas entered into them.

5. The words fire, &c., however, denote there the superintending devas, because the epithet "Deva" is mentioned there, and the statement that they entered these elements prove it also.--141.

COMMENTARY.

The word "tu" shows that the doubt above raised is being removed. In the phrases "the fire willed," &c., the conscious superintending devas of these elements are meant, and not the unconscious elements. Why do you say so? Because of the specific epithets "deva" is given therein In those very passages we find that Fire, &c, are called devas. Thus the whole passage is given below to understand the argument.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायेत ॥ १ ॥

1. The Sat alone was in the beginning, one only, without an equal. About this the others say, the Asat alone existed in the beginning, one only without a second. From that Asat was produced the Sat.

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥

2. But, O child, how could it be thus, said the father. How from Asat should be born the Sat. Therefore, the Sat alone existed; O child, in the beginning, one only, without an equal.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ॥

3. He thought "I shall assume many forms and create beings." He created Fire. The Fire thought "I shall assume many forms and create beings." That created the waters.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त ॥

4. The Waters thought "We shall assume many forms and create beings." They created the Food.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

2. That God thought "these three Devatas are well-created; now I shall enter into them with that aspect of mine called the Living Self, and shall develop name and from."

Thus the specific epithet of the **Devata** is applied to these three, and so they cannot mean inanimate elements, but are sentient beings, or cosmic Intelligences.

Similarly, the quarrel about the Prâṇas refers to the devatâs, as the following extract will show :—

अथातो निःश्रेयसादानं एता ह वै देवता अहंश्रेयसे विवदमाना अस्माच्छरीरादुच्च-क्रमुस्तद्दारुभूतं शिश्येऽथैनद्वाक्प्रविवेश तद्वाचा वदच्छिश्य एवाथैनच्चक्षुः प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छिश्य एवाथैनच्छ्रोत्रं प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छ्रोत्रेण शृण्वच्छिश्य एवाथैनन्मनः प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छ्रोत्रेण शृण्वन्मनसा ध्यायच्छिश्य एवाथैनत्प्राणः प्रविवेश तत्तत एव समुत्तस्थौ तद्देवाः प्राणे निःश्रेयसं विचि-त्य प्राणमेव प्रज्ञात्मानमभिसंस्तूय सहैतैः सर्वैरस्माल्लोकादुच्चक्रमुः ॥

"Next follows the recognition of the pre-eminence of the Prâṇa by the other devatâs. All the devatâs contending with one another to assert their own pre-eminence, went out of the body. It lay like a piece of wood. Then speech entered into it. It spoke and lay down still. Then the eye entered into it, when it spoke and saw, but still lay down. Then the ear entered into it, when it spoke, saw and heard, but still lay down. Then the mind entered into it, when it spoke, saw, heard, and thought, but still lay down. Then the Prâṇa entered into it, when it immediately got up. All these devas knowing the Prâṇa to be pre-eminent and fully comprehending Him as the Conscious Self went out of this world with all these." *Kausitaki Up., II. 9.*

Thus here also the epithet **Deva** is applied to these senses. Consequently the quarrel was among the *devas* of the senses and not between unconscious sense organs.

Not only the specific epithet **Deva** is applied to these, but in another Upaniṣad we find that the *devas* entered into these elements. &c, in order to regulate their activities. Thus in the Aitareya Ârṇayaka II, 4. 2. 4 :—

ता एता देवताः सृष्टा अस्मिन् महत्यर्णवे प्रापतन्। अग्निर्वाग्भूत्वा मुखं प्राविशद्। वायुः प्राणो भूत्वा नासिके प्राविशद् । आदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्। दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्।

1. Those devatâs, Agni and the rest, after they had been created, fell into this great ocean.

4. Then Agni having become speech, entered the mouth. Vâyu having become scent, entered the nostrils. Âditya having become sight, entered the eyes. The Diś, having become hearing, entered the ears.

Thus it shows that the superintending devas of senses are meant by the terms Agni, &c. This entering of the devas constitutes another reason for holding that sentient entities are meant, and not unconscious elements, &c. Similarly, the Bhaviṣya Purâṇa is to the same effect :—

पृथिव्याद्यभिमानिन्यो देवताः प्रथितौजसः। अचिन्त्याः शक्तयस्तासां दृश्यन्ते मुनि-भिश्च ताः ॥

"The superintending devas of earth, &c., possessed of mighty powers, and inconceivable energies are actually seen by the sages."

Similarly, the phrase "the stones float, &c.," are to be explained as praises of the devas within them. And, as a matter of fact, they did float

on the water when Śrî Râma bridged the ocean. The devâs held up the stones and made them float on water. Thus there is nothing unauthoritative in the Vedas. Consequently the Vedânta teaching, that Brahmaṇ is the *sole* cause of the universe, is firmly established, and is not open to objections raised by the Sâṅkhya.

Adhikaraṇa V.—Brahman the material cause oj the universe established by reasoning.

(*Objection.*)—The Sâṇkhya comes to the attack again, this time not relying on the texts, but on pure ratiocination, and says that Brahman cannot be the material cause of the universe. It is true, that the Sâṇkhya himself admits that in matters transcendental, relating to the true nature of the Self and of cosmogony, &c., reasoning is of little avail, and must be abandoned in favour of the Śruti. It has the following aphorism :—

श्रुतिविरोधात् न कुतर्कापसदस्यात्मलाभः ॥

Sruti, the sacrad Revealation Virodhât because of the conflict or contradiction, not. Kutarka bad reasoning. Apasadasya, of the inferior person. Âtma-lâbhaḥ, attainment of the Self.

"The attainment of the Self cannot take place by mere false reason...g, because opposed to the Scripture."—VI. 85.

This homage paid by the Sâṇkhya to Śruti is merely a lip homage, for the Sâṇkhya appeals to Śruti merely to find fault with his opponent. The doubt raised is to this effect.

(*Doubt*).--Is it possible for Brahmaṇ to be the material cause of the universe or is it not ?

(*Pûrvapakṣa*).—The opponent says that Brahmaṇ cannot be the material cause of universe, because the world is of a different nature from Brahmaṇ. Brahmaṇ is conceived to be Omniscient, Omnipotent, All-pure and possessing pure joy as His nature. The world, on the other hand is admittedly seen to consist of ignorance, impotence, impurity, and sorrow. Thus there is no dispute that the two, the God and matter, are diametrically opposed to each other in their nature. It is a fact of daily experience that the effect has the nature of the cause. Just as a jar or a crown, or a piece of cloth have the same nature as the clay, or the gold or the threads of which it is made. Therefore the world being of a different nature to Brahmaṇ, cannot have him as its material cause. We must, therefore, search out some appropriate material cause of the world. And that we find in the Pradhâna alone. The world consists of joy, sorrow and delusion,

and for such a world, the Pradhâna consisting of Sattva, Rajas and Tamas is the most appropriate cause. "But," says the Vedantin, "we explain this by positing the existence of two energies (Śaktis) consisting of Spirit and Matter, and both dwelling in Brahmaṇ, and thus there is no difficulty in understanding how this world, as an effect, proceeds from Brahmaṇ." But this also does not solve the difficulty. The world still remains of a different character from its material cause, the Brahmaṇ. From a very subtle material cause, like the two energies, Spirit and Matter, it is not easy to explain how this gross world, that we see around us, comes into existence. Similarly, there are other differences between the world and Brahmaṇ. Therefore, the world has not Brahmaṇ for its material cause; because it is essentially different from Brahmaṇ; and the Scripture must, in matters worldly, take the help of Reason to ascertain the truth. This then is the Pûrvapakṣa.

(*Siddhânta*).—The next Sûtra answers this objection.

SUTRA II. 1. 6.

दृश्यते तु ॥ २ । १ । ६ ॥

दृश्यते Dṛiśyate, is seen. The coming out of the gross from the subtle is a matter of experience. तु Tu, but.

6. But it is seen, (that a thing totally different from another may be the material cause of that thing).—142.

COMMENTARY.

The word "but" removes the doubt above raised. The word "not" of Sûtra II. 1. 4. is understood here also. The statement that the world cannot have Brahmaṇ for its material cause, because it is of a totally different nature from him, is not correct; because it is seen in everyday experience, that things entirely different in their essential natures, stand as material cause and effect. Thus the rise of different qualities from things of different nature. (As the quality of intoxication arising from sugar.) Or as the birth of living worms from the dead honey. Or as the coming out of elephants and horses from the tree of all-desire. Or of gold from the philosopher's stone. Referring to this coming out of matter from the Spirit, the Âtharvanikas say:—

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति । यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

"As the spider stretches forth and gathers together its threads, as herbs grow out of the earth, as from a living man come out the hair, so from the Imperishable comes out this universe.—*Mundaka*, I. 1. 7.

Adhikaraṇa VI.—Non-being not the First cause.

An objector again comes forward and says:—If the material cause be different in its essential nature from the effect, if Brahman differs in nature from its effect, the world; then it means that the cause and effect being essentially different, the world before its origination was non-existent in Brahman, the cause. In other words, the world was a nothing (Asat), before origination and the one (Brahman) only existed then. But you, who hold that the world is a real effect, and is real, cannot hold this view.

To this the author replies:

SÛTRA II. 1. 7.

असदिति चेत्, न, प्रतिषेधमात्रत्वात् ॥ २ । १ । ७ ॥

असत् Asat, non-existing, absolute, nothing. इति Iti, thus. चेत् Chet, if. न Na, not. प्रतिषेध Pratisedha, a denial, a prohibition. मात्रत्वात् Mâtratvât, because, merely.

7. If it be objected, that the world is then an absolute unreality, we say no, for there was merely a denial in the previous Sûtra of the sameness of nature between the cause and the effect, and not that the two are *substantially* different.—143.

COMMENTARY.

The objection raised by the opponent is no real objection. Because the denial in the previous Sûtra was only with regard to the rule that the cause and effect must be of the same nature essentially. It was not meant that the *substances* of the two should also be different. (Thus the effect of the union of oxygen and hydrogen is essentially different in qualities from the two gases but there is no *substantial* difference between the effect, water and the cause, oxygen and hydrogen. The *substance* is the same.) Our position is that Brahman himself becomes modified into the world, and then manifests different characteristics. The meaning is this. When you say that because there is difference of nature between the cause Brahman and the effect world, and therefore, Brahman cannot be the material cause of the world, do you mean to say, that because all the attributes of Brahman do not a re-appear in the effect, therefore, the effect is not due to Brahman, or do you intend to say that because only some characteristics appear and the others do not, therefore Brahman is not the cause. You cannot mean the first, for then there would be no

such thing as cause and effect, for the cause and effect are not identical in *all* characteristics. The very relationship of cause and effect implies that there is some difference between them. For though the lump of clay be the cause of the jar made out of it, yet the jar does not possess the lumpiness of the clay, but has a different form altogether. If, however, you mean the second, and say that no characteristics of Brahmaṇ appear in the world, you are evidently wrong. For Brahmaṇ is *Sat* or Being, and this characteristic of His re-appears in the world, for the world possesses *existence*. Nor can you say, that because these particular attributes of Brahmaṇ do not appear in the world, such as His joyousness, etc., therefore, the world is not His effect. You cannot pick and choose the qualities at random, for then anything may become the cause of any other thing; and everything will be the cause of everything else, and the law of causation would be reduced to absurdity.

Says an objector, we do not hold any such absurd position. But we demand that the particular attributes which differentiate the cause from other objects, should re-appear in the effect, for the relation of cause and effect is constituted by the persistence in the effect of those characteristic points which differentiate the cause from other things. The characteristics by which the thread differs from gold, persist in the cloth manufactured from the thread, and in the bracelet made from gold.

To this, we reply, that this is not an invariable rule. For this rule is violated in the production of worms from the honey, and so on. Nor is gold in every respect the same as the bracelet; there is the difference of condition between the two. Though the world and Brahmaṇ are different, as the philosopher's stone is different from gold, yet they have this in common, that both are essentially one in *substance*, as the gold and bracelet. Therefore, the world, though an effect, is not unreal.

The Sâṅkhya opponent comes forward now with another objection :

SÛTRA II. 1. 8.

अपीतौ तद्वत् प्रसङ्गादसमञ्जसम् ॥ २ । १ । ८ ॥

अपीतौ Apitau, at the time of pralaya or the great dissolution in re-absorption. तद्वत् Tadvat, like unto that, like the effect. The cause would become like the effect, when the effect is re-absorbed in it at the time of pralaya. प्रसङ्गात् Prasaṅgât, on account of the consequences. असमञ्जसम् Asamaṁjasam, inappropriate.

(*Objection*).---If Brahman is the material cause of the universe, then in pralaya, when the world is re-absorbed in Him, Brahmaṇ would have all the consequences of the

world (tainted with all its defects), and thus the Vedânta texts would become inappropriate.—144.

COMMENTARY.

If Brahman, with His subtle energy consisting of Spirit and Matter, is the material cause of the world,—a world full of misery and many a defect, injurious to the progress of the human soul;—then when it is re-absorbed in Brahmaṇ, at the time of pralaya, Brahmaṇ would become tainted with all the concomitant consequences of matter. The force of *vat* in the Sûtra is that of *iva* or 'like.' As the world is not the final object of man, (for admittedly the goal is different) so the Brahmaṇ would not be the goal of man. For in the state of pralaya the world being one with Brahmaṇ, the latter will have all the defects of the former. (As the pungent assafœtida when mixed with any condiment, scents the whole food with its pungent and disagreeable smell.) That being so there would arise inappropriateness, for all those Upaniṣad texts which declare that Brahmaṇ is Omniscient, free from taint, etc., would become contradicted Thus, for this additional reason also, Brahmaṇ is not the material cause of the world.

(Siddhânta).—The author sets aside this objection in the next Sûtra :—

SÛTRA II. 1. 9.

न तु दृष्टान्तभावात् ॥ २ । १ । ९ ॥

न Na, not. तु Tu, so, but. दृष्टान्त Dṛiṣṭânta, instances, illustrations. भावात् Bhâvât, because of the existence of.

9. But this is not so; as there are instances to this effect.—145.

COMMENTARY.

By the word "tu," the possibility of the objection is set aside. There is no inappropriateness in the Brâhmaṇ's being the material cause of the universe. For there are instances to show that the cause is not tainted by the defects of the effect. Though the world is full of misery, etc., yet the Lord God is all pure, etc. He remains always untouched by evil. As in one picture, the different colours, like the blue, yellow, etc., remain in different parts of the canvas, and do not overlap each other; so the qualities of the world remain in their proper locality in Brahmaṇ. Or, to take another instance. As youth, childhood, and old age, which are attributes of embodied beings, belong to the body only and not to the embodied Self; or the attributes of the blindness, deafness, etc., belong to

the senses and not to the embodied Self; so the defects of the world do not appertain to Brahmaṇ. Thus all those modifications belonging to matter and antagonistic to the highest end of Man, appertain to the energies of Brahmaṇ, and are attributes of His Energies (Śaktis) and remain in His Śaktis and do not pervade the pure Brahmaṇ. We hold that Brahmaṇ is the material cause of the world. This theory is not only free from any objections, but the opposite theory of the Sâṅkhyas, that the Pradhâna is the material cause of the world, is open to the following objection :—

SÛTRA II. 1. 10.

स्वपक्षे दोषाच्च ॥ २ । १ । १० ॥

स्वपक्षे Svapakṣe, in his own side, in the theory of the Sâṅkhya himself. दोषात् Doṣât, because of the fault, or objection. च Cha, and.

10. The objections raised by the Sânkhya to the Vedânta theory apply with equal force to the Sâṅkhya theory itself.—146.

COMMENTARY.

"O Sâṅkhya, the faults that you find with our theory, are to be found in your theory as well. These have been pointed out in another place." One fault found is that the Upâdana or the Cause is different from the effect, or the world. In the Sâṅkhya also the same objection applies. The Pradhâna is conceived to be void of sound and the rest. The world generated by Pradhâna has the attributes of sound, &c. Thus the Cause is different from the effect here also. The effect thus being different from the cause, the objection that the effect is non-existent, and unreal remains. Similarly, when in the state of re-absorption, all objects merge into Pradhâna and become one with it, there is pervasion into the Pradhâna of all the effects of the world, and so the objection raised in Sûtra 8 applies to Pradhâna also. Similarly, all the objections raised against the Brahmaṇ theory apply to the Pradhâna theory as well. The Brahmaṇ theory deduces the creation from a conscious Being or Spirit; the Pradhâna from unconscious matter. Moreover in the Pradhâna theory of creation, the very motive of creation falls to the ground; for the Pradhâna being unconscious, can have no motive at all. This will be mentioned in greater detail, when examining that theory later on.

The author now shows that the scriptures, when supported by ratiocination, are the cause of ascertaining the truth, and consequently **reason has its proper place in this system.**

SÛTRA II. 1. 11.

तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेदेवमप्यनिर्मोक्ष प्रसङ्गः

॥ २ । १ । ११ ॥

तर्क Tarka, reasoning, ratiocination, controversial reasoning, अप्रतिष्ठानात् Apratisṭhânât, because not having any fixity or finality. अपि Api, also. अन्यथा Anyathâ, otherwise, contrary. अनुमेयम् Anumeyam, to be inferred, inferable. इति Iti, thus. चेत् Chet, if. एवं Evam, thus. अपि Api, thus, also. अनिर्मोक्ष Anirmo ṣa, want of release. प्रसङ्गः Prasangaḥ, consequence.

11. If it be said that there being no finality about reasoning, it is always possible to infer the truth of the opposite ; we say " no," for then the undesirable consequence would follow that there would be no final release also.—147.

COMMENTARY.

Owing to the differences of the brains of men, their reasoning powers are also different. There is no finality about reasoning. A position established by reason by one man, is found to be demolished the next day by the stronger intellect of the other man. Therefore, showing no regard to reasoning, we must believe Brahman to be the material cause of the world, because the Upaniṣad teaches so. Even with regards to the acknowledged great thinkers, there is no finality about their reasoning also. Great thinkers like Kapila, Kaṇâda, &c., are seen to refute each other.

(Objection).—Nor can it be said that there is no reasoning which is absolutely unassailable, for then the reasoning by which argumentation is held to be non-conclusive would itself become invalid. If every reasoning be inconclusive, then all worldly activities would come to an end. Human activities are all based upon inference, the future is predicted from the present, and past. The actions which have been found pleasant or painful in their results in the past, are followed or avoided, by reasoning alone. For it is inferred that they would produce the same consequences, in the future also.

(Reply).—In this view also, the existence of Release would not be established. A proposition established by pure human intellect, unaided by intuition, is always liable to be set aside by a higher intellect, born in another time or place. Release, therefore, can never be obtained by methods evolved by human brain, but is to be found by Upaniṣad method only.

It is perfectly true, that in certain secular matters, reasoning is absolute (such as mathematical reasoning); but in matters transcendental, such as the existence of God, of after life, of final Release, &c., the pronouncements of human intellect can never be perfectly free from doubt; because these are matters not within the scope of mind; they are beyond its scope. For Brahman is inconceivable, and consequently unarguable. If you allow reasoning in the matter of Brahman, then you not only contradict the Śruti, but your own assertion becomes incongruous. For says the Śruti :—

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यान्त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

"This belief which thou hast got, cannot be brought about nor destroyed by argument. When taught by the True Teacher the Self becomes easily realised. O dearest, strong is thy resolution. Enquirers like thee, O Nachiketas, are not many." *Katha Up.*, I. 2. 9.

The Smṛiti also is to the same effect :—

ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः ।
यदा तदेवासत्तर्कैस्तिरोधीयेत विप्लुतम् ॥

"O Ṛiṣis! the sages with their body, senses and mind tranquil, realise that Truth, but when it is overwhelmed with dry reasoning, it vanishes."

Therefore, as Śruti is the highest authority in matters of Law (Dharma), so also it is the only authority, in matters theological (Brahman). Of course, the reasoning auxiliary to Śruti is always allowed, for the word Mantavya, used in the Śruti itself, shows that Brahman should be mantavya or reasoned about also. The Smṛiti also says that one must interpret a passage of law by reasoning and looking to all that precedes it and follows it. See Manu, XII. 106.

Adhikaraṇa VII.—*Kaṇâda and Gautama refuted.*

The author has refuted the arguments of the Sâṅkhyas and the Yoga philosophers as regards God being the operative cause only and not the material cause of the world. Now he refutes the Smṛitis of Kaṇâda and Gautama, and answers the objections brought forward by them. According to Kaṇâda and others, if Brahman be taken to be the material cause of the world, then those philosophies would find no scope at all. For, according to them, the bigger atoms are formed by the aggregation of smaller atoms. When two small atoms unite they give rise to a molecule called dvianu or a dyad, and so the triad, &c. The whole world is made up of atoms, which are the ultimate material cause of the universe and

not the Brahman or Prakṛiti. Brahman being supposed to be all-pervading, cannot be the material cause of the world, for it is limited.

(*Siddhânta.*)—To this the author replies by the following sûtra :—

SUTRA II. 1. 12.

एतेन शिष्टा परिग्रहा अपि व्याख्याताः ॥ २ । १ । १ ॥

एतेन Etena, by this, by the above reasoning शिष्टाः Śiṣṭaḥ, the remaining systems like those of the Atomists. अपरिग्रहाः Aparigrahaḥ, not acknowledged by the Vedas, not accepted of the Vedas. अपि Api, also. व्याख्याताः Vyakhyataḥ, are explained or refuted.

12. Hereby other systems not in harmony with the Vedas, are also refuted.—148.

COMMENTARY.

The word śistâḥ means the remaining. The word aparigrahâḥ means those systems which do not acknowledge or accept (parigraha) the Vedas as authority on these matters, but which rely on reason alone; and which are not countenanced by the Veda. The Sûtra teaches that by the demolition of the Sâṅkhya doctrine given above, the remaining theories not comprised within the Vedas are also refuted, such as the theories of Kaṇâda and Aksapâda, &c., for they are opposed to the Vedas on these points. The reasons are the same as in the case of Sâṅkhya.

Nor is there any fixed rule in the theory of the Ârambha Vâda that this is the minimum with which a thing must commence. For we see it contradicted in the case of a cloth commenced with a large thread in a double cloth; and in the case of sound born of âkâsha.

We give below an extract from the commentary of Râmânuja, to show the exact bearing of the question treated in this section. The translation is from Dr. Thibauts' Vedânta Sûtras, Râmânuja.

"Here however a new objection may be raised, on the ground, namely, that since all these theories agree in the view of atoms constituting the general cause, it can not be said that their reasoning as to the causal substance is ill-founded. They indeed, we reply, are agreed to that extent, but they are all of them equally founded on Reasoning only, and they are seen to disagree in many ways as to the nature of the atoms, which by different schools are held to be either fundamentally void, or non-void, having merely cognitional or an objective existence, being either momentary or permanent, either of a definite nature or the reverse, either real or un-real, &c. This disagreement proves all those theories to be ill-founded, and the objection is thus disposed of."—Râmânuja.

Thus even as regards the nature of the atom, there is no unanimity of opinion. Kaṇâda and Gautama hold it to be permanent, while the four Schools of the Bauddhas hold it to be impermanent.

Note :—The Vaibhâsika Bauddhas hold that the atoms are momentary but have an objective existence, (kṣanikân artha-bhûtân). The Yogâchâra Bauddhas hold it to be

merely cognitional (jnâna-rûpân) The Mâdhyamikas hold it to be fundamentally void (śunya-rûpân) The Jainas hold it to be real and non-real (sad-asad-rûpân).

The author raises another objection and disposes it off

SÛTRA II. 1. 13.

भोक्त्रापत्तेरविभागश्चेत् स्याल्लोकवत् ॥ २ । १ । १३ ॥

भोक्त्रा Bhoktrâ, with the enjoyer, with the jîva. आपत्तेः Âpatteḥ, from becoming. अविभागः Avibhâgaḥ, non-distinction. चेत् Chet, if. स्यात् Syât, it may be, लोकवत् Loka-vat, as in the ordinary life; as in the world.

13. If Brahmaṇ be the material cause of the world, then there would be no distinction between the Enjoyer (Jîva) and the Lord. To this we reply, it need not be so, as we see in ordinary life.—149.

COMMENTARY.

(*Objection*).—Your opinion is that Brahmaṇ as possessing the subtle energy is himself the material cause, and as possessing the gross energy he is even the effect. Let us see whether this view is sound or not. Now energy is not different from the substance of which it is the energy; therefore the Jîva, the subtle energy of Brahmaṇ, is not different from Brahmaṇ. Thus your theory of the two energies of Brahmaṇ, lands you into this contradiction. Thus it follows that the Jiva and Brahmaṇ become one. Therefore, the texts like "two birds" "when it sees the other as the Lord," &c., become null and void and the difference established by them is ignored.

(*Reply*).—To this objection we reply:—It is not so. Even in ordinary life, the energy is seen different from the person possessing it. Thus a man armed with a sword is a single man, but the sword is different from the man, though it represents the energy of the man. Therefore, Brahmaṇ possessed with Śakti is nothing more than Brahmaṇ, yet the Śakti is different from Brahmaṇ. Thus there is no fault in this theory of Brahmaṇ and His two Śaktis.

Adhikaraṇa. VIII.—The world non-different from Brahmaṇ.

Now the author wishes to establish that though the world may be considered as having Brahmaṇ for its material cause, yet it does not follow, that the world is the same as Brahmaṇ. In the previous Sûtra II, 1, 7, and other subsequent Sûtras, the non-difference of the world from Brahmaṇ

was assumed, and it was on this assumption, that the proof was given that Brahmaṇ was the material cause of the world. The present Sûtra raises an objection against that very non-difference, and then proceeds to refute it,

The question is :—Is this world, which is an effect, different from Brahmaṇ or is it not different? The followers of Kanâḍa hold the view that the effect is always different from its cause. Their reasons are as follows :—(1) The difference of ideas. For cause and effect are the objects of different ideas. For a lump of clay, which is the cause, is a different idea from the jar, which is its effect. (2) The difference of words. The word "jar" applied to the effect, is never applied to the "lump" of clay which is its cause. Thus the cause and effect are not only represented by different ideas in our minds, but by different words also. (3) The difference of adaptibility. Thus a jar is used in fetching water from the well, while no water can be fetched in a lump of clay. (4) The difference of forms. The cause clay is a mere lump in shape; the effect, namely the jar, has a different shape, with a broad neck, etc. (5) The difference of time. The cause is prior in time, the effect is posterior. Thus for all these reasons, the effect is different from the cause. If it were not different, then the activity of the person producing the effect would be useless. If a jar be the same as a lump of clay, then the activity of the potter is useless. For a jar would come into existence in spite of such activity. If it be said, that the effect, although always existing, is at first non-manifest; and then is manifested; so the activity of the agent is necessary; and thus activity is not purpose-less: this view also is not correct. The question arises, does the effect exist before manifestation or does it not? Or is the manifestation existent or non-existent prior to the activity of the agent. The manifestation cannot be existent prior to such activity, for then that activity will be purposeless, and it would follow that the effect should be ever perceptible. Moreover, this would result in removing the distinction between the eternal and non-eternal things. If it be assumed that one manifestation requires another manifestation to account for it, then we are driven into *a regressus in infinitum*. If it be held that manifestation is non-real (Asat) then we lapse into the theory of the asat-kâryvâda; according to which the effect does not exist before its origination. Therefore the pûrvapakṣa is that the effect is different from the cause, and that activity of the agent is not necessary for the production of the effect, if the effects were unreal. Therefore, the Naiyâyikâs hold that from a material cause, which is Asat, is produced an effect which is Sat.

(*Siddhânta*).—This view of the Vaiśeṣikâs is refuted by the author in the following sûtra :—

SÛTRA II. 1. 14.

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ २ । १ । १४ ॥

तत् Tat, therefore, from that, from Brahmaṇ the cause of the world. अनन्यत्वम् Ananyatvam, a non-difference, the identity. आरम्भण Ârambhaṇa, the word arambhana as found in the Chh. Up. शब्दादिभ्यः Śabdadibhyaḥ, from the words the beginning of which is the term *Ârambhaṇa*.

14 The non-difference of the world from THAT (namely, from Brahmaṇ is established in those verses of the Chh. Up.) which commence with the word Ârambhana —150.

COMMENTARY.

The word *Tat* means *from that*, namely from Brahmaṇ, the material cause of the world, and who possesses two śaktis called the Jîva and Prakṛiti, the Spirits and Matter. This world is verily an effect, which is not at all anything other than its cause, namely Brahmaṇ. How do you know this? We learn it from all those passages which commence with the word Ârambhaṇa. We give those passages below :—

ओं श्वेतकेतुर्हारुणेय आस तꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्याऽस्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति स ह द्वादशवर्ष उपेत्य चतुर्विꣳशतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तꣳ ह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यो येनाश्रुतꣳ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति ।

(1) Hariḥ, Om. There lived once Śvetaketu Âruṇeya (the grandson of Aruṇa). To him his father (Uddâlaka, the son of Aruṇa) said: "Śvetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brâhmaṇa by birth only."

(2) Having begun his apprenticeship (with a teacher) when he was twelve years of age, Śvetaketu returned to his father, when he was twenty-four, having then studied all the Vedas, conceited, considering himself well-read, and stern.

(3) His father said to him : "Śvetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known ?

कथं नु भगवः स आदेशो भवतीति यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ १ ॥

(4) 'What is that instruction, Sir ?' he asked. The father replied: "My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay ;

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ २ ॥

(5) 'And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech. but the truth being that all is gold?

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवꣳ सोम्य स आदेशो भवतीति ॥ ३ ॥

(6) 'And as, my dear, by one pair of nail-scissors all that is made of iron (kârṣhnâyasam) is known, the difference being only a name, arising from speech, but the truth being that all is iron, thus, my dear, is that instruction.'

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे नावक्ष्यन्निति भगवाꣳस्त्वेव मे तद् ब्रवीत्विति तथा सोम्येति होवाच ॥ ४ ॥

(7) The son said: 'Surely, those venerable men (my teachers,) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell, me that." 'Be it so,' said the father.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजायेय ॥

That which is Being (*i.e.*, this world which now, owing to the distinction of names and forms, bears a manifold shape) was in the beginning one only (owing to the absence of the distinction of names and forms). He thought may I be many, may I grow forth.—(Chh. VI. 2. 3.)

The whole of this is thus explained by Râmânuja:—For these texts prove the non-difference from Brahmaṇ of the world consisting of non-sentient and sentient beings. This is as follows. The teacher, bearing in mind the idea of Brahmaṇ constituting the sole cause of the entire world and of the non-difference of the effect from the cause, asks the pupil, 'Have you ever asked for that instruction by which the non-heard is heard, the non-perceived is perceived, the not-known is known'; wherein there is implied the promise that, through the knowledge of Brahmaṇ the general cause, its effect, *i.e.*, the whole Universe, will be known? The pupil not knowing that Brahmaṇ is the sole cause of the Universe, raises a doubt as to the possibility of one thing being known through another, 'How then, Sir, is that instruction?' and the teacher thereupon, in order to convey the notion of Brahmaṇ being the sole Universal cause, quotes an instance showing that the non-difference of the effect from the cause is proved by ordinary experience, as by one clod of clay there is known everything that is made of clay?' the meaning being 'as jars, pots, and the like, which are fashioned out of one piece of clay, are known through the cognition of that clay, since their substance is not different from it.'

In order to meet the objection that according to Kaṇâda's doctrine the effect constitutes a substance different from the cause, the teacher next proceeds to prove the non-difference of the effect from the cause, by reference to ordinary experience '*Vâchârambhaṇam vikaro nâmadheyam mrittikety eva satyam.*" Arambhaṇam must here be explained as that which is taken or touched (a-rabh-a-labh; and 'alambhah sparśahiṃsayoh'); compare Panini III, 3, 113, as to the form and meaning of the word. 'Vâchâ,' "on account of speech," we take to mean "on account of activity by speech"; for activities such as the fe ching of water in a pitcher, are preceded by speech, 'Fetch water in the pitcher,' and so on. For the bringing about of such activity, the material clay (which had been mentioned just before) touches (enters into contact with) an effect (vikâra), *i.e.*, particular make or configuration, distinguished by having a broad bottom and resembling the shape of a belly and a special name (nâmadheya), *viz.*, pitcher, and so on which is applied to that effect;

or to put it differently to the end that certain activities may be accomplished, the substance clay receives a new configuration and a new name. Hence jars and other things of clay or clay (mṛittikâ), i.e., are of the substance of clay, only, this only is true (satyam) i.e., known through authoritative means of proof, only (eva) because the effects are not known as different substances. One and the same substance, therefore, such as clay or gold gives occasion for different ideas and words only as it assumes different configuration, just as we observe that one and the same Devadatta becomes the object of different ideas and terms and gives rise to different effects, according to the different stages of life, youth, old age, &c., which he has reached. The fact of our saying 'the jar has perished' while yet the clay persists, was referred to by the Pûrvapakṣin as proving that the effect is something different from the cause, but this view is disproved by the view held by us that origination, destruction, and so on, are merely different states of one and the same as causal substance. According as one and the same substance is in this or that state, there belong to it different terms and different activities, and these different states may rightly be viewed as depending on the activity of an agent. (Dr. Thibaut.)

If it be held that the pot is different from the clay, there would arise objections as to their having double weight, &c. The weight of a lump of clay being one unit, and that of the pot another; when it is weighed in the balance, the weight ought to be double. (But the jar does not show any increase of weight. Thus the substance remains the same. The jar is not the lump of clay *plus* jar, but the same lump). So also in other respects. (The chemical analysis of jar shows the same materials as that of the lump of clay.)

The jar is not an effect like the illusion (vivarta) of silver in the shell. For silver is found to exist separately as a distinct substance from the mother of pearl.

Thus also is answered the objection of those persons who say that the word इति 'iti' in *mṛittikâ iti eva satyam* is useless.

Nor can you say that the theory of manifestation (abhivy kti) has no scriptural authority for it. For we find in the Bhâgavata Purâṇa the following:—

कल्पान्ते कालसृष्टेन योऽन्धेन तमसावृतम् ।
अभिव्यनक् जगदिदम् स्वयं ज्योतिः स्वरोचिषा ॥

"At the end of the Kalpa, the self-luminous Lord *manifested* (abhivyanak) this world which was covered with blinding darkness wrought by Time, through His self-luminious Power (Chitśakti)."

Nor is this theory open to the two objections of (1) accomplishing a thing which is already accomplished, (2) and regressus in infinitum. For it is not acknowledged by us that manifestation existed prior to the activity of the agent. Nor do we acknowledge that one manifestation requires another manifestation to manifest it and so on.

Says an objector:—If so, then you are open to the objection of maintaining the theory of asatkârya (namely, that the effect does not exist

before its origination). For the activity of the agent manifests the effect which did not exist before: and thus the activity of the agent creates the effect. To this we reply, this is not so. The activity of the agent produces manifestation, but does not produce the effect—for the manifestation is not effect. The effect is that which has the power of self-manifestation.

Manifestation is proved by the substratum of which it is the manifestation. In other words, the manifestation of the substrate constitutes the manifestation of the world. But the manifestation in the form of sansthâna Yoga is a constant manifestation and thus there is no fault in the theory set out by us. On the other hand those who maintain that an effect is the result of a cause which is Asat or non-existent (in other words, that an effect is altogether different from its cause) are wrong, because it is not capable of any proof and is self-contradictory. For if it were so, then the result will be as follows:—the effect will be non-existent before the activity that manifests it, and consequently anything would be the effect of any other thing, and everything would produce the same effect and everything would come out of everything else. Since non-existence is present everywhere, and an effect before its manifestation is non-existent, according to you, therefore an effect can be produced from anything. Thus not only oil would be extracted from sesamum, but we shall get milk from the same seeds also. Because oil being non-existent in the seed, and being the result of the activity of the agent, milk may be extracted, likewise, from the seed by the same activity. Moreover the theory is open to another objection. If the effect were altogether non-existent prior to its orgination; then production of a thing would be agentless. Nor can you say that some energy inherent in the cause would regulate the particular effect which that cause would produce, for there can be no relationship between an existent cause and a non-existent effect.

Moreover we have the following dilemma also:—Does the origination originate itself or does it not? If the first, then there is regressus in infinitum; for one origination we require another origination to originate it, and so on. In the second alternative the effect being non-existent and non-eternal, the origination becomes impossible. Thus both these altérnatives are wrong. It would follow also that we must perceive an effect always or must not perceive it at all. If you say origination being itself an origin, what is the necessity of imagining another origin for it; then we say it is the same thing as the theory of manifestation; and in that case the theory of origination and the theory of manifestation become identical.

The author now shows from further arguments that the effect is non-different from the cause by the following aphorism :—

SÛTRA II. I. 15

भावेचोपलब्धेः ॥ २ । १ । १५ ॥

भावे Bhâve, in the existence, in the alternative that the effect exists. च, Cha, and. उपलब्धेः: Upalabdheḥ, because of the perception.

15. And because in the effect is perceived the cause. —151.

COMMENTARY.

In the effects, like a jar or a crown, we perceive the existence of the clay or gold which are the causes of the effects called jar and crown. In fact, the recognition of the clay, etc., in the jar, etc., would not have been possible, had the effect been absolutely different from its cause. An objector may say, but we do not recognise the cause in the elephants, horses, etc., which are produced from the Kalpa tree, for there is nothing in common between the tree, and its effect, horses, elephants, etc. To this we reply, that there is no force in this objection. Here also there is the recognition of the cause in the effect. The Kalpa tree is a physical object, and so also are the horses and elephants; therefore, as far as the physical matter is concerned, the recognition is possible. But—says an objector—there is no recognition of fire in the smoke and smoke, being the effect of fire, ought to show fire in it. To this we reply, that smoke is really the effect of damp fuel, which when coming in contact with fire throws off its earthy particles, in the form of smoke. That the smoke and the fuel are identical, and that we can recognise the fuel in the smoke, is proved by the fact that smoke has smell as well as the fuel, and the smell is generally of the same kind as that of the fuel.

SÛTRA II-I-16.

सत्वाच्चावरस्य ॥ २ । १ । १६ ॥

सत्वात्, Sattvât, because of the existence. च, Cha, and. अवरस्य, Avarasya, of the posterior, namely, of the effect which is posterior in time to the cause.

16. The effect is non-different from the cause, because it is existent in the cause. identically even, prior to its manifestation, though in time it is posterior. Or, because of the existence of the effect, which is posterior in time to the cause, in which it exists, even from before, as an identity.—152.

COMMENTARY.

The effect is non-different from the cause for this additional reason also that before its manifestation it exists in latency in the cause. Thus says the Śruti:—"Being only was in the beginning." So also says the Smriti:—

व्रीहिबीजे यथा मूलं नालं पत्राङ्कुरौ तथा ।
काण्डं कोशांस्तथा पुष्पं क्षीरं तद्वच्च तण्डुलः ॥
तुषाः कणाश्च सन्तो वै यान्त्याविर्भावमात्मनः ।
प्ररोहहेतुसामग्रीमासाद्य मुनिसत्तम ॥
तथा कर्मस्वनेकेषु देवाद्यास्तनवः स्थिताः ।
विष्णुशक्तिं समासाद्य प्ररोहमुपयान्ति वै ॥
स च विष्णुः परंब्रह्म यतः सर्वमिदं जगत् ।
जगच्च यो यतश्चेदं यस्मिंश्च लयमेष्यति ॥

As in the seed of barley, there exists in latency, the root, the stem, the leaf, the bud, the carpels, the ovary, the flower, the milk, the rice, the husk, and the seeds; they manifest out of the seed when they get proper conditions and materials to manifest them. O best of the sages! Similarly, in innumerable karmas exist all bodies of Devas and others. When they come in contact with Viṣṇu energy they get into manifestation. Verily that Viṣṇu is the supreme Brahmaṇ from whom proceeds all this universe, from whom is the sustenance of this universe and in whom is its dissolution.

We can get oil only from sesamum because it exists in the seed, though in latency, but not from sand because it does not exist in it. Both in the world and in the Brahmaṇ the existence is the same, and because in Brahmaṇ everything exists so it can come out of it. We have already established previously the identity of the effect with the cause even after the origination of the former. In the next two aphorisms will be established the same identity of the effect with the cause, even after the destruction of the effect and its merging into the cause.

SÛTRA II. I. 17.

असद्व्यपदेशान्नेतिचेन्न धर्मान्तरेण वाक्यशेषात् ॥ २ । १ । १७ ॥

असत्, Asat, non-existent. व्यपदेशात्, Vypadeśât, because of the designation. न, Na, not. इति, Iti, thus. चेत् Chet, if. न, Na, not. धर्मान्तरेण, Dharma-antareṇa, on account of another attribute. वाक्यशेषात् Vâkya-śeṣât, because of the complimentary passage.

17. If it be said that the effect does not exist in the cause after dissolution, because there is a text designating

it as non-being, we reply it is not so, since the word Asat or non-being refers to another attribute of the effect and does not mean absolute non-existence, as would appear from the complementary passage of that text.—153.

COMMENTARY.

An objector says:—Let it be so, but we find the following passages also in the Śruti:—

असद्वा इदमग्र आसीत् ।

Asat was this verily in the beginning.—*Taitt. Up.*, II. 6. 1.

Here we see that the effect is called Asat or non-being, and consequently the effect does not exist in the cause at the time of pralaya, and vanishes absolutely. To this objection we reply that this is not so, for the word Asat used in that passage does not refer to absolute non-existence, as you take it to mean, but it refers to another attribute of the effect, namely:—non-manifestation. The word Sat and Asat should be understood as referring to two attributes of one and the same object, namely, to its gross or manifested condition and subtle or unmanifested condition. An object existing as cause is in subtle condition, and existing as effect it is in gross condition, therefore the word Sat means the gross condition of an object, and Asat means the subtle condition. Thus the word Asat here refers to the subtle condition of the object and is the designation due to another attribute of the object as different from the gross condition. But how do you expiain the word Asat which literally means non-being as meaning here the subtle condition. We do so in order to make the sense of the passage consistent with what follows in the same text. For further on we find the following:—(We give the whole passage here in order to understand the reasoning),

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति । यद्वै तत्सुकृतम् ।

Asat indeed was this in the beginning, from it verily proceeded the *Sat*. That made itself its Self, therefore it is said to be self-made.

The words "Asat made itself its Self" clears up any doubt as to the real meaning of the word Asat. For if the word Asat meant absolute non-being, then there will be a contradiction in terms; for a non-being can never make itself the Self of anything. Similarly, the word "Âsît" or "was," becomes absurd when applied to *Asat*, in the sense of absolute non-being, for absolute non-being can never be said to exist and was means existed. An absolute non-being can have no relation with time,

past or present, nor can it have any agency as we find in the sentence "It made itself its Self." Therefore the word Asat here should be explained as a subtle state of an object.

SÛTRA II. I. 18.

युक्तेश्शब्दान्तराच्च ॥ २ । १ । १८ ॥

युक्तेः Yukteḥ, from reasoning. शब्दान्तरात् Śabda-antarât, from another text of the Vedas. च Cha, and.

18. Being and non-being are attributes of things, as is proved by reasoning and other text of the Vedas.—154.

COMMENTARY.

The cause of our thinking and saying "the jar exists" is the fact that the lump of clay assumes a particular form of a neck, hollow belly, etc., while the material remains the clay only. On the other hand we think and say "the jar does not exist" when the clay takes a condition opposite to that of the jar, namely, when it is broken into two pieces, etc. Therefore, existence and non-existence, when applied to objects, show their different conditions only, and non-existence in this connection does not mean absolute non-existence. The Smṛiti also declares the same fact, as we find in the Vishṇu Purâṇa :—

मही घटत्वं घटतः कपालिका च चूर्णरजस्ततोऽणुः ॥

The clay assumes the form of a jar, the jar becomes a potsherd, which in its turn, when broken into pieces, may be reduced into powder as dust, but the clay remains the same in all these conditions. The further analysis of the dust would reduce into atom of the physical plane, but the matter never vanishes.

Therefore the reason is this that we do not perceive any absolute non-existence of the jar and when we say that the jar does not exist, we only mean that the jar has been resolved into its two halves or into a still more fine condition ; there is no absolute annihilation of the jar ; this is the reasoning or yukti.

The word Asat being thus explained, the word Sat is its opposite, and thus non-being and being really mean the subtle and gross state of matter.

As regards the other text, we find it in the well known passage of the Chhândogya Upanishat :—

सदेव सोम्य इदमग्र आसीत् । एकमेवाद्वितीयम् ॥

The being alone existed in the beginning, one alone without a second.

Thus both through reason and authority of the Vedic text, we come to the conclusion that the word Asat used in the Taittiriya passage does not

mean absolute non-existence, like the non-existence of the horn of a hare, but it means the subtle condition into which all objects are resolved at the time of pralaya. When this world merges into the supreme Brahmaṇ, in a very subtle state, that condition of the Universe is called non-being or Asat, on account of its extreme subtleness. Therefore we come to the conclusion that even prior to its origination the world existed, and thus the effect is not different from the cause, but is the cause in a different form. The saying :—" non-being can never come into being because of the impossibility, nor being can be the result of the activity of an agent, because of the futility of such agency, but the whole process of creation is an indescribable mystery " is a wrong statement, and proceeds from not understanding the true significance of the words 'being' and 'non-being' as applied in the Upaniṣats. For there does not exist something inexplainable different from Sat and Asat :—namely the mâyâ of the Mâyâvâdins. The latter hold the theory that mâyâ is neither being nor non-being but something different from both and is utterly inconceivable.

The author now gives some illustrations, in order to confirm the doctrine that effect is something real and is not different from the cause.

SÛTRA II. I. 19.

पटवच्च ॥ २ । १ । १९ ॥

पटवत् Paṭavat, like a piece of cloth. च Cha, and.

19. And as a piece of cloth is not different from its threads, so the effect is not different from its cause.—155.

COMMENTARY

As the materials of a piece of cloth existed from before in the form of threads, and as these threads, when arranged in a particular way lengthwise and crosswise manifest the cloth, similarly this whole universe existed as the subtle energy of Brahmaṇ, and when Brahmaṇ desires to create, it assumes manifestation as the external world. The word " And " of the Sûtra shows that other illustrations like the seed and the tree may be given here also.

SÛTRA II. I. 20.

यथा च प्राणादिः ॥ २ । १ । २० ॥

यथा Yathâ, as. च Cha, and. प्राणादिः Prâṇadi, the vital airs called Prâṇa, apâna, vyâna, samâna and udâna.

20. And as the different vital airs are modifications of the chief Prâṇa, so the effect is not different from its cause.—156.

COMMENTARY.

As in Yogic trance induced by Prâṇâyâma or control of breath, all the various life functions such as respiratory, digestive, etc., cease for the time being, and these separated functions known as Prâṇa, Apâna, etc., merge in the main Prâṇa, and exist in latency in it, but when the Yogî comes out of the trance, these functions manifest themselves and come out of the same chief Prâṇa, and take possession of the various organs such as the heart, lungs, etc., and manifest their different functions; similarly at the time of Pralaya, the universe loses all its specific differentiations and merges in the subtle energy of Brahmaṇ, but exists in Brahmaṇ in that aspect, and at the time of new creations it emerges from Him, because He desires to create, and then assumes different forms called the Pradhâna, the Mahat, etc.

The word "and" in the Sûtra indicates that the last illustration of the piece of cloth, and the present one of the life functions, should be read together as one illustration. In fact, there are no illustrations anywhere with regard to the theory that the effect is something non-real, and different from the cause (Asat-kârya-vâda). No one has ever seen the birth of a son of a barren woman, nor the sky-flower, for these are contradictions in term. Therefore Brahmaṇ, though one only, has two energies, the subtle and the gross, the one consisting of all the aggregates of egos (Jîvas) and the other of all the aggregates of matter (Prakṛiti). In other words, Brahmaṇ has two energies called Spirit and Matter, and possessing these two energies Brahmaṇ Himself is thus the material cause of the universe, and consequently the universe as the effect is not different from the Brahmaṇ, but has Brahmaṇ for its Self. Thus is established the proposition that the effect is non-different from the cause. But Brahmaṇ, though manifesting as an effect, retains through His mysterious attributes, all His powers in their fullness, that He possessed before manifestation. The manifestation does not cause any decrease in Brahmaṇ. As says the Smṛiti (Viṣṇu Purâṇa.)

ओं नमो वासुदेवाय तस्मै भगवते सदा। व्यतिरिक्तं न यस्यास्ति व्यतिरिक्तोऽखिलस्य यः॥

Om, salutation to that adorable Lord Vâsudeva, than whom there is nothing greater but who is above all this universe.

Adhikaraṇa IX.—Brahmaṇ, the operative cause.

In the Sûtra I. 4. 23, it was shown that Brahmaṇ was the material as well as the operative cause of the universe. In the Sûtra II. I. 6 and the rest have been answered the objections raised to the view that

Brahmaṇ was the material cause of the universe, and by answering such objections, the author has strengthened the former view. He now confirms the latter view also, by showing that none but Brahmaṇ is the operative cause of the universe, and he answers the objections of those who hold that Mukta Jîvas are creators of universes.

One side holds the view that Brahmaṇ is the operative cause of the universe, because of the texts like the following :—

कर्तारमीशम्

He is the agent, He is the Lord and He is the Creator.

The other side who hold the view that Mukta Jîva is the creator of the universe, quote the following text in support of their position :—

जीवात् भवन्ति भूतानि

All beings arise from the Jîva.

They maintain that if Brahmaṇ were the Creator of the universe, it would detract from His perfection, because the world is full of imperfections. Therefore, they maintain that Mukta Jîvas alone create the universe.

Thus arises the doubt—Is God the Creator of the universe or is some highly developed Mukta Jîva its cause, because we find texts supporting both positions?

This doubt the author removes by the following sûtra, showing that no Jîva, however high, can ever produce the universe.

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ॥ २ । १ । २१ ॥

इतर Itara, of the others. Of those who maintain the view that the Jîva is the creator of the universe. Or " itara " may mean "of the other, namely, of the Jîva as agent of the universe." व्यपदेशात् Vyapadeśât, from the designation. हित Hita, good, beneficial अकरणादि Akaraṇâdi, not creating, etc. दोष: Doṣaḥ, imperfection, fault. प्रसक्तिः, Prasaktiḥ, result, consequence.

21. If the other view be held that Jîva is the creator of the universe, then the result would be, that the creation would be liable to the objection that the Jîva creates intentionally that which is not beneficial to it—157.

COMMENTARY.

Those who hold the view that Jîva is the creator of the world must answer the objection " why does it create a world which is not beneficial

to it." If man creates the world, why does he create it full of imperfections, through which he suffers. If man is the master of his own destiny, and there is no Lord to award the results of good and bad actions, and if man alone was the creator of his world; then he certainly would not create it such, which he knows would be painful to him. The world, therefore, is the creation of no man, because we find that it has the fault of not doing that which is beneficial to man; on the contrary doing that which is non-beneficial to him. Thus no man willingly wants to labour, etc., but the conditions of the world are such, that no man can live in it without labouring and undergoing troubles, etc. The world, therefore, is not the creation of any man. No wise and independent person is ever seen to create his own prison-house, like the silk worm, and after creating such a house enter into it wilfully, to suffer all the miseries of confinement. Nor does any human being, being himself pure, would voluntarily enter into a body full of all impurities. The man, prior to creation, being supposed to be free and pure, voluntarily confines himself into a body of flesh, full of impurities; and enters into a self-created world where he has no freedom of action. Nor has any one ever seen any Jîva to create the Cosmic matter called Pradhâna or the matter of the Buddhic and Ahankâric planes, nor the matter of the physical plane even. Fire, air, ether, etc., are the production of no man. In fact, the brain of man reels in even contemplating the wonderful organism of this universe. Therefore, the theory that the world is man-made is wrong. On the other hand, it is God alone who is the Creator of the universe, and the objection why He has created the world full of imperfections while He Himself is perfect, will be answered later on.

But an objector may say that if Brahman be the creator, then He also is liable to the objection of creating a world full of misery, and with great effort, and after such creation He has entered into it and thus He also voluntarily creates a world of misery, and then entering into it, lives in it. To this the author replies by the following sûtra:—

SÛTRA II. I. 22.

अधिकं तु भेदनिर्देशात् ॥ २ । १ । २२ ॥

अधिकम् Adhikam, greater than the Jîva, Brahmaṇ is greater than the Jîva. **तु** Tu, but. **भेद** Bheda, difference. **निर्देशात्** Nirdeśât, because of the pointing out.

22. But Brahmaṇ is greater than Jîva, because the scriptures declare His difference from the Jîva.—158.

COMMENTARY.

The word "But" sets aside the doubt above raised. Brahmaṇ is greater than man, because He possesses vast power and consequently is something infinitely superior to man. The entering of the Brahmaṇ into the world which He creates is no bondage to Brahmaṇ, while the entering of man into the world, if created by the man himself, is a cause of bondage of man. The difference between man and God is distinctly taught in the scriptures. Thus in the Muṇḍaka Upaniṣat:—(3. 1. 2)

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

Though seated on one and the same tree, the Jiva bewildered by the Divine Power sees not the Lord and so grieves. But when he sees the eternally worshipped Lord and His glory, as separate from himself, then he becomes free from grief (and fit for Mukti).

This verse clearly shows the difference between the Jîva, full of sorrow and delusion, and the Supreme Self, full of great Lordliness and glory.

So also in the Gitâ (XV. 16 and 17 verses):—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

There are two sorts of Jivas in this world, the bound and the free; the bound are all these beings, and the free are those who rest in the Rock of ages.

The Highest Puruṣa is verily Another, declared as the Supreme Self, He, who pervading all, sustaineth the three worlds, the indestructible Lord.

Similarly, in the Viṣṇu Purâṇa (Book I, Chap. II, Verses 16 & 24):

प्रधानपुरुषव्यक्तकालानां परमं हि यत् । पश्यन्ति सूरयः शुद्धं तद्विष्णोः परमं पदम् ।
प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः । रूपाणि स्थितिसर्गान्तव्यक्तिसद्भावहेतवः ॥
विष्णोः स्वरूपात् परतोहि तेऽन्ये । रूपे प्रधानं पुरुषश्च विप्र ।
तस्यैव तेऽन्येन धृते वियुक्ते । रूपेण यत्तद् द्विज कालसंज्ञम् ॥

He who is higher than matter (Pradhâna), Jivas, manifested world and time, He is the highest Viṣṇu, about whom the scriptures declare "The wise see the highest pure form of that Lord Viṣṇu." Matter and Jiva are distinct from Viṣṇu though they are also two aspects of Him. That aspect by which the Lord brings about the union of spirit with matter, at the time of creation, and their separation from each other during dissolution, is called Time. (Thus the supreme Viṣṇu has four aspects, the root of matter called Pradhâna, the root of spirit called Puruṣa, the manifested universe called Vyakta and the time called Kâla).

Similarly, in the Bhâgavat Purâṇa :—

एतदीशानमीशस्य प्रकृतिस्थोऽपि तद् गुणैः ।
न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदाश्रया ॥

This is the glory of the Lord, that His devotees, though plunged in all defiling matter, are not defiled by its contact, nor bound by her energics, because their mind is always refuged in the Lord.

Moreover in the sûtra I. 2. 8, it has been shown that the Lord though living in the world and in the Jîvas is not tainted by this contact. Thus the Lord possessed of inconceivable and infinite power creates the world by His mere will, enters into it in order to sport in it, and with it ; and when it begins to decay, He destroys it and rejuvinates it, just as a spider. By such a creation, etc., of the world, there does not accrue to the Lord the slightest taint.

An objector says :—Man and God are however one in essence, the difference betweeen them is that of degree alone, just as the difference between the space confined within a jar and the infinite space outside it. Space is one and not different. To this we reply, it cannot be so, because we do not admit that the supreme Brahmaṇ is liable to division or limitation like space (we cannot cut off a portion of Brahmaṇ and say the so much is Jîva and the other is Lord). Nor is the Jîva and Brahmaṇ related like the reflection of moon in the water and the moon in Heaven. "Reflection no doubt does not possess all the glory and the perfection of the original and man being a reflection of God is lower than God, but essentially the same." But we do not admit this, because the Lord being formless, it is impossible that there should be any reflection of Him. Reflection can be of matter only, no one has ever seen the reflection of spirit. The third illustration, given by the Advaitins that of the King's son is also inapt. A king's son brought up among the shepherds, considered himself so and never knew his lineage. Once a wise man passed that way and told him thou art not a shepherd's child but the son of the king. No sooner he heard it, his delusion vanished and he realised his own greatness. Similarly, so long as man is overpowered by ignorance, he thinks himself man, but when knowledge comes, he knows that he is God. To this we reply, that God being one, according to this theory, and man being essentially God, the delusion which a man is under must be the delusion which affects God, and thus it detracts from the Omniscience and Omnipotence of God. There existing no other being but God, the ignorance which makes man thinkh imself separate from God, and a distinct individuality, must be an ignorance indwelling in God Himself. God is thus subject to delusion and illusion.

SÛTRA II. I. 23.

अश्मादिवच्च तदनुपपत्तिः ॥ २ । १ । २३ ॥

अश्मादिवत् Aśmâdivat, like stone etc. च Cha, and. तत् Tat, of that. अनुपपत्तिः Anuppattiḥ, impossibility.

23. And as stones, etc., are not creators of the universe, so the Jîvas, which are equally finite, have no power to create the world, for it is impossible that any Jîva should create the world, just as it is impossible for a piece of iron, wood, etc.—159.

COMMENTARY.

The Jîva though sentient is as much non-independent as a piece of stone, or wood or iron or a clod of clay; and consequently it is not possible for such a Jîva to be the creator of the world out of himself. The Śruti also says that the Lord is the creator as the following text:—

अन्तः प्रविष्टः शास्ता जनानाम् ।

"He is the ruler of all beings, He is within every body."

Similarly, Gîtâ also says:—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥

"O Arjuna, this Îśwara, dwelling in the hearts of men, makes them work by His mysterious power, and causes them to revolve, as though mounted on a potter's wheel."

SÛTRA II. I. 24.

उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॥ २ । १ । २४ ॥

उपसंहार Upasaṁhâra, completion, bringing to an end. दर्शनात् Darśanât, because of the seeing. Na, न not. इति Iti, thus. चेत् Chet, if. न Na, not. क्षीरवत् Kṣîra-vat, like milk. The word वत् has the force of an instrumental case here: See Sûtra of Panini. तेन तुल्यं क्रिया, &c हि Hi, because.

24. If it be said that Jîva is the creator because we see him bringing to conclusion many acts, we say it is not so, as is the case with the milk.—160.

COMMENTARY.

The Jîva is not perfectly inert like a piece of stone, etc., he has the power of action, because we see him bringing to a finish any act that he commences. Nor is this agency of the Jîva a delusion, because there is

nothing to show that the Jîva is not the real agent in the acts that he does. If it be said let the Jîva be an agent, but he is an agent only subordinate to the will of God, we reply it is not so, for we have first to imagine a God, whom we do not see in the world, and next to add further that he is the mover of all other sentient beings of the world; the theory therefore that God is the inciter of all souls to action is wrong, on account of its very clumsiness. Therefore, the Jîva himself is the agent, through his own self-initiated activity, and not because he is impelled to action by any external laws.

To the objection raised in the last paragraph the author replies by saying, it is not so, for as in the case of milk. Because the Jîva has the power of agency only so far as the cow produces milk. The cow has no power of her own to produce milk, for the production of milk is not a voluntary act of the cow. It is the prâṇa force that is primary agent in the production of milk, as says the Smṛiti, "it is the prâṇa that changes the food into various humours of the body such as chyle, milk, etc." Similarly, though we see the Jîva producing some effect, yet he is not independent in his act. The primary agent is the supreme Lord. This will be futher explained in Sûtra II. 3. 39, where it will be shown that the activity of every Jîva proceeds from the Highest Self as its cause.

If it be said that we do not see the hand of God in the acts of men, to this the author answers by the next Sûtra.

SÛTRA II. I. 25.

देवादिवदिति लोके ॥ २ । १ । २५ ॥

देवादिवत् Deva-adi-vat, like devas and the rest. The word Vat has the force of sixth case here. इति Iti, thus. Another reading is. अपि Api, 'also.' लोके Loke, in the world.

25. God, though invisible, is the creator of the world, just as the devas, though invisible, are seen to work in the world.—161.

COMMENTARY.

Devas like Indra, etc., are not visible, yet we see their activities in the world, such as the production of rain, etc. Similarly, God though not perceptible in the world, is the unseen creater of it.

The author now gives another reason to show the absurdity of holding any Jîva to be the author of the universe.

SÛTRA II. I. 26.

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दव्याकोपो वा ॥ २ । १ । २६ ॥

कृत्स्न Kritsna, entire, complete. प्रसक्तिः Prasaktiḥ, employment, activity. निरवयवत्व Niravayavatva, without form, without members, indivisible, without parts. शब्द Śabda, text. व्याकोपः Vyâkopaḥ, contradiction, violation, stultification. वा Vâ, or.

26. Either the Jîva is entirely absorbed in every activity, or else there would be a violation of the text that Jîva is without parts.—162.

COMMENTARY.

He who holds the theory that the Jîva is the creator, must accept the conclusion that inasmuch as the Jîva is without parts, its entire self is present in every act. But this cannot be said, because in raising a light thing like grass, etc., we do not see the employment of the entire force of the Jîva. When the Jîva puts his entire self intc any action, all his power is mânifested therein. As in raising a heavy stone, the Jîva puts in all his power, but he does not do so in raising a light straw, and so the exertion in raising a straw is infinitely less. Nor can you say, that in the latter case, the entire Jîva is not active but only a portion of it. Because it is an admitted fact, that Jîva is partless. Therefore, we cannot say that the entire Jîva is present in the act of raising a stone but only a portion of it is present in raising a straw. You may say, where is the harm if you admit that the Jîva has parts. To this we reply that then you will be stultifying all those texts of the scripture which declare that the jîvạ is without parts, as for example :—

This self is atomic and is to be known by mind alone in which the chief prâṇa has completely withdrawn his five-fold activities. The mind of all beings is entirely interwoven by these five prâṇas and is consequently never quiet. But when the mind is perfectly pure, then the soul manifests its powers.

Thus the soul is atomic and consequently partless. As regards those texts which say that the world is produced by the Jîva, we have already explained that the word Jîva there does not mean the individual soul, but the living Lord. Therefore, the theory that the Jîva is the creator of the world is untenable.

Now we shall consider whether the above two objections apply to the agency of Brahmaṇ. The objector may say that Brahmaṇ is also entire and indivisible, therefore if in all acts He puts Himself in His entirety than in raising straw, etc., He will employ His entire powers, but that is not possible, because it is done by a fraction of His power,

or rather it is possible to be accomplished by a portion of His power. On the other hand, if He puts in only a portion of His power in any activity, then there is violence done to those texts which declare Brahman to be partless and actionless

Thus the same two objections apply in the case of Brahman being the agent, as in the case of the Jîva. To this the author replies.

SÛTRA II. I. 27.

श्रुतेस्तु शब्दमूलत्वात् ॥ २ । १ । २७ ॥

श्रुतेः Śruteḥ, from the scripture, on account of revelation. तु Tu, but. शब्द Śabda, word. Revelation मूलत्वात् Mûlatvât, because of the root.

27 But the above defects do not apply in the case of Brahman, because the scriptures so declare it, and the Word of God alone is the root from which we learn anything about these transcendental subjects.—163.

COMMENTARY.

The word "tu" removes the above doubt. The word "not" is understood in this Sûtra, and is to be drawn from II. I. 24. In the case of Brahman being the agent, the above imperfections do not apply. Why do we say so, because the scripture declares it to be so, such as :—Brahman is transcendental, inconceivable, pure knowledge and yet He has a form, He is possessed of knowledge ; and though He is one, He is manifold also, and though He is partless He has parts, and though He is immeasureable He is yet measured, He is the creator of all, yet unmodified Himself. Similarly, in the Muṇḍaka Upaniṣad, III. 1. 7.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

The Lord shines forth as great, divine and inconceivable. He appears as smaller than the smallest, He is far off as well as near, and to the discerning. He is verily here in the cavity of the heart.

This text also shows the paradoxical and transcendental powers of Brahman. Similarly, another text says :--Lord Govinda is without parts, is one, His form is mere existence, intelligence and bliss. While another text says :—He has a crown of peacock hair, has a very pleasant form and unobstructed intelligence. In the Gopâla Upaniṣad we read, though one He shines forth as many. In the Mâṇḍukya Upaniṣad we find Him described as partless and yet having parts.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः । ओंकारो विदितो येन स मुनिः नेतरो जनः । स मुनिर्नेतरो जनः ॥

He who knows the Lord as partless and yet full of infinity of parts, as the destroyer of all false knowledge and blissful, is verily a sage and no one else; he is verily a sage and no one else.

Similarly in the Kaṭhopaniṣad (II. 21) we find Him described as measured though immeasureable:—

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तम्मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २० ॥

Sitting He goes afar, resting He moves everywhere, who other than my Self is able to know that God who is the dispenser of pleasure and pain.

So also Rig Veda, 10 81. 3 (Ṡvet. Up. III. 3) says:—

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।
संबाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः ॥ ३ ॥

That one God, having His eyes, His face, His arms, and His feet in every place, when producing heaven and earth, forges them together with His arms and His wings.

So also in Ṡvetâṡvatara Upanisad, IV. 17:—

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः । हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ १७ ॥

This God is the creator of all, is the Highest Self, He is always present in the hearts of men, with heart of love and the mind concentrated, the wise who know Him verily become immortal.

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकारो गुणी सर्वविद् यः । प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

He is the creator of all, He is the heart of all, the source of Âtman, the Omniscient, the Creator of time, possessed of all auspicious attributes and knowing all. He is the Lord of all matter and spirits, He is the Lord of all guṇas, He is the cause of transmigratory existence and release, bondage and freedom.

So also in VI. 19:—

निष्कलं निष्क्रियꣳ शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परꣳ सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

He is partless and actionless, pure and taintless, all peace. He is the supreme bridge of immortality, He is like fire that remains when the fuel is all burnt.

These texts of Ṡvetâṡvatara Upaniṣad show very distinctly the possession by the Lord of powers which appear to us self-contradictory, and hence impossible. But in matters transcendental, we are to be guided by scripture and not by our mere reasoning.

But, says an objector, are we to renounce our reason in favour of scripture, when there is pure contradiction, such as the assertion, the fire has drenched the cloth. Is not such a statement a logical absurdity?

To this the Sûtra replies "Śabda-mûlatvat." The knowledge of Brahman and His attributes being founded on the scripture, and the scripture alone, we have no right to say that the scriptures are illogical, if they describe God as having attributes which are paradoxical. These inconceivable attributes must be accepted by us with regard to Brahman, because the only proof of Brahman is the word alone. Nor is it so mysterious altogether. We see some distant analogy of it in the inconceivable powers of certain gems and charms to produce magical effects. Because a thing is inexplicable or inconceivable, there is no reason to hold it impossible.

To sum up: there are three sorts of proofs, namely: -sensuous (pratyakṣa), inferential (anumâna) and scriptural authority or the word of God (śabda). In the case of first two kinds of knowledge, there is always room for mistake and hallucination. Thus a sensuous perception may be a pure hallucination, caused either by hypnotic suggestion or disease of the senses. A man may see a person standing in front of him, or the cut off head of Chitra, while as a matter of fact this may be all due to pure hypnotism. Thus "Pratyakṣa" or sense-knowledge is not always absolutely reliable. Similarly, the knowledge based upon inference is also liable to error. Ordinarily the proposition is true when we say "there is no smoke without fire;" but in some cases, the person would not be justified in inferring the existence of fire from mere smoke. A great fire, when quenched by water, gives rise to a large amount of smoke, a person seeing such smoke and suffering from cold may go to the place where that smoke is rising from, but will be disappointed when he sees there charred coals and no fire. Thus inference is also liable to error. The only proof which is free from all these possibilities of errors is the word, whether it is the word of God as recorded in the scripture or the word of an inspired sage called Âpta or the perfect, or the word of a person who is competent and honest. Thus the statements "There is snow on the tops of the Himalayas, there are gems in the depths of the Oceans" are always true. The word not only corroborates perception and reason, it is sometimes independent of both, and often declares that which neither reason nor perception can ever tell us. Thus a man who has been once deceived by seeing an illusory decapitated head may take a real decapitated head to be an illusion. But when he is told, from the voice of silence, that it is a real head and not an illusion, his ignorance is removed and he gets true knowledge. So also a traveller suffering from cold, may be running towards the place where smoke is rising, thinking that he will find relief there. But a person who knows the real nature of that smoke, may save him from disappointment,

by saying "do not go there, there is no fire, smoke is rising from the fire that has just been quenched by the rains."

The word as an instrument of proof supports and corroborates perception and inference. Thus a man may have a jewel necklace on his throat, but having forgotten it may be searching it everywhere. But when he is told "thou hast the necklace on thy throat;" he is saved all further trouble and anxiety. So also the word is the only means of knowing things which cannot be known either by perception or reason, or at least, which cannot be known by every man by his own perception and reason. Thus the movements of the heavenly bodies and their influences, have been declared to us by the astronomers and the experts in that department. The word, therefore, of these persons is our only means of knowing when a certain celestial phenomenon will take place, such as an eclipse or the rising of a comet. Thus here also we see, that the word is a higher means of knowledge, than our own perception or reason. In worldly matters, the word is admittedly superior in its probative force to perception and reason. Much more is it so in matters other-worldly, where we have to depend on the testimony of seers and saints, and the highest testimony of all, the word of God or Scripture. As says the Śruti:—

"The non-knower of Vedas can never think even of the Supreme." Therefore, the scripture being self-proved, is not open to any objections.

SÛTRA II. I. 28.

आत्मनि चैवं विचित्राश्च हि ॥ २ । १ । २८ ॥

आत्मनि Âtmani, in the Self, in the Lord. च Cha, and. एवं Evam, thus. विचित्राः Vichitrâḥ, manifold, variegated. च Cha, and. हि Hi, because.

28. And thus is the power of the Self, because manifold objects are seen (to be produced from the tree of all desires).—164.

COMMENTARY.

As from the Tree-of-all-desires or from the philosopher's stone possessing lordly powers and inexplicable mysterious energy, there come out elephants, horses, etc., and as these wonderful creations are mysterious, and are credible simply on the authority of scriptures, similarly is the power of the Âtman, the Lord of all, the Supreme Viṣṇu, who gives rise to Devas, men, and lower beings. If we can believe, on the authority of scriptures, in the wonderful powers of the Tree of-all-desires, or in the philosopher's stone, why should we not believe, on the same authority, in the mysterious powers of the Lord. It is scripture alone that gives us any information

of the existence of these mysterious things. We do not question, when animals come out of the Tree-of-all-desire, whether they are created by the entire tree or by a portion of it, or whether any particular part of the tree has power to produce any particular animal. We see and mark the result, and leave the thing as a mystery, admitting that there is no scope for reasoning here. Similarly is the case with the Lord in His creative agency. We should not question whether the Lord is active in His entirety in any particular creative act, or whether it is done by a portion of His energy. We must simply accept the statement as we find it.

The word " Âtmani " is exhibited in the locative case in the sûtra in order to show that the Self is the receptacle or support of all effects. The second " cha " is in order to indicate that when such wonderful things are believed by us as the existence of the Tree-of-all-desires, or the philosopher's stone, why should we hesitate to believe in the mysterious power of the Lord. The word " Hi " implies that the facts above mentioned are well known in all these Purâṇas, etc. Therefore, the conclusion is that the theory that Brahmaṇ is the agent of creation, is more reasonable than the theory of any Jîva being such agent. The next Sûtra strengthens this view.

SÛTRA II. I. 29.

स्वपक्षे दोषाच्च ॥ २ । १ । २९ ॥

स्वपक्षे. Sva-pakṣe, in one's own view, in the opponent's theory that the Jîva is the creative agent. दोषात्, Doṣât, because of the defect of imperfections. च Cha, and

29. And because all these objections are similarly applicable to your view also, therefore, it is not to be accepted.—165.

COMMENTARY.

The objection raised by you to our theory equally applies to your theory also. If Jîva is the creative agent, does he create with his entire energy or a portion of his energy. In the case of Brahmaṇ, the objection has been answered by us already, but in the case of Jîva being the agent, there is no possibility of getting out of the difficulty.

Now the author raises another objection and answers it. The doubt arises whether Brahmaṇ shows any partiality to any Jîva and if so whether it is possible for such a Brahmaṇ to be the creator. The text says Brahmaṇ is pure truth, knowledge and infinity. He is mere being, etc.

In these texts we do not find any energy attributed to Him. It is seen that beings possessed with energy or power (Śakti) have only the capacity to produce wonderful results, such as a carpenter and others. A man may have the whole knowledge of the art of carpentry, but if he has no power, he cannot accomplish any thing. To this objection, the author answers :—

SÛTRA II. I. 30.

सर्वोपेता च तद्दर्शनात् ॥ २ । १ । ३० ॥

सर्व Sarva, all, all powers. उपेता Upetâ, endowed with, possessed with, this is a word formed with the affix "tṛich." The crude form is "Upetṛi." च Cha, and, alone. तत् Tat, that, the possession of such power. दर्शनात् Darśanât, because it is seen.

30. The Lord alone is possessed of all powers, because it is so seen in the text.—166.

Commentary,

The supreme Self alone is endowed with all sorts of energies (Śakti) Because we find Vedic texts to that effect —

Śvet. Up., I. 3 :—

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् । यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

They immersed in meditation, saw the self energy of the God, concealed in its own qualities. Who one alone pervades and presides over all other causes, such as time, nature, destiny, etc.

So also Śvet. Up., IV. 1. :—

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकान् निहितार्थो दधाति ।
वि चैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥

"He who, one and without any colour, creates many colours through His manifold powers, and who places in them all beneficial objects with His purposes hidden, who at the time of Pralaya withdraws within Himself the whole universe. May He endow us with good understanding."

So also Śvet. Up., VI. 8 :—

न तस्य कार्य्यं करणं च विद्यते न तत् समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

There is no effect and no cause known of Him, no one is seen like unto Him or better. His high power is revealed as manifold, as essential, and so His knowledge, force, and action.

Similarly in the Smṛiti we find Him described as possessing powers of various sorts ; such as Viṣṇu Śakti is said to be the highest.

No doubt these powers are all inconceivable as says the Smṛiti :— He is without hands and feet, His power is inconceivable, He is the Lord of Self, not to be found by reasoning, and possessed of thousands of

powers. Therefore, it follows that Brahmaṇ is the agent in the act of creation, etc., because of His being endowed with infinite and inconceivable powers. The texts declaring that Brahmaṇ is the true knowledge, bliss, etc , reveal His essential nature, while on the other hand, the texts like Devâtma Śakti, etc., of the Śvet. Up., declare His manifold powers. Consequently the nature of Brahmaṇ is one which is endowed with powers. Therefore in the texts "He willed, etc.," "He saw, etc.," we find Him possessed with the power of volition (Sankalpa) and the rest. Both sorts of texts—those declaring Brahmaṇ, to be mere knowledge, existence, bliss, etc., and those declaring Him as willing, thinking and creating, etc., —are of equal validity and authority, because both are Śrutis and there is no difference in them as such.

The author raises another objection and answers it again.

(*Objection*).—Brahmaṇ cannot be the creator or agent, because He has no sense organs. Though Devas and others are possessed of powers, yet they are seen to be active agents in creation, because they have got sense organs and not because they have got merely powers. But Brahmaṇ is without sense organs, how can He be capable of world activity. Even the same Śvet. Up. (III. 19) that you have quoted, to prove the possession of all powers by Brahmaṇ, declares definitely that He has no sense organs:—

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

He sees without eyes, He hears without ears, without hands and feet He hastens and grasps, He knows whatever is knowable, but of Him there is no knower; they declare Him to be the first, and the mighty person.

To this objection the author replies :—

SÛTRA II. I. 31.

विकरणत्वान्नेति चेत्तदुक्तम् ॥ २ । १ । ३१ ॥

विकरणत्वात् Vi-karaṇatvât, on account of the absence (Vi) of instruments of (Karaṇa) action and perception, that is, on account of the absence of sense organs. न Na, not. इति Iti, thus. चेत् Chet, if. तत् Tat, that, that objection. उक्तम् Uktam, explained or answered.

31. If it be objected that Brahmaṇ cannot be the agent of creation, because He does not possess sense organs, then we reply that this objection has already been met by the scripture itself.—167.

Commentary.

The objection that Brahmaṇ cannot be the agent, because He has no sense organs, is answered by the very text of the Upaniṣad quoted by

you to show that He possesses no sense organs. The three verses of Śvet. Up. are given below in order to understand the context (Śvet. Up., VI Verse 7 to 9):—

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥
न तस्य कार्यं करणं च विद्यते न तत् समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् । स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

We know that God who is the adorable Lord of all the worlds, who is the highest Lord of all lords, who is the highest God of all gods, who is the Master of masters and who is Greater than the great one (Prâkṛiti)—7.

Of Him there exists no (prâkṛitic) body nor sense organs, nor such activity. There is no one equal to Him nor superior. His power is seen to be the highest, and is sung to be manifold—the natural powers consisting of knowledge, force and activity—8.

There is no master over Him in this world, nor any ruler of Him. Nor is there any mark by which He can be known, He is the great cause, the Lord of the lords of the senses, there is no father of Him, nor any lord over Him—9.

Note.—The Logoi like Rudra, Brahmâ, etc., are called Lords or Iśwaras; Indras, etc., are called Devatâs or Gods, Dakṣa and other Prajâpatis are called Masters or Patis. These are the various classes of divine hierarchies. The powers of the Lord are threefold, called Jñânaśakti, Balaśakti, and Kriyâ-śakti. They are innate or svâbhâvikî. "There is no mark of Him" means, there is nothing in this world by which His existence and powers can be inferred, they are known only through revelation.

Though in the verse beginning with "He has neither hands nor feet, etc.," it was mentioned that the Great Spirit did every act without the instrumentality of sense organs, yet the present verses clear up any doubt, that might have remained, as to how there can be any activity without sense organs. This being is called Puruṣam-Mahântam, the Great Spirit, because He is the Ruler of all spirits. When it is said He has no activity or sense organs or body, it is meant that His body is not made of Prâkṛitic matter, nor are His sense organs of the same. Consequently His activity is not Prâkṛitic but super-prâkṛitic. When, therefore, the Śruti says He has no kârya, it only denies such physical activity, because He certainly does possess activity of the highest order, as He is endowed with parâśakti. That śakti or power is natural to Him and hence it is called svâbhâvikî. In fact, it is the very essence of His Self. It is to this parâśakti, this svâbhâvikî śakti that He manifests His threefold powers, namely, that of Jñâna, Bala and Kriyâ—Knowledge, Force and Activity. Since no one possesses this transcendental attribute, this parâśakti, therefore, no one is equal to Him. It follows from this that

no one can be superior to Him. So also, though He is devoid of Prâkṛitik sense organs, yet He possesses organs which are the essential parts of His nature, and hence there is possibility of activity in Him.

Others say, the above text about His grasping without hands and hastening without feet, etc., does not prohibit the possession by Him of the sense organs. It only prohibits the exclusive use of a particular organ, for a particular purpose. Ordinary beings grasp only through the hand, and can run with the feet. But with the Lord there is no such restriction as regards the sense organs; with Him every organ is capable of being used for the purposes of every other organ. In fact, the same Upaniṣad further on says that all His organs are universal in their activity. It says :—

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥

His hand and feet are everywhere, so also His eyes, head and mouth; He hears everything in the universe because His ears are everywhere. He exists enveloping this all.

So also in the Bhâgavata, it is declared that every limb of His is endowed with the power of performing all functions of all the senses. This extraordinary power of the sense organs of the Lord was manifested in His last avatâra of Śri Kṛiṣṇa, at the time of forest-picnic, in Brindâvana, among His companions of boyhood. In this view of the above verses, the word "Kâryam" should be explained as "to be accomplished." In other words, when the Śruti says there is no "Kârya" for Him, it means there is nothing to be accomplished by Him, because He is already perfect and full. In this interpretation the word "Karaṇa" or sense organs may be explained as something to be laid down, something to be done. The rest is the same as in the first explanation.

In the next Sûtra, the question is raised, whether Brahman has any motive to create the universe. The *prima facie* view is that He has no motive, because He is perfect and this view is set forth in the next Sûtra.

SÛTRA II.I. 32.

न प्रयोजनवत्त्वात् ॥ २ । १ । ३२ ॥

न Na, not. **प्रयोजनवत्त्वात्** Prayojana-vattvât, being endowed with a motive.

32. The Lord has no inclination towards creation, because He has no motive.—168.

COMMENTARY.

The word "Na" is understood in this sûtra from the last one. The word "Na-prayojana-vattvât" is a compound word meaning "because being motiveless." The usual form would have been "A-prayojana-vattvât." The Lord can have no urging towards creation, because being perfect, He has no motive to create. In the world, every activity is seen to exist on a motive beneficial either for one's own-self, or for the sake of another. The motive beneficial to His ownself, cannot exist in the case of the Lord. because He being perfect, all His wishes are ever fulfilled, as the scripture repeatedly declares. Nor is His motive to do something beneficial to others, because the creation evidently is for the sake of punishing the Jîvas, and making them suffer the pains of birth and death. An all-compassionate Lord would not create a universe, merely to punish the erring Jîvas for their misdeeds. And no one creates anything without a motive. Therefore, it follows that the Lord has nothing to urge Him to creation.

This objection is answered in the next sûtra.

SÛTRA II. I. 33.

लोकवत्तु लीलाकैवल्यम् ॥ २ । १ । ३३ ॥

लोकवत् Loka-vat, as in the world, as in an ordinary life. तु Tu, but. लीला Lîlâ, sport, play. कैवल्यम् Kaivalyam, merely.

33. The motive of the Lord in creating the world is a mere sport only, as we see in ordinary life.—169.

COMMENTARY.

The word "Tu" removes the above doubt. Though all-full and desiring nothing, yet the motive which prompts the Lord towards the creation of this wonderful world is mere sport only, and has no object beneficial to Him in view. As in ordinary life, men full of cheerfulness, when awakening from sound sleep, begin to dance about without any object, but from mere exuberance of spirit, such is the case with the Lord. This lîlâ or the sport of the Lord is natural to Him, because He is full of self-bliss. As says the Mâṇdukya Upaniṣad (kârikâ):—

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥

Some think that the creation is for the sake of enjoyment (of the Creator), while others think that it is for the sake of recreation, (to shake off the lethargy of the Pralaya sleep or the ennui of the solitude of Pralaya). This (act of creation) of God is His nature (without any motive). What motive can there be for one who has all His desires satisfied? —(Man. Up. I. 9.).

To the same effect is the Smṛiti (Nârâyaṇa Sanhitâ) :—

सृष्ट्यादिकं हरिर्नैव प्रयोजनमपेक्ष्य तु ।
कुरुते केवलानन्दाद् यथा मत्तस्य नर्तनम् ॥
पूर्णानन्दस्य तस्येह प्रयोजनमतिः कुतः ।
मुक्ता अप्याप्तकामाः स्युः किमु तस्याखिलात्मनः ॥

The creation, etc., of Hari does not depend on any motive, He does so out of sheer joy, as the drunkard dances through frenzy. He who is full of all bliss can have no motive whatsoever. When even the Muktas have got all their desires fulfilled through Him, what unfulfilled desire can there be in the case of the Lord who is the Self of the universe.

But a man intoxicated with drink has no consciousness of what he is doing. Is the Lord also devoid of consciousness, like the drunkard? For then He would not be omniscient. We do not say so. All that we say is that man does play and become sportive, through the mere exuberance of spirit and sheer joyfulness of life ; such is the case with Brahmaṇ. The Advaitins explain the words "as we see in ordinary life" by the well-known example of respiration that goes on even in deep sleep, and which is altogether involuntary and motiveless. This analogy however, is open to the objection that Lord is subject to deep sleep and loses consciousness, as man does. The example given by the Viśiṣṭâdvaitins is that of a prince who amuses himself without any motive, at the game of balls. This analogy, however, is open to the objection that playing at a game of balls is not altogether motiveless, for the prince gets some pleasure by the play.

Adhikaraṇa X.—The Lord is neither partial nor cruel.

The author again raises an objection and then goes on to remove the doubt. The theory, that Brahmaṇ is the Creator, is open to the objection that the Lord is either partial or cruel ; for He creates Devas and men, some of whom enjoy happiness and others suffer misery. This theory is, therefore, not a congruous one. But the texts say that the Lord is neither cruel nor partial. How can then such a Lord be the Creator? To this objection the author answers by the following sûtra :—

SÛTRA II. I. 34.

वैषम्यनैर्घृण्येन न सापेक्षत्वात् तथा हि दर्शयति ॥ २ । १ । ३४ ॥

वैषम्य Vaiṣamya, inequality, partiality. **नैर्घृण्येन** Nairghriṇyena, cruelty. **न** Na, not. **सापेक्षत्वात्** Sapekṣatvât, because the creation depends upon the karma of creatures, because of having regard to karma: **तथा** Tathâ, so. **हि** Hi, because. **दर्शयति** Darśayati, the scripture declares,

34. There exist no partiality and cruelty in the Lord, because the pleasure and pain, suffered by beings, has regard to their karmas, and so also the scriptures declare. —170.

COMMENTARY.

In Brahmaṇ, as Creator, there exists no fault of partiality or cruelty. The differences of condition in which creatures are born, and the pleasure and pain which they suffer, depend on their own karmas, and the Lord creates the environment, in which the creatures are placed, with the strictest regard to such karma. The proof of this is the scripture itself. For in the Kanśitakî Upanişad, III.8, we find the following:—

एष ह्येवैनं साधु कर्म कारयति तं यमन्वानुनेष्यत्येष एवैनमसाधु कर्म कारयति तं यमेभ्यो लोकेभ्यो जुगुप्सते ।

For He makes him whom He wishes to lead up from these worlds do a good deed, according to the tendencies created by his past karmas, and the same makes him whom He wishes to lead down from these worlds, do a bad. deed, according to bad tendencies generated by the past karmas.

***Note.*—Every act of man is really done under the will of the Lord. A man can do a good or bad deed, only if the Lord so wills it, for He is the sole agent in this world. But this world of the Lord is not capricious and lawless. The man who has done good karmas in the past, gets further energy from the Lord to do better karmas in this life, and thus rise higher. It is in this way only that the Lord makes him whom He wishes to lead up from these worlds do a good deed. And so also the reverse. The wish of the Lord has always regard to the karmas of the Jiva.**

Jîvas get the condition of Devahood through the will of the Lord, similarly they get the condition of the denizens of hell through the same will of the Lord. The Lord is the operative cause of the suffering and the enjoyment of the Jîvas. But this will of the Lord has always regard to the karma of the Jîva.

SÛTRA II. I. 35.

न कर्माविभागादिति चेन्नानादित्वात् ॥ २ । १ । ३५ ॥

न Na, not. कर्म Karma, karman, actions, acts of the Jîvas. अविभागात् Avibhâgât, because of non-distinction. इति Iti, thus चेत् Chet, if. न Na, not. अनादित्वात् Anâditvât, because of beginninglessness.

35. (The theory of karma) cannot (explain the inequality and cruelty seen in this universe, because when the creation first started) there was no distinction (of souls and consequently) of karmas. This (objection however) is not valid, because there is no beginning of creation.—171.

COMMENTARY.

An objector may say your theory of karma only pushes the difficulty one step back. No doubt, it explains to some extent the inequalities and sufferings of Jîvas in their present life. They may be the results of acts done in the past life. But since in the beginnnig of creation, there were no Jîvas, nor were their acts, they must have been created with inequalities, in order to act differently. If they had been created all equal, there is no reason to hold that their acts would have been different. The Śruti also says "the Being or the God (Sat) alone existed in the beginning, one only without a second" (Chhândogya, VI. 1.). This shows that when the creation started, there was no karman or Jîvas, distinguishable from Brahman. He alone existed, all in all. To this objection, raised in the first half of the Sûtra, the next half gives the answer, by saying 'this is not so, because of the beginninglessness.' The karmas and the Jîvas are beginningless, just like Brahmaṇ, and this is the theory adopted by the author. Thus there is no fault, because every subsequent karma is motived by the tendencies generated by the past karmas. In Pralaya, the karmas, good or bad, done by the Jîvas are not absolutely destroyed. The next kalpa is conditioned by the karmas of the past. So also in the Bhaviṣya Purâṇa:—

पुण्यपापादिकं विष्णुः कारयेत् पूर्वकर्मणा ।
अनादित्वात् कर्मणश्च न विरोधः कथञ्चन ॥

The Lord Viṣṇu makes the Jîvas do good or bad deeds in accordance with their past karmas, nor is there any conflict in this position, because the karmas have no beginning.

If you say that karmas being beginningless, the theory is tainted with the fault of *regressus in infinitum*, we say it is not so, because we find authority for it in reason also. The well-known case of the seed and the tree is in point. Is the seed first or the tree? Nor is it any objection that God being bound to create according to the karmas of the Souls, loses His independence. The Lord certainly is independent, but He is not capricious and whimsical. Had He created the world with perfect disregard to the karmas of the Jîvas, He might have proved His omnipotence to some minds, but to the majority, His act would have appeared capricious and cruel. In fact, the authorities clerly show that the substance and karma and time are equally co-eternal with the Lord, and He creates the universe, with a full regard to all these three. It is not only the karma that conditions the universe, but the substance (or the matter stuff), and time are also important factors in creation. Of course, these three are subordinate to Iśwara, but He never disregards their existence in His act of creation. The Lord is not partial or cruel, or wanting in omnipotence. In fact, the theory of

karman and the beginninglessness of creation reconcile all the difficulties. You cannot say that this theory is open to the same objection as the theory of specific creation. You cannot say it is the falling of the smugglers unwittingly into the hands of the tax-collectors.

Note.—Certain merchants, in order to evade customs duties, went by a roundabout way, to avoid the customs house. In the dark night, they missed their way, and after fwandering for some time, they took shelter in a roadside house. In the morning, it was ound that the house in which they had taken shelter, was the customs house which the traders were trying to avoid. Thus they had not only to pay the tax, but punished also for trying to cheat the customs. This maxim is called "Morning in the customs house."

Our theory is not open to this objection of "Morning in the customs house." In order to avoid the imputation of cruelty and inequality to the Lord, we have explained the eternity of creation, and you cannot say that since the Lord is not bound to regard the karmas, because He is independent, His creating a world full of misery, simply to punish the souls for their karmas, brings you back to the same difficulty, which you were trying to avoid. The Lord, being perfectly independent, certainly could have created a world all full of joy, and with complete disregard to the karma of the Jîvas. But then His actions, instead of being regulated by any law, would have been lawless, and it would not be a creditable attribute of the Lord. Therefore, His creation of a world with perfect regard to the karma of the Jîvas, and to time and substance, does not detract from His omnipotence. But it rather shows forth His great wisdom and compassion. Though He can act against all the laws of matter, spirit and karma, yet He is not doing so, and His making the Jîvas act in accordance with the tendencies generated by their beginningless karma, is a matter for His glory, and not an instance of His partiality.

Adhikaraṇa XI.—The grace of the Lord is not partiality.

In the previous Sûtras, it has been shown that Brahmaṇ is neither partial nor cruel. Now is taken up the question, whether the Lord by showing special grace to his devotees, is not open to the objection of partiality. It is a fact, that the Lord shows "partiality," to His devotees, for He specially protects them and specifically fulfills their desires. The doubt therefore arises :—Is not this special protection of His devotees and this fulfilling of their want, a mark of partiality in the Lord? He will protect His devotee from the mouth of the lion, but He will allow ordinary men to be devoured by the beast. This objection the author answers by saying that it is not so.

SÛTRA II. I. 36.

उपपद्यते चाप्युपलभ्यते च ॥ २ । १ । ३६ ॥

उपपद्यते Upa-padyate, it is proved to exist, it is reasonable that it should be so. च Cha, and. उपलभ्यते Upalabhyate, is found (in the scriptures.) च Cha, and.

36. Such partiality to His devotees is reasonable in the Lord, and is observed also in the scriptures.—172.

COMMENTARY.

The special grace shown by the Lord to His devotees is no doubt "partiality," but the Lord, the kind lover of His devotees, has such "partiality," and it is rersonable that it should be so. It is the natural, inherent power of the Lord, to show forth His grace on those who have Bhakti, and devotion for Him. This special grace is not an arbitrary functioning of the Lord's will, but it also has regard to the factor of bhakti or devotion in the Jîva on whom such special grace is shown. Nor does this conflict with the statement that the Lord is free from partiality. For this sort of "partiality" to His devotees, instead of being a fault in the Lord, has been praised in the scriptures as adding to His glory. For the scripture says that this is the highest jewel among the perfections of the Lord, this grace on His devotees. If the Lord had not this quality of showing special grace, then all His other attributes, however great, would not have been attractive to mankind, and would not have evoked devotion and love towards Him. This shows the reasonableness of the existence of this "partiality" in the Lord.

Not only is this reasonable, but the revelation and the tradition also declare it:—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥ १ ॥

This Self cannot be gained by dissertations (devoid of devotion), nor by mere keen intellect, nor by much hearing. It is gained only by him whom the Self chooses. To him this Self reveals His form. —(Muṇḍaka, III. II. 3).

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Of these, the wise, constantly harmonised, worshipping the one, is the best; I am supremely dear to the wise, and he is dear to me.—(Gîtâ, VII. 17.)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them.—(Gitâ, IX. 29.)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मंतव्यः सम्यक् व्यवसितो हि सः ॥

Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath complete faith in Me.—(Gitâ, IX. 30.)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

Speedily he becometh virtuous (his sins being all destroyed) and desists from his evil ways, and attains to eternal peace. O Kaunteya, know thou for certain, that My devotee perisheth never.—(Gitâ, IX. 31.)

SÛTRA II. I. 37.

सर्वधर्मोपपत्तेश्च ॥ २ । १ । ३७ ॥

सर्व Sarva, all. धर्म Dharma, attributes, qualities. उपपत्तेः Upapatteḥ, because of the reasonableness, because of being proved. च Cha, and.

37. And because it is proved that all attributes are present in Brahmaṇ, however conflicting they may be with each other, therefore He is just to all, and "partial" to His devotees.—173.

COMMENTARY.

It has been proved above, that in the supreme Lord, whose essential nature is inconceivable, there exist all attributes and qualities, whether harmonious in themselves or self-contradictory. It follows that along with His perfect justice and equality, He has this attribute of showing favour and partiality to His devotees. The wise, therefore, do not find any greater difficulty in reconciling the existence of these two heterogenous attributes in Him, than in any other similar pair of attributes which are opposite to each other, and which still exist in him. For example, He is essentially all-knowledge, and yet *possessing* knowledge; He is essentially formless and colourless, and yet possessing the most ravishing form that enchants the heart of His devotees; similarly, though He is perfectly just and equal to all, yet he does show favour and special grace to His devotees. Not only the pair of opposites exist in Him, but all harmonious attributes also are to be found in him; such as He is forgiving, kind, compassionate and merciful to all. The Smṛiti also says to the same effect (Kûrma Pûraṇa):—

ऐश्वर्ययोगाद् भगवान् विरुद्धार्थोऽभिधीयते ।
तथापि दोषाः परमे नैवाहार्याः ।

"The Lord is described as possessing self-contradictory and opposite attributes, because He has supreme power. Though He has these attributes, yet no evil or falsehood should ever be attributed to Him. On the contrary, all these conflicting attributes should be reconciled with each other so far as possible.

Thus it has been proved that the Lord though equal to all is yet the friend of His devotees.

Here ends the first pâda, of the second Adhyâya of the Vedânta Sûtras and the Govinda Bhâşya.

SECOND ADHYÂYA.

SECOND PADA.

नौमि यः सांख्याद् युक्तिकण्टकान् ।
छित्वा युक्त्यसिना क्षितिं कृष्णक्रीडास्थलं व्यधात् ॥

I salute Vyâsa, called also Krişņa, the island-born, who has removed with the sharp edge of the sword of his reason, the thorny bushes of the heterodox systems, like the Sânkhya and the rest, and who has thus made this world a plain ground for the Lord Krişņa to play upon.

Note.—The Sânkhya author Kapila, as well as the Buddhists and Jainas, maintains that the world is without any God. Kapila says that the world originates from matter (Pradhâna.) The Buddhists maintain that atoms are the cause of creation. The Jainas hold the same view. A class of Buddhists holds the view that the whole world is void, while all three are united in the view that there is no Creator of the world in the sense of a conscious and intelligent being Philosophers like Kaņâda (the Author of Vaiśeşika Sûtras) and Patañjali appear to have admitted the existence of a God, but practically they are as atheistic in their tendencies as the Sânkhyas and the rest, because they do not admit the God as taught in the Vedas. Vyâsa, seeing this world full with the thorns of the false philosophies of Kapila and the rest, and finding it impossible that the Lord should tread this earth with His soft feet and be not pierced with the thorns, prepared the way for His coming, by cutting away these wild growths, with the sword of his sharp reasoning. The Lord Krişņa manifested Himself, after the world was prepared for His coming, by the Vedânta teaching of Vyâsa.

In the first pâda of the second Adhyâya, the author has answered the objections raised by his opponents to the system propounded in his sûtras. He had been on the defensive in the last chapter. Now he takes up an aggressive attitude, and attacks the position of his opponents and refutes their systems by proving the uncritical and unphilosophical nature of their doctrines. This was necessary in order to protect the weak-minded from going astray, and from abandoning the ancient highway of the Vedas, and from being attracted by the fallacious agruments of these plausible systems, and wandering in the pleasant labyrinths of these philosophers, and thus losing their way and getting destroyed. The author first takes up the Sânkhya system and refutes it.

The Sâńkhya professor Kapila has made a collection of sûtras in which he has enumerated various tattvas or primeval principles or elements of creation. According to him, Prakŗiti is the name given to the original root of matter, and it is defined by him as the state of equilibrium of the three attributes of matter, namely, Sattva or rhythm, Rajas or activity, and

Tamas or inertia. From this Prakṛiti comes out Mahat, the Great Principle, from Mahat proceeds Ahaṅkâra, from Ahaṅkâra the five Tanmâtrâs, the two sorts of senses (the cognitive senses and the senses of action) and the gross elements. Thus the twenty-four tattvas are Prâkṛitik, namely, (1) Mahat, (2) Ahaṅkâra, (3) to (7) the five subtle elements called the Tanmâtras, the Tanmâtra of sound, of touch, of colour, of taste and of smell, (8) to (18) the five Jnâna-indriyas and the five Karma-indriyas and Manas. The Jñâna-indriyas are the senses of hearing, touch, seeing, tasting and smelling; the Karma-indriyas are organ of speech, the hands, the feet, the generative and the excretive organs, (19) to (24) the five elements (ether or akâśa, air or vâyu, fire or agni, water or apas and earth or pṛithivî). Added to these twenty-four is the class of Spirits or Puruṣas or Egos. This constitutes the twenty-five tattvas or classes of the Sâṅkhyas. The three primeval qualities—Sattva, Rajas and Tamas when in equilibrium constitute Prakṛiti. The essential nature of Sattva is joy, of Rajas, pain and of Tamas, delusion. As the world is the effect of these three qualities, we find in it joy, pain and inertness. The same object may possess all these three guṇas, at one and the same time, with regard to dffierent persons looking at it, and to the same person at different times. As a beautiful girl is an object of joy to the accepted lover, an object of pain to the rejected rival and an object of indifference to an ascetic; or as a wife, when in good humour, is a source of joy; when in anger, a source of pain, and when away from her husband, a source of delusion. Such is this world full of joy, pain and delusion.

It has been mentioned above, that the senses are of two sorts. Ten of them are external, one is an inner sensory called also Manas; thus altogether there are eleven senses. The Prakṛiti is eternal and all-pervading. It is the root or the primeval cause, and no further cause of it need be enquired into, as we find in Sûtra I. 67 of the Sâṅkhyas.

मूले मूलाभावादमूलं मूलम् ।

Since the root has no root, the root (of all) is root-less, (that is to say, there is no other cause of Prakṛiti, because there would be a *regressus in infinitum* if we were to suppose another cause, by parity of reasoning, would require another cause, and so on without end.)

It is not limited and is the material cause of all. It is all-pervading as asserted in Sûtra VI. 36 of the same.

सर्वत्र कार्यदर्शनाद् विभुत्वम् ।

She, Prakṛiti, is all-pervading, because her products are seen everywhere.

Kârikâ (3) says :—

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो, न प्रकृतिर्न विकृतिः पुरुषः ॥

The Mûla Prakṛiti or the Root-matter is not produced. The Great Principle (Mahat) along with Ahaṅkâra and the five Tanmâtrâs make a group of seven, which are both producer and the produced. Sixteen are the produced only (the eleven senses and the five elements); and the Spirit or the Egos are neither the producer nor the produced.

To sum up, out of the twenty-five tattvas of the Sânkhyas, Mûla Prakṛiti is never produced, though producer of everything else. Its opposite, the Puruṣa or the ego, is also eternal and never produced. But it produces also nothing, because it is changeless. Between these two poles of Spirit and Matter, lie the twenty-three other tattvas seven of which are both producers and produced, the remaining sixteen being produced only.

This Prakṛiti, eternally producing everything, herself insentient, but the cause of the enjoyment and liberation of innumerable sentient beings, and though super-sensuous and incognisable by any perceptive means, is yet to be inferred by her effects. Though one, she has many heterogenous attributes, and through her power of modification, she produces this wonderful world, beginning with Mahat and the rest; and thus she is the operative and the material cause of the universe. Puruṣa, on the other hand, is attributeless, all-pervading consciousness, and separate for every separate body, is to be inferred from the existence of this organised life, because no organised life can exist, but for the sake of something else. As is to be found in Sûtra I. 66 :—

संघातपरार्थत्वात् पुरुषस्य ।

(The existence) of Soul (is inferred) from the fact that the combination (of the principles of Prakṛiti into their various effects) is for the sake of another (than unintelligent Prakṛiti or any of its similarly unintelligent products.) "But the application of the argument in this particular case is as follows :—

(1) The thing in question, *viz.*, Prakṛiti, the Great one,' and the rest (of the aggregates of the unintelligent) has, as its fruit (or end), the (mundane) experiences and the (eventual) liberation of some other than itself ;—

(2) Because it is a combination ; and

(3) (Every combination), as a couch or a seat, or the like, (is for another's use, not for its own, and its several component parts render no mutual service.)

Since Puruṣa is free from all action and modification, neither produced by anything, it follows that it is agentless and without enjoyment. Suffering and enjoyment, as well as agency, belong to Prakṛiti and not Puruṣa. But the man mistakes the Puruṣa as agent or enjoyer through

illusion. When Prakṛiti and Puruṣa come together, their very juxtaposition produces an interchange of attributes among each other; namely, consciousness appears in matter, and agency and enjoyment in spirit. This is Adhyâsa or super-imposition, or falsely attributing the qualities of the one to the other. Nature is really unconscious, but the vicinity of Spirit makes it appear as if conscious. On the other hand, the Spirit is neither the agent nor the enjoyer, but the vicinity of matter causes it to look as if it was so. From this want of discrimination, arises all the suffering of the soul, while liberation consists in realising this difference.

The person who has become indifferent to Prakṛiti has attained Mokṣa. Such in short is the theory of the Sâṅkhyas. In this system the means of the right knowledge (Pramâṇa) are three, namely :— sensuous perception, inference and testimony, as is to be found in Sûtra 1.—88.

त्रिविधं प्रमाणं । तत्सिद्धौ सर्वसिद्धेर्नाधिक्यसिद्धिः ॥

Proof is of three kinds: there is no establishment of more, because if these be established then all (that is true) can be established (by one or other of these three proofs, *viz.*, 'sense (pratyakṣa), 'the recognition of signs' (anumâna) and 'testimony' (śabda), to the exclusion of 'comparision' which is reckoned in the Nyâya as a specially distinct source of knowledge, etc.)

As regards Pratyakṣa or sensuous perception and testimony we have not much difference with the Sâṅkhyas, because these two things deal with accomplished objects. Our difference with them is as regards certain inferences which they have drawn. By a certain mode of reasoning, they have deduced the conclusion that Pradhâna is the cause of the universe; it is this reasoning which is fallacious. If we can refute their arguments about Pradhâna being the cause of the universe, we practically refute their whole philosophy, because this is the central point of their system. Their argument regarding this is contained in three Sûtras, namely, I. 130, 131 and 132.

परिमाणात् ।

130.—Because of their measure, (which is a limited one, Mind and the rest are products; whereas the only two that are uncaused, *viz.*, Prakṛiti and Soul are unlimited).

समन्वयात् ॥

131.—Because they conform (to Pradhâna.) Mind and the rest are products, "because they will (follow) and correspond with Pradhâna, *i. e.*, because the Qualities of Pradhâna are seen in all things :" and it is a maxim that which is the effect is derived from the cause, and implies the cause.)

शक्तितश्चेति ॥

132. —And, finally, because it is through the power (of the cause alone, that the product can do aught, as a chain restrains an elephant only by the force of the iron that it is mad.. of.)

Doubt.—Now arises the doubt, Is Pradhâna both the operative and the material cause of the universe, or not?

The Pûrva-pakṣin says:—Pradhâna is the operative as well as the material cause of the universe, because the world consists of three attributes of Sattva, Rajas and Tamas, and so we infer that the primal cause also must have in it these three attributes. For nothing can be in the effect which is not in the cause. As we see in the case of jars, etc., that their material cause is clay which belongs to the same category as the jar. Moreover, inert objects can become agents, for we use active verbs in connection with such objects. Such as "the tree brings forth fruits," "the water is moving." Therefore, Pradhâna alone is the material cause of the universe and creator of it as well.

Siddhântu.—To this view the author replies by the following Sûtra.

SÛTRA II. 2. 1.

रचनानुपपत्तेश्च नानुमानम् २ । २ । १ ॥

रचना Rachanâ, construction. अनुपपत्तेः Anupapatteḥ, on account of the impossibility. च Cha, and. न Na, not. आनुमानम् Ânumânam, the Inferred One, namely, Pradhâna whose existence we infer from the existence of the world.

1. The Inferred One (Pradhâna) is not the cause of the world, because it is impossible for her to have created the universe (since she is unintelligent).—174.

COMMENTARY.

Pradhana is called 'Ânumânam' or the Inferred One, because her existence is purely hypothetical. (Just as the ether of the modern scientists is an entity postulated merely to explain certain phenomena, such as those of light, magnetism, etc., so Pradhâna is postulated by the Sâṅkhyas in order to explain the cause of the universe.) This hypothetical Pradhâna is neither the material nor the operative cause of the world. The world shows wonderful construction and design, and it is impossible for unintelligent matter, to have produced this wonderful universe, without the directive action of an intelligent agent. No one has ever seen a beautiful palace constructed by the fortuitous coming together of bricks, mortar, etc., without the active co-operation of intelligent agents, like the architects, masons, and the rest. The word 'and' in the Sûtra is employed in order to indicate by implication, that the argument based upon Anvaya (undistributed middle) has no proving force.

Note:—The argument based upon Anvaya is a sort of fallacy. For example, to infer that all cows must be white, because whiteness is present (Anvaya) in some cows. Whiteness is merely an accidental attribute. Whiteness is not the cause of the class-characteristic of cows.

Physical objects like flowers, beautiful jars, etc., no doubt, have the presence in them of the quality of producing pleasure. But the feeling of pleasure is altogether an internal feeling, and we cannot say that flowers and pots have the nature of pleasure in them, though they excite pleasure in man. Pleasure is altogether an attribute of the soul and not of matter. So Matter cannot be said to have the quality of joy, or delusion, &c.

Note:—For a fuller discussion of this point see Vedânta Sûtras, Ramânuja S. B. E., Vol. XLVIII, page 484.

SÛTRA II. 2. 2.

प्रवृत्तेश्च । २ । २ । २ ॥

प्रवृत्तेः Pravṛitteḥ, because of the activity. च Cha, and. It has the force of "only" here.

2. And because the inert matter becomes active, only when there is the directive action of intelligence in it.—175.

COMMENTARY.

The phrase "of the inert matter, when an intelligent entity is a directing energy" must be supplied in the Sûtra to complete the sense. The activity, properly speaking, aught therefore to be attributed to the directive intelligence, rather than to the inert matter. That which sets matter into motion is the real agent. We do not say that the chariot moves of itself, but that the charioteer is the real mover of the carriage by directing the movements of the horse. Therefore, the phrases like the "tree brings forth fruits," really mean that the Inner Guide, the Supreme Lord directs the activity of the tree, and makes it bring forth the fruits. The fruit, therefore, is really produced by the Lord, through the instrumentality of the tree. This we learn from the scripture, describing the Inner Ruler (see Brihadâraṇyaka Upanisad. II. 7, 3 to 23.) This will become clearer further on.

The force of *and* in the Sûtra is that of *only*. "I do" can be asserted only by an intelligent Self. Every activity is seen as the result of an intelligent agent. Inert matter therefore has no agency. To put it in other words, matter or Pradhâna has no self-initiated activity of its own.

If you say that it is possible for the world to have been created by the mere coming together of Spirit and Matter, or Puruṣa and Prakṛiti, and by the mutual superimposition of the attributes of the one on those of the other, then we ask the following question. What is the cause of this superimposition, which takes place by the mere coming together of Spirit and Matter? Does it inhere as a substance in them or is it a modification of Spirit and Matter? It cannot be the first, for in that case the liberated souls would also have this superimposition, for it is one of the innate qualities of Spirit. Nor can it be the latter, for if supe imposition be the modification of Prakṛiti, then it itself being an effect, cannot be the cause of its own self. The question therefore remains, what is the cause of this Adhyâsa or superimposition. Nor can it be a modification of Spirit, for according to your system, Spirit is changeless.

An objector says, the milk by its own inherent quality is changed into curd; or the water falling from the clouds though having one taste becomes bitter, sweet, acid, etc., according to the fruit in which it enters, whether it be that of a mango or of a toddy or of Nim, etc. Similarly Pradhâna also, though homogeneous like water, becomes modified into different kinds, according as it comes in contact with the different karmas of the jîvas. The differences in the bodies and environments, etc., of souls are the effects of the past karmas of these beings. To this the author replies by the fo lowing Sûtra.

SÛTRA II. 2. 3.

पयोऽम्बुवच्चेत्तत्रापि । २ । २ । ३ ॥

पयस्. Payas, milk. अम्बु Ambu, water. वत् Vat, like. चेत् Chet, if. तत्र Tatra, there. अपि Api, also.

3. If it be said that Pradhâna of herself modifies into her various products, like milk or water, without the guidance of any intelligence, we reply, there also the intelligence guides the change.—176.

COMMENTARY.

Even in the case of the change of pure water into different saps and juices, or the change of pure milk into curd, it is the directive action of intelligence that produces the change. And this we infer from the example of chariot, etc. We may not see the intelligent driver of the chariot, but we infer his existence from the motion of the car; similarly, though we may not see the intelligence working in the tree or the milk,

we can infer its existence from these changes. Nor is this a question of inference only, but we have the sacred authority of the scripture as well. (See the Antaryâmin Brâhmaṇa of the Br. Upanisad).

SÛTRA, II. 2. 4.

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् । २ । २ । ४ ॥

व्यतिरेक Vyatireka, in the absence of anything else, different. अनवस्थितेः Anavasthiteḥ, because of the non-existence, because of the non-necessity. च Cha, and, also. अनपेक्षत्वात् Anapekṣattvât, because of the independence.

4. As before creation there existed no other cause except Pradhâna, so there would be no necessity of any other cause than the Pradhâna herself to produce her changes.—177.

COMMENTARY.

The force of 'cha' in the Sûtra is that of *also*. There is this additional reason also to be adduced against the Sâṇkhya theory. According to it Pradhâna independently can produce the whole creation. Before the beginning of creation, there existed no other cause than Pradhâna. Nor was there any necessity for the existence of any other cause, for all the changes which Pradhâna undergoes are self-initiated. There is no mover or stopper of the motion of Pradhâna except the Pradhâna herself. This theory of the Sâṅkhyas is, however, to be given up because the true theory is that it is the presence of Puruṣa that starts the changes in Pradhâna. Thus even according to Sâṅkhya theory Pradhâna herself is not the sole creator. But in some mysterious way the proximity of Puruṣa initiates the change. This goes against the theory that the pure inert matter or Pradhâna is this producer of change. The Sâṅkhyas, therefore, cannot consistently say that Pradhâna of herself produces all changes without any extraneous help. The theory of proximity is open also to objection. If the proximity causes the change, the Puruṣa is always in proximity with Prakṛiti, and in the state of pralaya also this proximity cannot be broken. The result would be that creation would start even during pralaya. The Sânkhya may say the karmas of the jîvas being dormant in pralaya, no creation can start then. To this we reply, what is there to prevent the awakening of karmas in pralaya. Thus the theory of the Sâṅkhyas is self-contradictory.

Says the Sâṅkhya philosopher "we see that grass, creepers, leaves, etc., transform themselves, through their inherent nature, into milk, without the help of any other cause. Similarly, Pradhâna also transforms

herself into Mahat, etc., without the guidance of an intelligent principle." To this the author replies by the following Sûtra.

SÛTRA II. 2. 5.

अन्यत्राऽभावाच्च न तृणादिवत् ॥ २ । २ । ५ ॥

अन्यत्र Anyatra, elsewhere, namely, elsewhere than in cows. अभावात् Abhâvât, because of the absence. च Cha, and, only. न Na, not. तृणादिवत् Triṇa-âdi-vat, like grass, etc.

5. It ie not like the transformation of grass, etc., (into milk, when eaten by a cow) because there is absence of such transformation in another place (namely, when eaten by a bull).—178.

COMMENTARY.

The word 'cha,' and, has the force of only. This argument of the Sâṅkhyas is not sound. Because it is not natural for the grass to always transform itself into milk when eaten by an animal. It is only when a female animal eats it that it is so transformed. When eaten by a male animal no such change is visible. If it was natural for the grass to always change itself into milk, irrespective of the locality or the person absorbing it, tnen we shall see grass changing into milk even when lying at a quadrangle of a street. But we do not see any such change. Therefore, it is not the natural quality of the grass to change itself into milk, but it is only when it comes in relation with a particular animal, that it is so changed. And here also it is the will of the Supreme Lord that brings about the change, not because an animal has eaten it.

It has been proved that Pradhâna being inert has no self-initiated activity of her own. But even if we admit for argument's sake, that she has such an activity, it will not help much the cause of the Sâṇkhyas. The author shows this in the next sûtra.

SÛTRA II. 2. 6.

अभ्युपगमेऽप्यर्थाभावात् ॥ २ । २ । ६ ॥

अभ्युपगमेऽपि, Abhy-upagamepi, even if it be accepted. अर्थ, Artha, purpose. अभावात्, Abhâvât, because of the absence.

6.—Even if it be accepted that Pradhâna has self-initiated activity, yet it is a useless theory, because it serves no purpose.—179.

COMMENTARY.

The word "not" is understood in this and the subsequent three sûtras. The theory of the Sâṇkhyas is that Pradhâna is moved to activity in order to cause experience and liberation of the jîva. Her object is that the jîva after enjoying her, and finding her full of evil, should become indifferent to her, and thus attain liberation, which consists in such indifference. The activity of Pradhâna is purely altruistic, with the object of giving experience and joy to the soul. She has no purpose of her own to be served by her activity. In the Sâṇkhya Sûtra, III. 58, it is thus stated :—

प्रधानसृष्टिः परार्थं स्वतोऽप्यभोक्तृत्वादुष्ट्रकुङ्कुमवहनवत् ॥

Pradhâna creates for the sake of another, and though it be spontaneous—for she is not the enjoyer—just like a camel that carries the saffron for the sake of his master and not for himself. Sâṅkhyas believe that the jîva is actionless though the experiencer. They say that the jîva can be a non-agent and yet experience the fruit of activity, just like a person who may not cook food himself yet all the same eat it when cooked by another.

For such an activity of Prakṛiti is not a reasonable proposition to be accepted. It serves no purpose, even if such an activity be accepted. For what is the aim of such activity? It is either to produce experience in the jîva, by showing him the various sides of Prakṛiti, or to produce liberation of the Puruṣa, by making him indifferent to her charms. The first object, namely, to produce experience in the jîva, cannot be the result of any activity of Prakṛiti. For it is admitted that before there was any such activity in Prakṛiti, the Puruṣa existed as a mere intelligence, actionless, changeless, self-satisfied. Why should such a Puruṣa, go out of his bliss of isolation, to see the enchanting play of Prakṛiti? Merely because the Prakṛiti is active, is no reason for holding that Puruṣa must undergo the change in the shape of looking at her. It, therefore, follows that the activity of Prakṛiti cannot be the cause of the experience of the Puruṣa. Nor can such activity be the cause of liberation of the Puruṣa, because before such activity, the Puruṣa was already in a state of liberation. Why should the Prakṛiti make herself active in order to produce the liberation of the Puruṣa, when it was already liberated. ?

If it be said that wherever the Prakṛiti is active it is bound to produce some change in the consciousness of Puruṣa, for it is in proximity with Prakṛiti, and thus the mere activity of Prakṛiti is the cause of experience of the Puruṣa, then we say that your proposition is rather too large. Merely because a soul is in proximity with matter, is no reason why it should be affected by the activity of such matter; for then even

the mukta souls would also be affected by such activity, and fall into bondage again, since matter is all-pervading, and the proximity of spirit and matter is eternal and impossible of removal.

The Sâṇkhyas say that if the Prakṛiti is not active by her own inherent power, then we have another theory to propound. The correlation between spirit and matter, is like that of a blind and a lame. One has no power of motion, the other has no power of vision. The spirit is lame and is void of all power of motion. Prakṛiti is blind, though possessing all power to move. Each by himself is incapable of achieving any result. But when the lame (spirit) comes in contact with the blind (but moving matter), it makes this blind matter become active and directs all her movements. Or to take another illustration, as a magnet itself without motion, can set in motion the iron in its proximity, so the spirit, itself motionless and changeless, sets in motion Prakṛiti, when both come in contact with each other. Thus this reflection of spirit in matter, makes the matter appear intelligent, and sets in motion her creative activity. To this theory of the Sâṇkhyas, the author replies by the following Sûtra:—

SÛTRA II. 2. 7.

पुरुषाश्मवदिति चेत् तथापि ॥ २ । २ । ७ ॥

पुरुष Puruṣa, man. अश्म Aśma, stone, magnetic stone. वत् Vat, like. इति Iti, thus. चेत् Chet, if. तथापि Tathâpi, so also.

7. If it be said that Prakṛiti creates like the lame man directing the blind, or like the magnet moving the iron, even then the theory is open to objection.—180.

COMMENTARY.

The insentient matter has no power of self-initiated activity, and the instances of the lame man guiding the blind, or the magnet moving the iron, do not remove the difficulty. The inability of the Pradhâna to act independently remains the same. The lame man, though incapable of walking, yet possesses the power of seeing the road and of guiding another, etc. Similarly, a blind man, though incapable of seeing, has the capacity of understanding those instructions and acting upon them. In the case of the magnet and the iron there is the brining of the magnet in the proximity of the iron. But the soul is ever actionless, without any attributes, and incapable of any such change. If it be said that the soul undergoes no change, but its mere proximity produces the change in Prakṛiti, then the soul being *always* near to the Pradhâna, it would

follow that creation also would be eternal, and there would never be any emancipation for the soul. Moreover, the lame and the blind are both conscious entities, and the iron and the magnet are both insentient matter, and consequently the instances given are not to the point.

The Sâṅkhyas hold that the creation depends upon the superiority and inferiority of the guṇas, and the world results from a certain relation between principle and subordinate entities, as consequence of such difference of guṇas. This view is refuted by the author in the next sûtra.

SÛTRA II. 2. 8.

अङ्गित्वानुपपत्तेश्च ॥ २ । २ । ८ ॥

अङ्गित्व Aṅgittva, the relation of being the principal. अनुपपत्तेः, Anupapatteḥ, on account of the impossibility and unreasonableness. च Cha, and.

8. It is impossible that any one of the guṇas may be the principal in the state of Pralaya and hence the world would not originate.—181.

COMMENTARY.

Pradhâna has been defined to be the equilibrium of the three guṇas, Sattva, Rajas and Tamas. In the state of Pradhâna, no guṇa is superior or inferior to the other. Every one of them is equal to the other, and consequently the relation of subordinate and principal could not exist then. Nor can you say that Iśwara or Kâla (Lord or Time) brings about the disturbance in the eqilibrium, and this makes some guṇas superior to the other, because you Sâṅkhyas do not admit the existence of the Lord, nor do you hold Time to have any separate existence of its own. Thus Kapila, in Sutras I. 92 and I. 93, asserts that the existence of God cannot be proved, and the world is not created by any intelligent being :—

ईश्वरासिद्धेः ।

It is not proved that there is a God. I. 92.

मुक्तबद्धयोरन्यतराभावान् न तत् सिद्धिः ।
उभयथाऽप्यसत्करत्वम् ॥

And further it is not proved that He exists, because whoever exists, must be either free or bound, and of free and bound, He can be neither the one nor the other. Because either way He would be inefficient. Since, if He were free, He would have no desires which as compulsory motives would instigate Him to create, and if He were bound, He would be under delusion. He must be on either alternative unequal to the creation, etc., of this world. I. 93.

In sutra II. 12, the Sâṇkhya denies the separate existence of Time.

दिक्कालावाकाशादिभ्यः ॥

Space and time arise from the ether.

Nor can it be said that the soul is the creator, because according to your theory, the very nature of the soul is perfect indifference to every thing. Sutra I. 163. The Puruṣas therefore, being perfect Udâsîns, have no interest to bring about the breaking of the equipoise of the Prakṛiti and making one guṇa superior to the other. Hence the creation is not caused by the relative superiority and inferiority of the guṇas. Moreover, admitting that in every successive creation and in Pralaya, the guṇas will always be unequal in their force, but in the first creation there will be nothing to bring about this inequality. In other words, that admitting for argument's sake, that there is inequality among the guṇas in the ordinary state of creation and may have come about without any reason, it would follow that in Pralaya also the inequality will be brought about without any reason, and then Pralaya would be no Pralaya. For creation would start up then also. And if inequility can be brought about without any cause, it may also follow that in the beginning it may be not also brought about without any cause.

But, says the Sâṅkhya, we must infer that the guṇas are of various nature and of wonderful attributes, because we see their effect in this world and therefore the objections raised by you do not apply. To this the author replies by the following sûtra.

SÛTRA II. 2. 9.

अन्यथानुमितौ च ज्ञशक्तिवियोगात् ॥ २ । २ । ९ ॥

अन्यथा Anyathâ, otherwise. अनुमितौ Anumitau, in case of inference. च Cha, and. ज्ञ Jña, intelligence. शक्ति Śakti, power. वियोगात् Viyogât, because of being destitute of.

9. Even if it be inferred otherwise, yet the Pradhâna cannot create, because it does not possess the power of being a conscious entity.—182.

COMMENTARY.

Even if it be admitted as an inference that the guṇas must have different attributes and mysterious powers, still it does not answer the difficulty raised by us. Pradhâna being supposed to be insentient, has not the power of self-conciousness. Being thus destitute of it, it has not the idea of any plan or design. It cannot say, as an intelligent entity would say, "let me create the world in such and such a way." Creation never proceeds from dead matter, not overshadowed by intelligence. (No more than a house can be built by mere bricks and mortar without the supervision and active agency of the architect and masons.) Without the

directive action of intelligence, the gunas, however wonderful in their powers and attributes, can not of themselves create the universe.

The author concludes this portion by the following sûtra.

SÛTRA II. 2. 10.

विप्रतिषेधाच्चासमञ्जसम् ॥ २ । २ । १० ॥

विप्रतिषेधात् Vipratiṣedhât, because of contradiction. च Cha, and असमंजसम् Asamañjasam, objectionable, not harmonius : untenable.

10. Because (the theory of the Sâṇkhyas is full) of internal contridictions, hence (it not being a consistent theory) is untenable.—183.

COMMENTARY.

There are internal contradictions in this philosophy propounded by Kapila, hence it is inconsistent and untenable and should be rejected by those who desire the highest good. For example, it holds that Prakṛiti is active for the sake of Puruṣa alone, who is the experiencer, the seer, the supervising agent. It holds the soul to be something different from all bodies and vehicles. Thus in I. 139, it declares :—

शरीरादिव्यतिरिक्तः पुमान् ॥ १ । १३९ ॥

"Soul is something else than the body, etc."—I. 139.

संहतपरार्थत्वात् ॥ १ । १४० ॥

Nature is a compound and a combination because that which is combined is for the sake of the other.—I. 140.

Thus in these two sûtras, the Spirit and Matter are contrasted. The Spirit is single, indivisible and non-material, the Matter is composite and divisible, and exists only for the sake of the soul. But later on, this very soul is defined to be as actionless, changeless, attributeless, devoid of all agency, fruition and sentiency. It is said to be a pure isolation. In one place it says that Jaḍaḥ or matter is non-luminous and luminosity belongs to the soul. But in the next sûtra it contradicts itself when it says "the soul has not intelligence for its attribute" Thus intelligence belongs neither to the soul nor to the matter.

Note.—We give below the original Sâṅkhya sûtras to understand this passage properly :—

त्रिगुणादिविपर्ययात् ॥ १ । १४१ ॥

And Soul is something else than the body, &c., because there is (in Soul) the reverse of the three Qualities, &c. (because they are not seen in it.)—I. 141.

अधिष्ठानाच्चेति ॥ १ । १४२ ॥

And Soul is not material because of its superintendence over Nature. (For a Superintendent is an intelligent being, and Nature is unintelligent).—I. 142.

भोक्तृभावात् ॥ १ । १४३ ॥

And Soul is not material because of its being the experiencer.—I. 143.

कैवल्यार्थं प्रवृत्तेः ॥ १ । १४४ ॥

It is for Soul and not for Nature, because the exertions are with a view to isolation from all qualities, a condition to which Soul is competent, but Nature not.—I. 144.

जडप्रकाशायोगात् प्रकाशः ॥ १ । १४५ ॥

Since light does not pertain to the unintelligent, light, which must pertain to something or other, is the essence of the Soul which, self-manifesting, manifests whatever else is manifest.—I. 145.

निर्गुणत्वान्न चिद्धर्मा ॥ १ । १४६ ॥

It (Soul) has not Intelligence as its attribute, because it is without quality.—146.

The Sâṅkhyas are further inconsistent inasmuch as that in one place they say that it is Soul that undergoes bondage, owing to its want of discrimination, and that it attains release when it discriminates between the guṇas and itself, while at another place it says that bondage and release belong to the guṇas and not to the Soul, which is eternally free. As in Sûtras III. 71 & 72.

नैकान्ततो बन्धमोक्षौ पुरुषस्याविवेकादृते । प्रकृतेराञ्जस्यात् ससङ्गत्वात् पशुवत् ॥

Bondage and Liberation do not belong actually to Soul, and would not even appear to be but for non-discrimination. But in reality, the aforesaid Bondage and Liberation belong to Nature alone :—so he asserts.—71.

It really belongs to Nature, through consociation,—like a beast, *i.e.*, through her being hampered by the habits, &c., which are the cause of pain ;—just as a beast, through its being hampered by a rope, experiences Bondage and Liberation ;—such is the meaning.--72.

Thus there are many internal contradictions in this system the Sâṅkhyas and they can be easily found out by any one who studies them carefully.

Adhikaraṇa II.—(The refutation of the atomic system).

The author now refutes the theory of the Vaiśeṣikas. They hold the opinion that there are four sorts of atoms, namely, earthy (physical), watery (astral), fiery (mental) and aerial (buddhik): These atoms are partless, but possess the quality of colour, touch, taste and smell, and are spherical in form. At the time of Pralaya, they exist in a latent state, without originating any effect, but at the time of creation, they originate this world by combining together in forming binary and ternary compounds : owing to their being in contact with the Souls, having Adṛiṣṭa in them. In this theory, two atoms are brought into activity by the

action of adriṣṭa of the soul residing in them. The souls in the atoms set them in motion, and thus there takes place the union of two atoms, and a binary is formed which is "*small.*" Thus three causes operate to produce a binary, namely, two atoms, samavâyi cause), their union (asamavâyi cause), and the adriṣṭa of the souls, which brings about the union and which thus constitutes the operative cause (nimitta cause). And so on. Similarly, from three binary molecules, set in motion by the adriṣṭa of the souls within them, there is produced the "*big*" called the ternary. Two atoms cannot produce a ternary, for a thing requires a bigger cause and larger number of atoms. A bigger effect must have a larger cause. Similarly, four ternaries give rise to a quaternary, and so on bigger and bigger things are produced. Thus by the conglomeration of the molecules are produced the big (visible) earth, the big waters, the big fire, the big air. The colour, taste, scent, &c., seen in the effect are dependent on the particular colour, &c., inherent in the ultimate atoms which are samavâyi cause. The qualities latent in the cause produce the qualities in the effects which are manifest. Thus the world comes into existence. When the Lord wishes to destroy the world, He withdraws from the binaries, the active force of affinity which had brought about the union of two atoms. When this affinity is destroyed, the two atoms fall asunder, and thus the binary ceases to exist. The binary being thus destroyed, the ternary and others are also destroyed, and thus the earth, &c., cease to exist. Thus when the thread is destroyed the cloth is destroyed. The qualities of colour, &c., cease also with the cessation of their substrate, the binaries, &c. This is the method of the dissolution of a world. The atoms in this system are called parimaṇḍala or spherical. The size of an "ultimate atom" (parimaṇḍala) is called pârimaṇḍalyam. A binary is called in this system aṇu or "atom." While the name paramâṇu is given to the "ultimate atoms." The size of a binary is called short or small, Hrasva, or atomic. While the size of the ternary is called big or mahat (or rather that which has a *perceptible magnitude.*)

Note.—The word parimaṇḍala is the name of the "ultra atom" in this system: while the aṇu of other systems corresponds with the dvyaṇu or binary of this. Similarly, the words hrasva or short and mahat or big are differently used here. Every binary is a hrasya, everything above the binary is mahat.

Doubt.—Here arises the doubt, is it a consistent theory to hold that the world is produced by the atoms (without the guidance of the Lord)?

Pûrvapakṣa.—The adriṣṭas of the souls bring about the union of atoms by setting in motion the two atoms. The atoms being thus set in

motion, come into union, and thus a binary is produced; and so on. There is no inconsistency in this view, and it is the right view.

Siddhânta.—The creation is not thus brought about. The next sûtra shows this.

SÛTRA II. 2. 11.

महद्‌ दीर्घवद्‌ वा ह्रस्वपरिमण्डलाभ्याम्‌ ॥ २ । २ । ११ ॥

महत्‌ Mahat, big that which has *magnitude.* दीर्घ Dirgha, the long, that which has extension and is perceptible to the senses. वत्‌ Vat, like. वा Va, or it has the force of "and" here. ह्रस्व Hrasva, short, the binary, the sub-atomic molecule. परिमण्डलाभ्याम्‌ Parimaṇḍalâbhyâm, from the atomic.

Note.—May not these four words be the names of the four kinds of ethers known to the Theosophists? Parimaṇḍala the most subtle, literally the all-spherical, would correspond with the atomic plane. The hrasva would be the sub-atomic, mahat would be the super-etheric, and the dîrgha would be the etheric.

11. And as the origination of the big (magnitude) and long (extension) from the short (dimensionless) and the atomic (sizeless) is untenable, so is the rest of the Vaiśeṣika system.—184.

COMMENTARY.

The word "or" has the force of "and" here. The word "untenable" is to be supplied from the last sûtra to complete the sense. The theory of the Vaiśeṣikas is untenable in its entirety, as their view of the origination of the ternary from the binary, and the atomic, without the aid of the Lord is untenable. The other portions of this system, such as their account of the origin of earth, &c., is equally untenable, along with their theory of the sizeless atoms and dimensionless sub-atoms giving rise to the ternary having magnitude and dimension. There are inherent self-contradictions in this theory. It holds that the atoms are without magnitude, but still they give rise to ternaries and others, which have magnitude. This is unreasonable, for no amount of adding up of atoms without magnitude, will give birth to a molecule with magnitude. A piece of cloth is produced by the threads which themselves have parts, and six sides by which they can be joined with each other. If the threads were partless, they could not have given rise to a piece of cloth. Therefore it must be admitted that the atom has also a magnitude and occupies space. Otherwise the union of thousands of atoms would not give rise to anything more than an atom, and would not differ in extension from a single atom. Consequently there would not arise other kinds of extensions known as mahat, dîrgha, &c. It is merely a mental idea that a product

having a larger bulk must have a larger number of constituent atoms. But even if it be admitted, then the atoms themselves must be admitted to have parts, and those parts will have further parts, and thus there will be *regressus in infinitum*. Moreover, a mustard seed will be similar to a mountain, for both have an infinity of parts. Therefore, to say that the ternary which is big and long, is produced by the binary, which in its turn is produced by the atom, is to assert something which is void of sense.

This sûtra should not be explained, as some have done it, as refuting an objection raised to the Vedanta theory of Brahman being the general cause; for this chapter deals in refuting the theories of the opponents and not in supporting one's own theory.

The Vaiśeṣika system is open to futher objection, as shown in the next sûtra.

SÛTRA II. 2. 12.

उभयथापि न कर्मातस्तदभावः ॥ २ । २ । १२ ॥

उभयथाऽपि Ubhayathâpi, in both ways, on both assumptions also. न Na, not. कर्म Karma, action, motion. अतः Ataḥ, therefore. तदभावः Tat-abhâvaḥ, the absence of that.

12. On both assumptions (whether the adṛiṣṭa in the atom or in the soul) there is no motion, and consequently there is absence of the origination of the world.—185.

COMMENTARY.

The argumentative philosophers (the Vaiśeṣikas) hold that the world is produced by the successive formation of compounds like binary, ternary, &c., owing to the union of atoms. Now arises the question, how is this primal motion brought about? Is it caused by the adṛiṣṭa residing in the atoms or caused by the adṛiṣṭa residing in the souls? It cannot be the first; for the adṛiṣṭa, which itself is the resultant of the good and bad deeds of the soul, cannot possibly reside in atoms. It must inhere in the soul. Nor can it be caused by the adṛiṣṭa residing in the soul; for the adṛiṣṭa residing in the soul cannot produce motion in the atom. Thus on both these views the motion of the atom is not explained. A third alternative may here be set up by the Vaiśeṣikas, namely, that the motion originates in the atoms, as soon as they come in the proximity of the souls charged with any definite adṛiṣṭa. But this also is not a reasonable view. For there can be no proximity or contact between the souls which are partless, and the atoms which also are partless for there can be no contact between two objects, both of which have no parts by which they

can come in contact. Thus in both these ways adṛiṣṭa cannot be the cause of the first motion given to the atoms. We have already proved before that an insentient object cannot move another, because of its inertness, until it is set in motion by a sentient being. We have seen that all motion of objects are initiated, guided and directed by intelligence and and intelligent beings. Nor can the soul be the cause of the primal motion of the atoms at the beginning of a creative period. Because in Pralaya, according to the Vaiśeṣikas, the soul itself lies dormant *without possessing any intelligence*, and hence is in no way superior to the atom. Nor can it be said that the primal motion of the atom is caused by the will of the Lord in conformity with the Adṛiṣṭa of the jîvas, because His will is eternal and so the creation ought to be eternal. During the Pralaya—say the Vaiśeṣikas—there is no creation because the Adṛiṣṭas of the jîvas do not mature and are not awakened, and consequently the will of the Lord is not active. The reply to this is that this view is also wrong, because all the materials being present, the creation ought to take place, irrespective of the maturity. Consequently there is no definite cause found, which can explain the primal motion of the atoms, for neither the Adṛiṣṭa residing in the jîvas or in atoms, nor the will of the Lord is a determined cause. The atoms being thus without any motion, in the beginning of the creation, they cannot come together and form an aggregate. Since they cannot come together to form the aggregates, the molecules binary, etc., cannot be produced and consequently there can be no creation. On a parity reasoning, there can be no pralaya also.

Note.—The refutation of the Vaiśeṣika system is only with regard to their explanation of the first motion of the atoms. The Vedânta does not deny the existence of the atoms, but it denies the Vaiśeṣika doctrine of the Karmas of the souls being the cause of the primal motion of the atoms. The Vedânta holds that creation depends entirely on the will of the Lord, and that will is not influenced by the Karmas of the soul. If the Adṛiṣṭas be the cause of the motion, then there is nothing whatever to prove, that these Adṛiṣṭas, which spring from the diverse actions of souls, performed during many lives, should remain in a condition of latency without maturity, for the full period of the Pralaya. If the Adṛiṣṭas had any power of their own, irrespective of the will of the Lord, why should they remain dormant, for this long period of time? The atomic theory, therefore, is bound to fall back upon the Vedânta doctrine, that it is the will of the Lord that keeps the Adṛiṣṭas immature.

SÛTRA II. 2. 13.

समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॥ २ । २ । १३ ॥

समवाय Samavâya, concomitant cause. This is a technical term of the Vaiśeṣika philosophy. अभ्युपगमात् Abhyupagamât, because of the acceptance, because of the acknowledgment. च Cha, and. साम्यात् Sâmyât, from equality

because of equality, by parity. अनवस्थितेः Anavasthiteḥ, because of the non-finality, because there results a *regressus in infinitum*.

13. The Vaiśeṣika doctrine is untenable on account of the acceptance by it of the (fictitious) relation called Samavâya, from which results by parity of reasoning an infinite regress.—186.

COMMENTARY.

The Vaiśeṣikas admit the relation called Samavâya, and hence their doctrine is untenable. Why is it so? Because the Samavâya relation is equal to any other relation, and hence it requires another Samavâya to explain it, and that Samavâya would require another Samavâya to explain it. The atoms come together to form a binary molecule through the relationship called Samavâya. If there was no Samavâya relationship, there would be no conjunction of atoms. But this Samavâya relationship is a mere assumption, for like every other relationship, it is equally inexplicable. If two atoms come together through Samavâya relationship, it would require another Samavâya to bring about this relationship. Thus there would be an infinite regress. The Samavâya produces the notion of quality, action and general characterstics. Thus it is a mere relation like any other relation, and if it were not so it would prove too much. As a mere relation we have already said that it requires another Samavâya to explain it, and is open to the objection of Anavasthâ. If it be said that the relationship is to be assumed in order to account for the inseparable connection between two things, and that this relation is the essential nature of the thing, then it must be assumed everywhere. It cannot be said that the nature of Samavâya is inseparable connection, for that also is open to the same objection. For then every quality would be found everywhere, in other words, the holders of this doctrine of Samavâya will have to admit that the quality of smell would be found in the air, the quality of sound in the earth, the quality of form in the Âtman and the quality of intelligence in light. In other words, every quality would be found everywhere, because Samavâya being a unity it would be present everywhere. But this is not a fact, therefore Samavâya relationship is an incongruous assumption.

Note.—For the explanation of the word Samavâya, see Vaiśeṣika Sûtra, S. B. H., Vol. VI, page 27. (Vaiśeṣika Philosophy).

SÛTRA II. 2. 14.

नित्यमेव च भावात् ॥ २ । २ । १४ ॥

नित्यम् Nityam, eternal. एव Eva, even च Cha, and. भावात् Bhâvât, because of the existence.

14. The world would be eternal because Samavâya is eternal.—187.

COMMENTARY.

If the Samavâya is admitted to be eternal, then the world, of which it is the relation, would also be eternal. But this is untenable, for even the Vaiśeṣikas do not believe the world to be eternal.

Note.—In Samavâya, (which in modern chemical phraseology may be described as the affinity which brings about the union of atoms) is an eternal cause, then creation would be eternal, because affinity is eternal. If Samavâya be considered as the destructive cause, which separates the atoms, then the Pralaya would be eternal. If the atoms have the tendency of affinity in them, then the creation would be eternal; if they have the opposite tendency then the dissolution would be eternal. Thus the Samavâya cause, translated as the combinative cause, is open to this objection also, for it leads to the absurdity of eternal creation or eternal dissolution.

SÛTRA II. 2. 15.

रूपादिमत्त्वाच्च विपर्ययो दर्शनात् ॥ २ । २ । १५ ॥

रूपादिमत्त्वात् Rupâ-âdi-mattvât, because of possessing colour, etc. Because the atoms of the Vaiśeṣikas possess colour, taste, smell and touch. च Cha, and. विपर्ययः Viparyayaḥ, the reverse, the opposite. दर्शनात् Darśanât, because it is observed.

15. The Vaiśeṣika theory is further untenable because its atoms have colour, etc., and because the reverse is also observed in them.—188.

COMMENTARY.

The Vaiśeṣikas admit that the atoms of earth, water, fire and air possess the attributes of colour, taste, smell and touch and that they are eternal and partless. But the reverse of this is the logical result of their assumption, and their atoms ought to be non-eternal and having parts. Because it is so observed in ordinary life. Anything that possesses colour, etc., is liable to destruction. Such as jars, etc. The atoms therefore of the Vaiśeṣikas must therefore have the seed of destruction in them, and must be made up of parts like a jar. Thus this doctrine is full of inherent contradictions.

SÛTRA II. 2. 16.

उभयथा च दोषात् ॥ २ । २ । १६ ॥

उभयथा Ubhayathâ, in both ways, whether you accept the atoms to have colour, etc., or you do not accept it so. च Cha, and. दोषात् Doṣât, because of the difficulties.

16. And there are difficulties in both cases.—189.

COMMENTARY.

If it be accepted that the atoms have not colour, taste, etc., then we cannot explain the possession of these qualities by earth, water, etc., for that which is not in the cause cannot be in the effect. If we take the contrary view, and hold that the atoms have colour, taste, etc., then the theory is open to the objection raised in the last sûtra. Thus in both ways, the atomic theory is untenable.

SÛTRA II. 2. 17.

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥ २ । २ । १७ ॥

अपरिग्रहात् Aparigrahât, because it is not accepted (by the orthodox sages like Manu, etc.) च Cha, and. अत्यन्तम् Atyantam, altogether, totally. अनपेक्षा Anapekṣâ, disregard.

17. The atomic theory is not accepted by authoritative sages, therefore it is to be disregarded altogether.—190.

COMMENTARY.

Some regard may be shown to the doctrine of Kapila and the rest, because authoritative sages like Manu and others have accepted portions of their philosophy. But this doctrine of atoms, being opposed to the Vedas, no sages have accepted any portion of it, hence it is undemonstrated and should be disregarded by every one who aims at the highest end of man.

Adhikaraṇa III.—The Buddhist doctrine examined.

Now the author disproves the Buddhistic teaching. The Buddha had four disciples, who founded four systems of philosophy, called respectively Vaibhâṣika, Sautrântika, Yogâchâra and Mâdhyamika. The Vaibhâṣikas hold that every external object, which is perceived, is real. The Sautrântikas hold that there is no proof whether external objects really exist or not, the ideas only exist, and the external objects are inferred from these ideas. Thus the Vaibhâṣikas hold that the external objects are directly perceived, while the Sautrântikas maintarn that the outward world is an inference from ideas. The third class, the Yogâchâras hold that ideas alone are real and there is no external world corresponding to these ideas. The outward objects are unreal, like dream objects. The Mâdhyamikas maintain that even the ideas themselves are unreal, and there is nothing

that exists except the void (Śûnyam). Such were the doctrines held by these four classes of Buddhists. All of them agree in maintaining that every existing object has only a momentary existence. The first two classes, namely, the Vaibhâṣikas and Sautrântikas, hold that all outward things may be classed under two heads, namely, physical and mental, the physical itself is sub-divided into two parts, Bhûta or elements, and Bhautika or elementals. Similarly, all mental objects are divided into two classes, mind or chitta, and mental or chaittika. They further hold that there are five Skandhas, namely, Rûpa, Vijñâna, Vedanâ, Sañjnâ and Saṁskâra. Among these the four so-called elements earth, water, fire and air are produced by the aggregation of four kinds of atoms earthy, watery, fiery and airy, possessing respectively the attributes of hardness, fluidity, hotness and mobility. These four elements compose the bodies and senses of the various beings. All external objects thus constitute one Skandha, called the Rûpa Skandha, consisting of elements and elementals. The second Skandha called Vijñâna, is the stream of consciousness which gives the notion of egoity. In other words, this I-ness is the Vijñâna Skandha. This is also called the Âtmâ, the enjoyer, the agent The third Skandha called Vedanâ consists of the sentiency of pleasure and pain. It may be called the Skandha of feeling. The fourth Skandha called the Sañjña consists of names such as Deva Datta, etc. All words thus constitute this fourth Skandha. The fifth Skandha, called Saṁskâra, consists of the attributes of the mind, such as affection, hatred, delusion, merit, demerit, etc. The four last Skandhas collectively are called Chitta-Chaittika, mind-mental, or internal objects. All activities depend upon them and they constitute the inner motive of every thing. All internal objects are thus Chatus-Skandhî or belonging to any one of these four Skandhas. All external objects belong to one Skandha alone, namely the Rûpa Skandha. Thus the whole world consists of these two kinds of objects, internal and external. Except these two, there exists nothing else like ether, etc.

(*Doubt*.—Now arises the doubt, is this theory valid or not ?

(Pûrvapakṣa).—This theory is valid, because it explains all world-activity.

(Siddhânta).—This is not so, as shown in the following Sûtra.

SÛTRA II. 2. 18.

समुदाय उभयहेतुकेपि तदप्राप्तिः ॥ २ । २ । १८ ॥

समुदायः Samudâyaḥ, the aggregate, all objects. उभयहेतुके, Ubhaya-hetuke, having two causes, namely the external and the internal. अपि. Api, also.

तत् अप्राप्तिः Tat-aprâptiḥ, there is non-establishment of that. There is not proved the world order.

18. Even admitting that the whole aggregate has as its cause these two classes of objects, still there is not explained the world-order.—191.

COMMENTARY.

The above theory of the Bauddhas which classifies all objects under two heads, one aggregate being called the external, the other internal, is not sufficient to explain the world order. Because all aggregates are unintelligent and there is no permanent intelligence admitted by the Bauddhas which can bring about this aggregation. According to the Bauddhas every thing is momentary in its existence, there is no permanent intelligent substance, who brings about the conjunction of these Skandhas. If it be said they come together of their own internal motion, then the world would become eternal, for Skandhas being eternal, and possessing motion of their own, they will be constantly bringing about creation. Thus this theory is untenable.

The holder of the Buddhistic doctrine here says:—In our system there is a concatenation of cause and effect, beginning with Avidyâ.

Note.—Thus through Avidyâ arises desire, aversion, etc., which compose the Samskâra Skandha. From this arises cognition or the kindling of the mind which composes Vijñâna Skandha. From this arises the six sense organs which compose the Vedanâ Skandha And from sensation again arises Avidyâ. Thus the circle goes on.

We Buddhists hold this theory of the circle of causation, and as this circle is not refuted by any one and is admitted by all, and as it moves like the Persian wheel, by which water is drawn from the well, so our theory is not open to any objection raised by you. Thus Avidyâ produces Saṁskâra, from which comes out Vijñâna, Nama-rûpa, the body, the touch, the sentiency, the thirst (triṣṇâ), the activity, the birth, the species, the decay, the death, the grief, the lamentation, the pain, and despondency.

Note.—These are all technical terms of the Buddhists. Avidyâ means the idea of permanency in a thing which is really impermanent, such as the idea that the flame is permanent while it is momentarily changing. From this Avidyâ arise desire, aversion, etc., which constitute the Samskâra Skandha. From this Samskâra Skandha arises that vague consciousness which exists in prenatal condition, and this consciousness is called Vijñâna. From this Vijñâna arises the four elements earth, water, fire and air, which constitute the body of all beings, and this is called Nâma. From this Nâma (the four elements) are formed the bodies of all beings and which is called Rûpa, because the bodies are either black or white. This embryonic body is called Nâma-Rûpa. The embryo then develops the six senses called the ṣaṭ-âyatana. From these senses, by their mutual contact, arises sparśa, touch or contact, with external objects. From this contact with external objects arises feeling or Vedanâ. From this Vedanâ arises desire or thirst, whence successively

arise Upâdâna, etc., mentioned above. Thus goes on this eternal cycle of causation. For further explanation see note to the next sûtra.

This theory is refuted by the author in the next sûtra.

SÛTRA II. 2. 19.

इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्तिमात्रनिमित्तत्वात् ॥ २ । २ । १९ ॥

इतरेतर Itara-itara, mutual, one another. प्रत्ययत्वात् Pratyayatvât, because of being the cause One being the cause of the other. The word Pratyaya here means the cause. इति Iti, thus. चेत् Chet, if. उत्पत्तिमात्र Utpatti-mâttra, merely production, of the origin merely. निमित्तत्वात् Nimittatvât, because of there being efficient cause only.

19. If it be said that the world is produced by the mutual causality of Avidya, etc., we say no, because they are merely the efficient causes of the immediately subsequent links.—192.

COMMENTARY.

If you say that this aggregate or the world is formed by the mutual causation of Avidyâ and the rest, as described above, we say it is not so. For your link of causation explains only the origin of the subsequent from the previous. It only explains how Vijñâna arises from Saṁskâra, etc. It does not explain how the aggregate is brought about. An aggregate called Sanghâta always shows a design, and is brought about for the purposes of enjoyment (A Saṅghâta like a house may be explained to have been produced by a putting together of bricks, mortar, etc., but they do not explain the design). You say that there is no permanent Âtmâ. Your Âtmâ is momentary only. For such a momentary soul, there can be no enjoyment or experiencing. Because the enjoying soul has not produced the merit or demerit whose consequences it has to enjoy. It was produced by another momentary soul. Nor can you say the momentary soul suffers the results of the acts done by its ancestral soul, for then that ancestral soul must be held to be permanent and not momentary, and if you hold any soul to be permanent, you give up your theory of the momentariness of everything. But if you hold everything to be impermanent your theory is open to the objection already made. Hence the theory of the Saugatas is untenable.

NOTE.—The series beginning with Nescience comprises the following members:—Nescience, impression, knowledge, name and form, the abode of the six, touch, feeling, desire, activity, birth, species, decay, death, grief, lamentation, pain, mental affliction, and the like.

The commentators agree on the whole in their explanations of the terms of this series. The following is the substance of the comment of the Brahmavidyâbharaṇa: Nescience is the error of considering that which is momentary, impure, etc., to be permanent, pure, etc. Impression (affection, saṁskâra) comprises desire, aversion, etc., and the activity caused by them. Knowledge (vijñâna) is the self-consciousness springing up in the embryo.—Name and form is the rudimentary flake—or bubble-like condition of the embryo. The abode of the six (ṣaḍâyatana) is the further developed stage of the embryo in which the latter is the abode of the six senses. Touch (sparśa) is the sensation of cold, warmth, etc., on the embryo's part. Feeling (vedanâ) the sensations of pleasure and pain resulting therefrom. Desire (tṛiṣṇâ) is the wish to enjoy the pleasurable sensations and to shun the painful ones. Activity (upâdâna) is the effort resulting from desire. Birth is the passing out from the uterus. Species (jâti) is the class of beings to which the new-born creature belongs. Decay (jarâ). Death (maraṇam) is explained as the condition of the creature when about to die (mumurṣa). Grief (śoka) the frustration of wishes connected therewith. Lament (parivedanam) the lamentations on that account. Pain (duḥkha) is such pain as is caused by the five senses. Durmanas is mental affliction. The 'and the like' implies death, the departure to another world and the subsequent return from there. (Dr. Thibaut.)

SÛTRA II. 2. 20.

उत्तरोत्पादे च पूर्वनिरोधात् ॥ २ । २ । २० ॥

उत्तर Uttara, in the next, in the subsequent. उत्पादे Utpâde, on the origination, on the production. च Cha, and. पूर्वनिरोधात् Pûrva-nirodhât, because there is stoppage or cessation of the preceding.

20. There can be no causal relation between avidyâ and the rest, because when the subsequent is produced the preceding one ceases to exist.—193.

COMMENTARY.

In this Sûtra the author criticises the view that Avidyâ, etc., give rise to the terms in their subsequent series. He shows that Avidyâ, etc., cannot stand even in causal relation to the next term in the series. The Buddhists being the upholders of the doctrine of momentary existence of everything, admit that when a thing comes into existence in a subsequent moment, the thing that existed in the preceding moment has totally ceased to exist. An effect produced in a subsequent moment is the result of the total destruction of the cause that existed in the preceding moment. This being their doctrine, the series of Avidyâ, etc., cannot stand to each other in the relation of cause and effect. For the cause having totally ceased to exist cannot stand in the relation of the originator to the effect which comes into existence in the subsequent moment. Because we always perceive that the cause subsists in the effect as the thread subsists in the cloth. But the Buddhists hold that existence originates from non-existence, for they maintain that the effect cannot manifest without the

destruction of the cause, the tree cannot appear until the seed is destroyed.

This view is next refuted by the author.

SÛTRA II. 2. 21.

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॥ २ । २ । २१ ॥

असति, Asati, if there was non-existence, if the effect originates from the non-existence of the cause. प्रतिज्ञा Pratijñâ, admitted principle. उपरोध: Uparodhaḥ, contradiction. यौगपद्यम् Yaugapadyam, simultaneousness. अन्यथा, Anyathâ, otherwise.

21. If the cause ceases to exist when the effect manifests itself, then there results contradiction of the admitted principle that the universe is caused by the Skandhas. Otherwise there would arise simultaneousness of the cause and effect.—194.

COMMENTARY.

The admitted principle of the Buddhists is that the world originates from the Skandhas. If, therefore, it be said that an effect may originate even when the cause is totally non-existent, then it would contradict the admitted principle. Non-existence being present everywhere, any thing will arise anywhere, always. If, however, it be said that the antecedent momentary existence of the cause lasts so long as the effect does not originate, then we are landed in the other difficulty, namely, the cause and the effect exist simultaneously together, for the cause would then remain in the effect. This would also go against the accepted doctrine of the Buddhists that everything is momentary merely. Therefore, it follows that the effect does not originate from non-existence.

The author next refutes the tenet that there can be absolute annihilation of the substance. The Buddhists hold that substances like jar, etc., totally cease to exist like the flame of the lamp. The author disproves this theory next.

SÛTRA II. 2. 22.

प्रतिसंख्याप्रतिसंख्या निरोधाप्राप्तिरविच्छेदात् ॥ २ । २ । २२ ॥

प्रतिसंख्या, Pratisaṁkhyâ (destruction) depending upon the volition of some conscious entity. अप्रतिसंख्या A-pratisaṁknyâ, (destruction) not depending upon any voluntary agency. निरोध:, Nirodhaḥ, destruction, cessation. अप्राप्ति: Apraptiḥ, non-establishment, non-demonstration. अविच्छेदात्, Avichhedât, because there is no complete interruption.

22. Nor can there be established the two sorts of destructions, the volitional and the non-volitional, because there is never any complete interruption.—195.

COMMENTARY.

Pratisaṁkhyâ-nirodha is the destruction of things dependent upon the volition of some conscious agent. Thus when a man says I shall destroy this jar and takes a hammer and reduces it to pieces. The other form of destruction which is non-dependent on the will of any sentient agent is called Apratisaṁkhyâ-nirodha. These two, together with Akâśa or space, which is defined to be the absence of all obstruction or covering are the three kinds of non-entities believed by the Buddhists. A destruction like this is called Niraṇvaya Vinâśa or absolute destruction or Nirupâkhya Śunyaṁ or total void. Everything else is momentary only. As is found in the following aphorism. "Everything which is an object of conception other than these three (the two sorts of Nirodha and Âkâśa) is temporary and composite."

The author will refute later on the theory that Âkâśa is a non-entity. At present he refutes the wrong doctrine of the two sorts of nirodha. These two sorts of nirodhas cannot be established or are impossible because (Avichhedât), on account of the absence of interruption. An object which is existent cannot be absolutely annihilated, for the words origination and destruction of a substance really mean only change of condition of the substance. It only undergoes modification or a change of condition, but the substance is a unity and remains permanent. You cannot say that when a candle is burnt out, it is totally annihilated. As we find in other cases that destruction is only a change of condition, we can easily infer that in the case of the candle also there can be no total destruction.

Note.—It is no longer a matter of inference now, but a positively proved fact that when a candle burns out, it is not lost, but undergoes a change of condition. The first experiment shown in Chemistry is generally to prove the proposition that substance can never be annihilated.

We do not certainly perceive the candle when it is burnt out, but the materials of which it consisted, continue to exist in a very subtle state and hence they are imperceptible. If there were the absolute annihilation of even a single real substance, then in the next moment you will see the whole universe reduced to annihilation, and you yourself will not exist to see it. Consequently absolute anhihilation is an impossibility and cannot be proved.

Note.—The following extract from Dr. Thibaut's Vedânta Sûtras, S. B. E., Vol. 34, page 410, explains the reasoning of this Sûtra very clearly:—

A series of momentary existence constituting a chain of causes and effects can never be entirely stopped; for the last momentary existence must be supposed either to produce its effect or not to produce it. In the former case the series is continued; the latter alternative would imply that the last link does not really exist, since the Bauddhas define the sattâ of a thing as its causal efficiency (cp. Sarvadarśanasaṁgraha). And the non-existence of the last link would retrogressively lead to the non-existence of the whole series.

The author next refutes the notion of release as entertained by the Buddhists.

SÛTRA II. 2. 23.

उभयथा च दोषात् ॥ २ । २ । २३ ॥

उभयथा Ubhayathâ, in either case. च Cha, and. दोषात् Doṣât, because there are objections.

23. In both cases there are objections and hence the very idea of release is not established.—196.

COMMENTARY.

The word 'not' is understood in this and the three subsequent sûtras from the sûtra II. 2. 19. The Buddhists define Mokṣha or release to be the cessation of the series of Avidyâ and the rest, which constitute the world cycle called Saṁsâra. Does this release accrue from direct knowledge of the truth or of itself? It cannot be the first, for then the acceptance by the Buddhists of the form of destruction called Aprati-sankhyâ-Nirodha would be useless; nor can it be the latter, for then all the disciplines and methods of meditation laid down by the Buddhists become useless. Thus their teaching cannot stand the test of reasoning, and in this system release can never be established.

The author next refutes the doctrine of the Buddhists that Âkâśa is an absolute non-entity.

SÛTRA II. 2. 24.

आकाशे चाविशेषात् ॥ २ । २ । २४ ॥

आकाशे Âkâśe, in the case of Âkâśa or space or ether. च Cha, and. अविशेषात् Aviśeṣât, because of no specific difference.

24. The tenet of the absolute non-existence of Âkâsa is also untenable because there is no difference in this case also.—197.

COMMENTARY.

The doctrine that space is an absolute non-entity is not tenable. Why do you say so? Aviśeṣât, because there is no difference in the case

of Âkâśa from any other kind of substance which is an object of perception. We *perceive* space when we say "the hawk flies in space." The space, therefore, is as much a real substance, as the earth, etc. As we know the earth by its quality of smell, water by its quality of taste and so on, so we know from the quality of being the abode of objects, the existence of space, and that it has the attribute of Sound. Thus Âkaśa is a real substance and not a non-entity. You Buddhists also say that air exists in Âkâśa. If Âkâśa was totally non-existent, what would be the receptacle of air? Nor can you say that space is nothing but the absence of any occupying object. This also cannot stand to reason. Consequently Âkâśa is not a negative substance of the logicians. The logicians hold that absence or Abhâva is of three sorts.—Prâk-abhâba, prior non-existence, as the non-existence of the jar before its being made by the potter, second Pradhvaṣṭa-abhâva, or absence by destruction, as when a jar is broken into pieces, third Atyanta-abhâva, absolute non-existence, as the horn of the hare, which is absolutely a fiction. Âkâśa is none of these three kinds of absence. If Âkâśa be a non-entity, then the whole universe would become devoid of space. For if you say that Âkâśa is nothing, but the absence of covering or occupying body, then it can not be the covering of earth, etc., and if Âkâśa is non-perceptible, because there is an occupying body like earth, etc., then we are landed into a position that the whole universe is without space, because something or other exists everywhere. If you say that Âkâśa exists then there would be non-perception of earth, etc. Thus on neither view the definition of Âkaśa given by you is tenable.

Note.—Nor is it possible to hold that Space is nothing else but the non-existence (abhâva) of earth, and so on, for this view collapses as soon as set forth in definite alternatives. For whether we define Space as the antecedent and subsequent non-existence of earth, and so on, or as their mutual non-existence, or as their absolute non-existence—on none of these alternatives we attain the proper idea of Space. If, in the first place, we define it as the antecedent and subsequent non-existence of earth, and so on, it will follow that, as the idea of Space can thus not be connected with earth and other things existing at the present moment, the whole world is without Space

If, in the second place, we define it as the mutual non-existence of earth, and so on, it will follow that, as such mutual non-existence inheres in the things only which stand towards each other in the relation of mutual non-existence, there is no perception of Space in the intervals between those things (while as a matter of fact there is). And, in the third place, absolute non-existence of earth, and so on, cannot of course be admitted, and as non-existence (abhâva) is clearly conceived as a special state of something actually existing, Space even if admitted to be of the nature of abhâva, would not on that account be a futile non-entity (something 'tuchcha' or 'nirupâkhya.') (Dr. Thibaut.)

SÛTRA II. 2. 25.

अनुस्मृतेश्च ॥ २ । २ । २५ ॥

अनुस्मृतेः Anu-smṛiteḥ, because of the memory, or recognition. च Cha, and.

25. The fact of memory or recollection also proves that things are not momentary.—198.

COMMENTARY.

Anusmṛitiḥ or remembrance is the idea or cognition of what was previously perceived. It is also called recollection or recognition. In recollection we recognise the thing that was perceived in the past, and assert about it, "this is the thing that was seen before." This at least proves that the person who recollects cannot be a momentary thing. Therefore, all things are not momentary. You cannot say that this recognition of the thing, is only the recognition of similarity, as when we say "this is the Ganges" or "this is the flame which we saw before." In the case of the Ganges and the flame, no doubt, it is a false assumption to say, it is the same as it was before, for the water in the river is not the same, nor the particles which constitute the flame. In their case, there is no oneness of the object. The perception is merely of similarity. But unless there be one permanent knowing subject, who can perceive the similiarity, in the past with the present, he cannot assert "this is the Ganges or this is the flame which was in the past." In other words, the knowing subject must be permanent and not momentary. It may be possible, that sometime doubts may arise as regards an external object, and one may not be able to assert whether it is identically the same object which was perceived in the past or something similar to it. But with regard to the Self, the cognising subject, there can never arise any such doubt "whether I am the same who was in the past." For it is impossible that the memory of a thing perceived by another should exist in one's own self. Nor can you say, that there is unity of succession, and that one impression vanishes after giving birth to a similar impression, and this current of impressions gives the notion of unity. For if successions of impressions are identical with the preceding ones, then it practically comes to the same thing as the admission of a permanent chain of similar impressions, and this permanent chain may well be called Âtmâ, and thus it would also refute the Buddhistic theory. But if it is not admitted, then the fact of recollection or remembrance cannot be explained. Moreover, what do you mean by "momentariness"? Do you mean by it that which is related to a moment, or that which originates or is destroyed in a moment? It cannot be the first for even a permanent object must be related to a

moment, for many moments must pass over it. Nor can it be the second, for we do not perceive objects coming into existence in a moment or vanishing in a moment. Thus the theory of momentariness of all things is refuted. These very arguments refute also the theory of Dṛiṣṭi-sṛiṣṭi. For this theory, which posits that creation is constant and going on at every moment and depends upon one's seeing it, is only the theory of momentariness in another garb. Consequently things are not momentary.

The author next takes up the theory of the Sautrântikas and proves its untenableness. They maintain that objects leave their ideas in our consciousness—ideas of their having certain colour, form, etc., and though they may vanish and exist no more, they exist in our consciousness as ideas, and are inferred as such. Therefore, the ideas are only existing things, and their manifoldness is caused by the manifoldness of external objects. This view is set aside in the next Sûtra.

SÛTRA II. 2. 26.

नाऽसतोऽदृष्टत्वात् ॥२ । २ । २६ ॥

न Na, not. असतः Asataḥ, of the unreal, of the object which is destroyed and no longer exists. अदृष्टत्वात् Adṛistatvât, because it is not perceived or seen.

26. Of that which no longer exists, there can be no persistence in cognition, because it is nowhere seen to be so.—199.

COMMENTARY.

The Sautrântikas hold that a thing that has perished imparts its form to the cognition, and on the foundation of that form, yellow colour and so on, the thing itself is inferred. The special cognitions, such as yellow colour, etc., cannot be the forms of things that have perished, and exist only in cognition; for we never see it in actual reality. When the substance perishes, the qualities that inhere in that substance perish along with it. We do not see the qualities passing over to another object, when the substance itself is gone. Nor can you say that objects like jars, etc., are merely inferences and have no real external existence. When a person sees a jar, he says "I see the jar," he does not say "I have the idea of a jar in my mind, and I infer there must be something outside of me which I call a jar." For this kind of idealism is contradicted by the very pronouncement of our consciousness, which declares that the jar exists outside. This is a special objection to the Sautrântika theory. It

follows therefore that the existence of jar, which is an object of perception, is not inferred from the idea of jar formed in our cognition. Such existence is intuitively given by the very fact of perception.

The author next shows a common defect which taints both these theories of the Vaibhāṣikas and the Sautrāntikas.

SŪTRA II. 2. 27.

उदासीनानामपि चैवं सिद्धिः ॥ २ । २ । २७ ॥

उदासीनानाम् Udāsinānām, of persons who are perfectly indifferent and non-active. अपि Api, also च Cha, and. एवम् Evam, thus. सिद्धिः Siddhiḥ, accomplishment.

27. If things were all momentary, then even persons who are non-active, will accomplish all their objects without any exertion.—200.

COMMENTARY.

If things originate from non-existence, because every thing is momentary, then persons who never exert will accomplish their objects by their mere laziness, because effects are produced without any real cause. In the theory of universal momentariness, the thing does not exist in the next moment, and so there can be no effort to attain a thing desired or to ward off a thing not desired, for there would remain no motive for such exertion, because the good things would be obtained without exertion, and evil warded off similarly. A believer in this doctrine would never exert either to attain heaven or release. But the Buddhists, however, are inconsistent in their actions, for believing in the momentariness of all objects, they still exert for Mokṣa. As a matter of fact, every one believes that in order to attain an end he must employ appropriate means and exert properly. Consequently these two schools merely tend to delude mankind. For they lay down practices for the attainment of heaven, and final release for souls which in their theory are momentary, and believing that entity can arise from non-entity, they still exert for the realisation of their objects, and as if they believed that the world originated not from a non-entity, but from the Skandhas which (according to them) are real substances. Their theory being thus self-contradictory deserves no serious consideration.

Note.--This refutation of the Vaibhāṣika and the Sautrāntika system proceeds upon a misconception of the true doctrine taught by these schools. They are not so absurd as the Brāhmaṇical commentators have made them out. It is very doubtful whether the Sūtras themselves refer to these doctrines, for they do not employ any words which can lead to the existence of these doctrines. Bādarāyaṇa wrote long before the rise of these

modern Buddhistic schools and it is not likely that he would have referred to them. If the Sûtras are interpreted as referring to these schools which arose in quite historical times—some five hundred years after Christ, then we are faced with the difficulty of assuming that Bâdarâyana wrote after 500 A. C.

Adhikaraṇa IV.—(Yogâchâra theory considered).

The Vaibhâṣikas and the Sautrântikas being thus refuted, now come forward the Yogâchâras. They say that the Lord Buddha assumed the existence of external things, and in his system of Vaibhâṣika and Sautrântika he showed the relation of those things with thought, merely out of deference to those weak-minded disciples of his, who were attached to external things. As a fact, the Lord did not believe in the reality of the external world. His highest doctrine is represented by the Yogâchâra system, according to which the Vijñâna Skandha or cognition alone is real.

According to this system, an object like jar, etc., which is perceived in cognition, is nothing more than cognition. The Vijñâna modifies itself into the form of the object. You cannot say that without external objects the worldly business cannot be transacted, for to this we reply that in dream also there are no external objects, and still all activities are performed with the thought objects. Even those who believe in the reality of external objects, have to admit that those objects are cognised in so far as the mind becomes modified in the shape of those objects. If it were not so, there would not arise phrases like 'I know the jar, I know the cloth.' Thus all worldly activities can well go on with mere cognition, and all practical thought and intercourse are rendered possible by cognition alone. What is then the necessity of assuming an external object corresponding to these ideas? Nor can it be objected that thought-forms of internal cognitions being very minute and subtle, cannot have the form of the large and big things like a jar or a mountain. But a little consideration will show that we cannot object that how can a small thing like the mind contain big things like these. Mind or idea itself is the power of illumination. It illumines or shines forth, it has a form and because it has a form it has the possibility of shining forth in the shapes of all these objects. (And the smallness of the mind is no reason against its containing large objects, for a small object like the retina of the eye contains within it all the visible external world). Says the objector, if there were no real external objects what causes the mind to assume the manifold shapes? To this we reply the mind assumes different shapes owing to the different Vâsanâs or desire-impressions

submerged in it. (Just as these Vâsanâs or desire-impressions left in the mind create the dream world in sleep, so the external world in the waking consciousness is also the result of the Vâsanâs). The manifoldness of cognition is thus caused by the manifoldness of the Vâsanâs, and this we can easily find out by a little thinking. For wherever there is Vâsanâ there is a change of mental form, corresponding to the Vâsanâ, but whenever the series of Vâsanâs are stopped, the mind also stops. Moreover you also admit that the cognition and the object of cognition are always co-existent, and that the act of perception is one. We never see an object without the corresponding conception of it, consequently there is no necessity of admitting the existence of an external object corresponding to the internal idea. But as a matter of fact the object of knowledge is identical with cognition, and is not separate from it. We are conscious of only one form, namely, the idea, though this idea appears to us at the same time as an external object The latter, however, is an error. And since we are always conscious of ideas and things together only, it is useless to assume that the thing is something different from the idea. Thus the ideas only exist.

(*Doubt*). Now arises the doubt, is every thing merely an idea, and is it possible to have practical thought and intercourse without external objects, just as it is done in dream.

(*Pûrva-pakṣa*).—Yogâchâras say, all practical purposes are well rendered possible by admitting the reality of ideas only, for no good purpose is served by the additional assumption of external objects corresponding to internal ideas.

(*Siddhânta*).—The external world really exists as is shown by the author in the next Sûtra.

SÛTRA. II. 2. 28.

नाभाव उपलब्धेः ॥ २ । २ । २८ ॥

न Na, not. अभावः Abhâvaḥ. non-existence of the external things. उपलब्धेः Upalabdheḥ, because they are perceived, because we are conscious of them.

28. The external things are not non-existent, because our consciousness bears testimony to their existence.—201.

COMMENTARY.

As it is the consciousness alone by which we judge the existence or the non-existence of a thing, we must admit that the external things are existent, because our consciousness says they are existing. Moreover the very words we use show that we admit the existence of external things.

We say "the knowledge of a jar," a sentence which assumes that *knowledge* is different from the *jar*. No theory is worth consideration by the wise which goes against the testimony of one's consciousness. The Yogâchâra may say "I do not affirm that I have no consciousness of an object, I also feel that the object appears as an external thing, but what I affirm is this, that I am always conscious of nothing directly but of my own ideas, and hence the so-called appearance of the external things is the result of my own ideas." To this we reply that the very fact of your consciousness proves that there is an external object giving rise to the idea of externality. ("That the outward thing exists apart from consciousness, has necessarily to be accepted on the ground of the nature of consciousness itself. No body when perceiving a post or a wall is conscious of his perception only, but all men are conscious of posts and walls and the like as objects of their perception." Dr. Thibaut.)

Moreover in the sentence 'I know the pot' there are three things given, the knower the "I," the knowledge and the object of knowledge. The verb *to know* is an active verb requiring an agent as well as an object. The whole world believes it so and makes others believe it also. Therefore, to say that there is only knowledge, but no object of knowledge, is merely to court ridicule and derision. Consequently it is established that an object is separate from knowledge.

Says an objector, "if a jar and the rest are separate from the knowledge of them, how is it that this knowledge arises in cognition." If you say that it shines forth in consciousness, then by the knowledge of the one jar we ought to know every thing external, for all external things have the common attribute of being *different* from knowledge, being the *other*. If one thing which is non-knowledge is known, every non-knowledge must be known. To this we reply, it is not so. All external objects, no doubt, have this thing in common that they are different from the percepient subject. They all come under the category of non-self or object. Certainly, we know every thing as non-self by knowing *one* non-self. That is to say, the general relation of the non-self to the self, is known by knowing one non-self. But there are many non-selves and their special relation to the self are different; one object is yellow, another is red and it cannot be said that the knowledge of the yellow object is the same as that of the red object. For yellowness and redness are two different ideas altogether, and there must be two external objects to give rise to two different ideas.

Ideas and things certainly are concomitant, they always go together. But this concomitance instead of proving that things are unreal and that

ideas only are real, proves just the contrary. For the very fact that they go together shows that they are different things and not one. Moreover, the Lord Buddha, while denying the reality of external things admitted the separate existence of the external world. For he says 'the form which is perceived internally appears like an external object.' He uses the word '*like*' an external object, which shows that he admitted the reality of the external objects. Otherwise he would not have used this word. For no one makes a comparison with a thing which is absolute unreality. No one says he is *like* the son of a barren woman, or like the mare's nest.

Note.—The following quotation from Śaṅkara is clearer:—"No body when perceiving a post or a wall is conscious of his perception only, but all men are conscious of posts and walls and the like as objects of their perception. That such is the consciousness of all men, appears also from the fact that even those who contest the existence of external things bear witness to their existence when they say that what is an internal object of cognition appears something *like* the external. For they practically accept the general consciousness which testifies to the existence of an external world, and being at the same time anxious to refute it they speak of external things as "*like* something external." If they did not at the bottom of their hearts acknowledge the existence of the external world, how could they use the expression "like something external." No one says, "Viṣṇumitra appears like the son of a barren mother." If we accept the truth as it is given to us in our consciousness, we must admit that the object of perception appears to us as something external, not *like* something external.

Now the author refutes the theory that external objects need not exist at all, because all different ideas can well be explained as originating from Vâsanâs without the necessity of believing in the real existence of any external objects. The opinion of the Yogâchâras is that all practical thought and intercourse are possible without assuming the existence of *things*, in addition to the *ideas*. As in dream a person has intercourse and practical communication with other things and objects, while they are nothing but his own ideas, similarly in the waking state also, without any external things, the manifoldness of ideas may be explained through the Vâsanâ. This view is refuted in the next Sûtra.

SÛTRA. II. 2. 29.

वैधर्म्याच्च न स्वप्नादिवत् ॥ २ । २ । २९ ॥

Vaidharmyât, on account of difference of nature. च Cha, and. न Na, not. स्वप्नादिवत्, Svapnâdivat, like dreams and the rest, *i.e.*, like hypnotic suggestion, mirage, illusion.

29. The ideas of the waking state are not like those of the dream state, because they are of a different nature. —202.

COMMENTARY.

In the dream state and in the state of reverie and hypnotic suggestion there are no external objects like jar, etc., and all experiences therein and different ideas are caused merely by one's own consciousness, and not by anything really outward to the person dreaming, so also it may be in the waking state. This view is not possible, because the ideas of the dreaming state are different from those of the waking. The objects of the dream state have not the same characteristics as those of the waking state. The objects perceived in dream are memories of waking experiences. In the waking state they are perceptions and not memories. The objects in the dreaming state instantly change their forms and are found to be unreal, as soon as a man awakes from sleep. In other words, the dream objects are sublated by waking consciousness. On the other hand, the objects perceived in the waking state do not change so instantaneously. Even after hundreds of years, they will have the same appearance as now. Moreover, we never have the consciousness of their being unreal. They are never sublated. True, we have said above, that things perceived in dream are mere memories, but this is only a partial statement of fact. The true opinion of Bâdarâyaṇa is that the supreme Lord really *creates* objects in the dream state, and makes the soul experience them. They are, therefore also real, only the difference is that the Lord creates them for a temporary purpose and for a particular soul only; while the external world He has created for *all* souls and for the Cosmic period, and given them greater fixity. This opinion will be fully expounded in the Sûtra III. 2. 1., where he will show that all dream objects are also creations of the Lord and not of the soul.

The author now refutes the view that manifoldness of ideas can be explained by the manifoldness of Vâsanâs without the assumption of external objects.

SÛTRA II. 2. 30.

न॰ भावोऽनुपलब्धेः ॥ २ । २ । ३० ॥

न Na, not. भाव: Bhâvaḥ, existence of mere ideas without corresponding things, or existence of mere Vâsanâs. अनुपलब्धे: Anupalabdheḥ. because they are not perceived.

30. The Vâsanâs do not exist without corresponding external objects, because it is never so perceived in experience.—203.

COMMENTARY.

Vâsanâs can have no existence according to your theory, for you hold that there are no external objects. We know that Vâsanâs are produced by external objects; where there is no external object there is no Vâsanâ. This is demonstrated by the rule of identity and difference. We never see any Vâsanâ originating without any external object. The Yogâchâras cannot explain how the Vâsanâs originate. And as they do not believe in the existence of external objects, they cannot explain the existence of Vâsanâs even. According to their doctrine, the existence of Vâsanâs is impossible, as they do not admit the perception of external things. The variety of Vâsanâs is caused by the variety of external objects, according to us.

Vâsanâ is really a kind of mental impression or Saṁskâra. This Saṁskâra or impression cannot exist without some permanent substratum, in which it may inhere. But the Yogâchâras do not believe in any permanent substratum, hence for this reason also their so-called Vâsanâs or mental impressions cannot exist. This the author shows in the next Sûtra.

SÛTRA II. 2. 31.

क्षणिकत्वाच्च ॥ २ । २ । ३१ ॥

क्षणिकत्वात्, Kṣaṇikatvât, because of momentariness. च Cha, and.

31. The Vâsanâs have no permanent substratum, because of their theory of universal momentariness.—204.

COMMENTARY.

The word 'Na' is understood in this Sûtra from the preceding aphorism. According to your theory there is no permanent substratum in which Vâsanâs may inhere. For you believe that everything is momentary. According to you, the external ideas that we have during an earth life (Pravṛitti Vijñâna) and the Cosmic ideas which cease only with the cessation of a world period or Pralaya (A-laya Vijñâna) and which exist in the Monad are all momentary. Thus there being no conscious self which is permanent in past, present and future, it is not possible to have remembrance, recognition and so on, which are subject to mental impressions dependent on place, time and cause. All these Vâsanâs, memories, and thoughts, practically presuppose some absolutely unchangeable Self or principle, equally connected with the past, the present and the future. Consequently this Vijñâna-mâtra-vâda is unworthy of further consideration, for it cannot explain how the Vâsanâs can exist without a permanent substratum, and how they can be manifold in the absence of that substratum.

Adhikarana V.—(Mâdhyamika theory refuted).

The Yogâchâra being thus refuted, now comes forward the Mâdhyamika who holds the doctrine of universal void. He says "The Lord Buddha admitted the existence of external objects and of ideas, only for the sake of those less intellectual pupils of his, who could not at once grasp his real doctrine of universal void. All the preceding theories of the momentariness of things and ideas are so many concessions to these, and may be considered as rungs of the ladder leading to this theory. This is the real doctrine of the Lord, and as a matter of fact, neither the external objects nor the ideas exist in reality. The only reality is Śûnyam, the Great Void and the reaching of this nothingness constitutes Release or Mokṣa. This is the true secret taught by the Lord and it is proved thus:—Śûnya or nothing is self-existent and self-proved, because no cause need be assigned for its production. It is only a thing, which exists, that requires a cause to explain its origination. But No-thing requires no such cause or explanation. Further a thing which *is* (Sat) must originate either from some existent thing or not. It cannot originate from a thing which is existent or from a being, because we do not see a tree to originate with sprout, leaves, etc., so long as the seed is not destroyed. It is only when the seed is destroyed, that the tree originates. Thus a Sat or a thing cannot originate from a being. Nor can it originate from a non-being (Abhâva), for we do not see the origination of tree, sprout, etc., from a seed which has been roasted. Similarly, no-thing can originate of itself, for then it would be dependent upon Âtmâ which would be a useless assumption. Nor can any motive be assigned for a thing originating from it-self. Nor can it originate from anything else, for then it would follow that any thing might originate from any thing, for all things alike are *other* things. Thus there being no origination, there is also no destruction. Therefore the words like Origination, Destruction, Being, Non-being are mere illusions and the only reality is the Śûnyam.

(*Doubt.*)—Here arises the doubt. Is it true to believe that Śûnyam is the only reality or is it not?

(*Pûrvapakṣa*).—The Śûnyam is the only reality because it is self-proved while other things being based upon illusion have no real existence. The Great Void constitutes reality.

(*Siddhânta*).—The Śûnyam is not the reality as is shown in the next Sûtra.

SÛTRA II. 2. 32.

सर्वथानुपपत्तेश्च ॥ २ । २ । ३२ ॥

सर्वथा Sarvathâ, in every way. अनुपपत्तेः An-upapatteḥ, because of the improbablity, because of its not being proved. च Cha, and.

32. The doctrine of the Void is in every way unproved.—205.

COMMENTARY.

The word 'Na' is understood in this Sûtra. What is the Śûnyam of yours, is it a being or a non-being or both being and non-being? In any way, you cannot establish your doctrine. If you say it is a being, then you give up your position and admit that Śûnyam is a being; if you say it is a non-being then your declaration amounts to this, that you establish that every thing is nothing. But you must admit yourself to be a being and your reasoning also to be something, and not nothing and this also contradicts your theory that all is nothing. If you say it is both being and non-being, then it also contradicts your own theory and lands you into undesirable results. Moreover the means of knowledge by which Śûnyam is to be proved must at least be real and must be acknowledged to be true, for if such means of knowledge and arguments be themselves nothing, then the theory of nothingness cannot be established. And if those means and arguments be true, then something certainly is proved, and then also the theory of universal nothingness is disproved. Thus Śûnyavâda is disproved in every way. Thus it is to be inferred that the Lord Buddha taught these three self-contradictory doctrines in order to delude the world. At one time he teaches the reality of the external world, next the reality of ideas only, and lastly general nothingness, and thus he has made it clear that his object was to delude the Asuras. The doctrine of the Lokâyatikas or materialists, being perfectly futile, the author of the Sûtras has made no attempt to refute them. Thus the Buddhistic doctrine being refuted, its sister doctrine the Mâyâvâda also stands refuted. The doctrine that creation depends upon perception (Dṛiṣṭi Sriṣṭivâda) and the doctrine that the creation is an illusion as the illusion of the snake in the rope (Vivarta-vâda) have also this in common with the Buddhistic teaching, that they also believe the things to be momentary. Hence the refutation of Buddhism refutes these theories also.

Adhikaraṇa VI.—The Jaina theory examined.

Now the author shows the faults of the Jaina theory. The doctrine of the Jainas is that substances are of two kinds, Jîva or souls and Ajîva

or Non-souls. The Jîva is sentient, and intelligent, has the size of the body which it occupies, and has parts or members. The Ajîva or NON-SOULS are of five kinds, namely, (1) Dharma or Merit, (2) Adharma or De-Merit, (3) Pudgala or Bodies, (4) Kâla or Time and (5) Âkâśa or Space. Dharma or Merit is that which causes the motion or progress. Adharma or De-Merit is that which causes the stationariness of a thing. Both these are all-pervading. The Pudgala or Body is that which possesses colour, smell, taste and touch. It is of two sorts, namely, Atomic, and Molecular or compounded of Atoms. Air, Fire, Water, Earth, Bodies of Creatures and the various planes or Worlds are Compounds and not Atomic. The Atoms, which are the causes, are not of four sorts, but of one nature. Through a modification of their nature, they assume different forms like earth etc. Time is a particular Atomic substance, which is the cause of the distinction of past, present and future. Space is one, infinite and is that which contains others and has dimensions. These six substances (the Jîva and the five non-Jîvas) are called Dravyas and this world consists of them. Among these, with the exception of the Atoms, the remaining five are called Asti-kâyas. Such as the Jîva-Asti-kâya, the Dharma-Asti-kâya, the Adharma-Asti-kâya, the Pudgala-Asti-kâya and the Âkâśa-Asti-kâya. The word Asti-kâya denotes, the substance that occupies different parts of Space. In other words, any space-occupying substance, may be called an Asti-kâya. The Jainas describe seven categories, which are helpful for the purposes of the release of the Souls. They are these substances arranged in à different order, namely (1) Jîva or Soul, (2) Ajîva or Non-Soul, (3) Âsrava or influx or channel, (4) Nirjara or decay or exhaustion of passions, (5) Samvâra or hinderance or obscuration, (6) Bandha or bondage, and (7) Mokṣa or release. Among these, the Jîva has already been defined, namely, the substance which has knowledge, etc., as its qualities. Ajîva or Non-Soul is every thing which is the object of enjoyment of the Soul. The Âsrava or channel is that through which the Soul flows towards the external objects ; it is the channel of communication between the Soul and the world, in other words, the senses are called Soul. The Samvâra or the obscuration are indiscrimination, want of dispassion, etc., which hinder the opposite attributes of discrimination, etc. Nirjara or exhaustion is that which destroys totally or which exhausts the source of lust, anger, etc., such as austerities, like plucking off of hairs, sitting on hot stones, etc. Bondage is the current or cycle of birth and death, caused by eight kinds of Karmas. These eight kinds of Karmas are comprised under two heads, namely, four Ghâtika Karmas or particular evil deeds which obstruct the natural innate knowledge, wisdom, seeing,

vigour and pleasure of the Jîva. Four Aghâti Karmas, which are particular kinds of virtuous acts, by which is accomplished the connection of the Soul with the Body, the wrong notion of identifying the Soul with the Body, and indifference towards pleasure and pain, as well as desire of pleasure and avoidance of pain. Release or Mukti consists either in remaining stationary in Space above all worlds, or in which there is constant progress towards higher regions. This is to be accomplished by means of the practices taught in the Jaina scriptures. They cause liberation from these eight kinds of Karmas, and manifest the true nature of the Soul. Their practices are called the three jewels, namely, the right knowledge, the right seeing, and the right conduct. They establish these substances by their system of reasoning called the Sapta-bhangi-nyâya, called also Syâd-vâda. (1) Syâd-asti, somewhat it is or may be it is, (2) Syâd-Nâsti, somewhat it is not or may be it is not, (3) Syâd-avaktavyaḥ, it may be predicated a little, or may be it is not predicable, (4) Syâd-asti-cha-nâsti-cha, may be or somewhat it is or it is not, (5) Syâd-asti-cha-avaktavyaḥ-cha, may be or somewhat it is and is not predicable, (6) Syâd-nâsti-cha-avaktvyaḥ-cha, may be or somewhat it is not and is not predicable, (7) Syâd-asti-cha-nâsti-cha-avaktavyas-cha, may be somewhat it is and it is not and it is not predicable.

The word 'Syâd' is an Indeclinable and has the sense of "somewhat," "somehow," "not fully." The word "Sapta-bhangi" means that system of reasoning in which the seven rules are refuted (bhaṅga-broken). Those seven rules are (1 Existence or Sattwam, (2) Non-existence or Asattwam, (3) Sat-asattwam or existence and not existence, (4) Sad-asad-vilakṣaṇatvam, something different from existence and non-existence, (5) Sattve-sati-tad-vilakṣaṇatvam, while there is existence it is different from it, (6) Assatvesati-tad-vilakṣaṇatvam, while there is non-existence yet it is different from it, (7) Sad-asattve-sati-tad-vilakṣaṇatvam, while there is existence and non-existence, yet it is different from it. Thus there are seven kinds of theories regarding the reality of substances or world, some holding it to be existent or real, others holding it to be non-real, a third class holding it to be neither real nor non-real, and so on. To disprove these several theories of existence, is the object of this Sapta-bhangi-nyâya, or the reasoning by which the seven theories are refuted, This is necessary everywhere, for every object is either real or non-real, eternal or non-eternal, different or non-different and is manifold on account of these attributes. If the object is absolutely existent then it will exist always, everywhere, in every mode and no one will

ever desire either to acquire it, or to abandon it (as no one ever desires to acquire air or reject it since it exists everywhere). A thing which one already has can never become an object of acquisition, nor is it possible to abandon it, just as gravity which is everywhere cannot be abandoned. If, however, the substances do not exist absolutely, but exist only to some extent, and sometimes and for some person and place and somehow, then only it is possible to make exertion to acquire it, or attempt to reject it. All exertions and cessation of exertion, are possible only with regard to objects which are not absolute existences. All objects are either Dravyas or different modifications of Dravyas, and called Paryâya. The Dravya or substance alone is qualified by the attribute of Satttwa or real, while Paryâya or modification has the quality of Asattwa or non-real. Paryâya or modification is the particular state in which the substance may exist. They have different conditions of permanency and non-permanency, of origination and destruction, etc. The substance is permanent, its modification is impermanent, the substance is real, its modifications are unreal, the substance has no origin or destruction, its modifications have origin and destruction. This is the theory of the Jainas.

(*Doubt*).—These several categories taught by the Arhats, namely, Souls, Non-Souls, etc., are they reasonable or not?

(*Pûrva-pakṣa*). —This theory is reasonable, because it is established by the logic of seven paralogisms.

(*Siddhânta*).—This is, however, not true; every thing is not of an ambiguous nature as the Jainas hold. This is established by the next Sûtra.

SÛTRA II. 2. 33.

नैकस्मिन्नसम्भवात् ॥ २ । २ । ३३ ॥

न Na, not. एकस्मिन् Ekasmin, in one substance. असम्भवात् Asambhavât, because of the impossibility.

33. These categories cannot be established, because it is impossible that in one substance there may simultaneously exist opposing qualities, such as real and non-real, etc.—206.

COMMENTARY.

These categories of the Jainas and their sevenfold reasoning cannot be established, because in one substance it is not possible that contradictory qualities should exist simultaneously. No one ever sees the same object to be hot and cold, at the same time. Moreover it would be useless

to lay down rules of practice for the attainment of heaven, for the avoidance of hell, or for release; because there being no certainty about anything, the heaven may as well be hell, and final release not different from these. Since every thing is ambiguous, there would be nothing to distinguish heaven, hell and release from each other. Not only would arise the confusion with regard to objects of other world, but of this world also. If the things are indefinite, and if every thing is "somehow it is somehow it is not," then a person wanting water, will go and take fire to quench his thirst, and so on with every thing else; for it may be that fire is hot, it may be that fire is cold. Similarly in this system, there exists not only difference between objects but non-difference also; thus water is not only different from fire, but it is also not different from it, and hence a man may desist from fire, if he wants water, when he thinks of the difference between the two; but he may try to use fire, as water, when he thinks of their non-difference. Their logic, therefore, is fragile as the thread of a spider and cannot stand the strain of reasoning. As a matter of fact, substances are definite and the means of establishing their definiteness are the various categories or Bhangas, and the Soul is the subject that makes this definition, and the fruit of this process is definite conception. But in this system of indefiniteness, nothing can be asserted as either existing or non-existing, and nothing can be known for certainty. What is, therefore, the use of examining this system any further, and when nothing is ascertainable in this system?

In the next Sûtra the author refutes that doctrine of the Jainas which declares that the Soul has the size of the body.

SÛTRA II. 2. 34.

एवं चात्माकार्त्स्न्यम् ॥ २ । २ । ३४ ॥

एवं Evam, thus. च Cha, and. आत्मा Âtmâ, Soul or Âtman. आकार्त्स्न्यम् Âkârtsnyam, not entireness, limitedness.

34. And in this view of the Jainas, the Soul also becomes mutilated, and loses its entireness.—207.

COMMENTARY.

The Jaina theory is open not only to the objection of predicating contradictory attributes, like existence and non-existence, etc., to the same object, at the same time; but their Âtma also becomes non-entire and mutilated. They hold that the Jîva has the size of the body that it animates. Therefore, the Soul of a child or a youth being smaller in size, would not be able to fill completely the body of the grown up man.

Nor would the Soul of a man, being of the size of the man, fill the entire body of an elephant, *if owing to some fault of his past karmas, he is* condemned to occupy that body. The body being thus too big for the Soul, it would not perceive the pleasure and pain in its entire organism. Similarly, when it is condemned to occupy a small body, like that of a mosquito or a gnat, it would be too big for that body, and would not be able to enter it fully.

SÛTRA II. 2. 35.

न च पर्यायादप्यविरोधविकारादिभ्यः ॥ २ । २ । ३५ ॥

न Na, not. च Cha, and. पर्यायात् Paryâyât, on account of the assumption of the doctrine of paryâya or successive change; namely, that the Soul contracts and dilates, in succession, according to the size of the body. अपि Api, also. अविरोधः Avirodhaḥ, non-contradiction. विकारादिभ्यः Vikârâdibhyaḥ, because it would be open to the objection of change, etc.

35. Nor would this contradiction be removed by assuming the theory of Paryâya, for then the Soul would be liable to change and the rest.—208.

COMMENTARY.

The Jaina may say the Soul is really indefinite in its size, and therefore when it animates the bodies of an infant or a youth, it has that size, and when it occupies the bodies of horses or elephants, it expands itself to that size; and so by successive expansion and dilatation (just like a gas), it fully occupies the entire body, that it for the time being animates; and thus there is no objection to our theory that the Soul is of the size of the body. To this, we say, that it cannot be so. Because it involves the undesirable assumption of the Soul being liable to change. In your own theory you also admit that the Soul is changeless. But if this Paryâya theory be admitted, then the Soul would become liable to change, and consequently it would become non-permanent. This is a conclusion which neither you nor any body desires. Hence your theory is not a reasonable one. There is another theory, that the Soul undergoes no change then only when it assumes the body of Release or the body of Mukti. In that body, the Soul has the size of the body and is unchanging as that body is unchanging and permanent. This modified theory which holds that the final size of the Soul results from the Mukta-Deha and in which the size and the Soul are both permanent, because the Soul does not pass into another body, is also not reasonable. If this final body is produced at a certain period of time it must be liable to destruction. If it is not produced at a particular period of time, then it is the

eternal body of the Soul, which it possesses from the very beginning, and it being its real size, your theory of Paryâya falls to the ground. Moreover, in your theory of every thing being indefinite, this ultimate size of the Soul may either be existent or non-existent, and so there would be no permanency of this size also.

In the next Sûtra the author shows the faults in the theory of release as taught by the Jainas.

SÛTRA II. 2. ३६.

अंत्यावस्थितेश्चोभयनित्यत्वादविशेषात् ॥ २ । २ । ३६ ॥

Antyavasthiteḥ, in the final state, on account of the permanency of the final condition or release. च Cha, and. उभय Ubhaya, both. नित्यत्वात् Nityatvât, of being permanent. अविशेषात् Aviśeṣât, because there being no difference.

36. The final condition or the state of release being not different from the worldly state, because both are eternal so this theory is untenable.—209.

COMMENTARY.

The word "Not" is understood in this Sûtra from the last one. There is no peculiarity or difference according to the Jainas between the state of release and the mundane state. Both are permanent according to them. The Mukti is defined by them as eternal progress upward or remaining in the Aloka-Âkâśa. Both these are called states of releases whether the Soul makes eternal progress or is fixed in the Aloka-Âkâśa. Thus there is no difference between the worldly existence and release. For motion, whether in the worldly cycle or whether in a straight line of infinite progression, is after all mundane. Moreover, no one can ever feel happiness in a state of constant upward motion, or in standing stationary without any support in one place. Thus both these ideas of the Mukti of the Jainas are not Soul-satisfying. The Jaina may say such a state of constant motion or permanent fixture may be a state of pain to an embodied Soul, but not to disembodied Mukta Jîva. To this we say, that even in the state of Mukti, the Soul has its various members and feels their burden just as it feels the weight of the body. Moreover, neither the condition of eternal progress or the permanent fixture in Aloka-Âkâśa can be said to be eternal because they presuppose action and consequently liability to certain destruction also. Therefore, this Jaina theory is futile and ludicrous. This refutation of the Jaina theory, includes also the

refutation of the Mâyâvâdins, the secret friends of the Jainas, who also assert that this world is a Mâyâ, neither real, nor non-real; and that Brahman taught in the Upaniṣats is not predicable by any words.

Adhikaraṇa VII.—(Pâśupata system reviewed).

The author now refutes the opinions of sectarians like the followers of Paśupati, Gaṇeśa and Sûrya. The Pâśupatas maintain that cause, effect, (yoga) meditation, discipline (vidhi), and the end of pain are the five categories revealed by the great Lord Paśupati Himself, in order to break the bonds of the Soul called herein Paśu or animal. In this system Paśupati is the operative cause, and Mahat and the rest are the effects. The Yoga is the meditation, concentration, etc., through Omkâra. The vidhi is the discipline such as bathing three times a day, etc., while the end of pain means release or Mokṣa. These are the five categories of the Pâśupatas. Similar to this doctrine, are the teachings of the followers of Gaṇeśa and Sûrya, who hold these deities to be the operative cause, and the Prakṛiti and time are the causes of the creation of the world through the operative agency of these deities. By worshipping them the Soul attains proximity with these gods, and there accrues complete cessation of all pains, which is Mokṣa.

(Doubt).—Now arises the doubt, whether these systems of Pâśupatas and the rest are reasonable or not.

(Pûrvapakṣa).—The Pûrva-pakṣin maintain that this system is reasonable, because we see in ordinary life also, that an agent like a potter, etc., is only the operative cause of the jar which he makes, he is not its material cause. God, therefore, is only the operative cause of the universe, and not its material cause. The matter is supplied by the eternal Prakṛiti. The disciplines laid down also are reasonable and practical.

(Siddhânta).—This is not the right view, as the author shows in the next Sûtra.

SÛTRA II. 2. 37.

पत्युरसामंजस्यात् ॥ २ । २ । ३७ ॥

पत्युः, Patyuḥ, of the Lord, the doctrine of the three patis or the Lords, *viz.*, Paśupati, Gaṇapati, and Dinapati. असामंजस्यात्, Asâmañjasyât, on account of untenableness, inappropriateness.

37. The teaching of Paśupati is also not right, because of its inappropriateness.—210.

COMMENTARY.

The word "not" is understood in this sûtra. The doctrine taught by Paśupati is not right, because it is inappropriate, that is to say, it is opposed to the Vedas. The Vedas teach that the one God Nârâyaṇa is the sole cause of the creation of the world, while other deities like Brahmâ, Rudra etc., are creatures of Him. It teaches that release depends upon devotion (Bhakti), knowledge (Jñâna), and the proper performance of the duties of one's order and caste as taught by Nârâyaṇa. As we find in the Mahâ-upaniṣat:—

तदाहुरेको ह वै नारायण आसीन्न ब्रह्मा न ईशानो नापो नाग्नीषोमौ, नेमे द्यावा-पृथिवी न नक्षत्राणि न सूर्यो स एकाकी न रमत । तस्य ध्यानान्तःस्थस्य यज्ञस्तोममुच्यते । तस्मिन् पुरुषाश्चतुर्दशाजायन्त एका कन्या । दशेन्द्रियाणि मन एकादशम् । तेजो द्वादशम् । अहङ्कारस्त्रयोदशः । प्राणाश्चतुर्दश आत्मा । पञ्चदशी बुद्धिः । पञ्च-तन्मात्राणि पञ्चमहाभूतानि । स एष पञ्चविंशकः पुरुषः । तं पुरुषं पुरुषो निवेश्य । नास्य प्रजा न संवत्सरा जायन्ते संवत्सरादधि जायन्ते ॥ १ ॥

इत्यथ पुनरेव नारायणः सोऽन्यत्कामो मनसा ध्यायेत तस्य ध्यानान्तः ललाटात् त्र्यक्षः शूलपाणिः पुरुषोऽजायत बिभ्रच्छ्रियं सत्यं ब्रह्मचर्यं तपो वैराग्यं मन ऐश्वर्यं सप्रणवा व्याहृतय ऋग्यजुः सामाथर्वाङ्गिरसः सर्वाणि छन्दांसि तान्यङ्गे आश्रितानि ॥ २ ॥

Thus say the sages how creation arose. Nârâyaṇa alone existed in the beginning. There was neither Brahmâ nor Îśâna, nor Water, nor Fire, nor Moon; nor these heaven and earth; nor the stars, nor the Sun. He being alone, did not rejoice (and so entered into meditation). Of Him thus meditating, there arose sacrifice and the hymns of the Vedas. From Him arose fourteen Puruṣas and one Daughter, namely, ten Indriyas and Manas, the eleventh, Tejas the twelfth, Ahaṃkara, the thirteenth, and Prâṇa, the fourteenth. (These are the fourteen Puruṣas). Fifteenth is the Daughter called Buddhi. (Âtmâ is the fifteenth the daughter above-mentioned according to Śaṅkarânanda). From Him arose the five Tanmâtras, and the five Mahâbhutas. This Nârâyaṇa is the twenty-five fold Puruṣa (or He who pervades these twenty-five principles)................................ Of Nârâyaṇa thus meditating there arose from His forehead Śûlapâṇi having three eyes, holding Śrî, Truth, Brahmacharya, Austerity, Dispassion, etc.

This shows that the four-faced Brahmâ arose from Nârâyaṇa as well as Paśupati or Śiva. In another Upaniṣat also we find the same (Nârâyaṇa-Upaniṣat):—

अथ पुरुषो ह वै नारायणोऽकामयत प्रजाः सृजेयेति । नारायणात्प्राणो जायते मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी । नारायणाद्ब्रह्मा जायते नारायणाद्रुद्रो जायते नारायणात्प्रजापतिर्जायते नारायणादिन्द्रो जायते नारायणा-दष्टौ वसवो नारायणादेकादश रुद्रा नारायणाद्द्वादशादित्याः सर्वा देवताः सर्व ऋषयः सर्वाणि छन्दांसि सर्वाणि च भूतानि नारायणादेव समुत्पद्यन्ते नारायणे प्रलीयन्ते नारायणे प्रलीयन्ते ॥ १ ॥

Now verily Nârâyaṇa the Puruṣa desired "Let me create offspring." From Nârâyaṇa was produced the Prâṇa, Manas and all the sense organs. From Him arose the ether, air, light, water, and earth, the upholder of all. From Nârâyaṇa arose Brahmâ, from Nârâyaṇa was produced Rudra, from Nârâyaṇa was produced Prajâpati, from Nârâyaṇa was produced Indra, from Nârâyaṇa the eight Vasus, from Nârâyaṇa the eleven Rudras, from Nârâyaṇa the twelve Âdityas, all Devatâs, all Riṣis, all Hymns, all Beings verily are produced from Nârâyaṇa and they merge into Nârâyaṇa.

So also in the Rig Veda we find :—X. 125., 1 to 8 :—

अहम् रुद्रेभिः वसुभिः चरामि अहम् आदित्यैः उत विश्वदेवैः ।
अहम् मित्रावरुणा उभा बिभर्मि अहम् इन्द्राग्नी अहम् अश्विना उभा ॥

1. I travel with the Rudras and the Vasus, with the Âdityas and All-Gods I wander.
I hold aloft both Varuṇa and Mitra, Indra and Agni, and the Pair of Aśvins.

अहम् सोमम् आहनसम् बिभर्मि अहम् त्वष्टारम् उत पूषणम् भगम् ।
अहम् दधामि द्रविणम् हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥

2. I cherish and sustain high-swelling Soma, and Tvashtar, I support Pushan, and Bhaga.
I load with wealth the zealous sacrificer who pours the juice and offers his oblation.

अहम् राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
ताम् मा देवाः विअदधुः पुरुत्रा भूरिस्थात्राम् भूरि आवेशयन्तीम् ॥

3. I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have established me in many places with many homes to enter and abide in.

मया सः अन्नम् अत्ति यः विपश्यति यः प्राणिति यः ईम् शृणोति उक्तम् ।
अमन्तवः माम् ते उपक्षियन्ति श्रुधि श्रुत श्रद्धिवम् ते वदामि ॥

4. Through me alone all eat the food that feeds them,—each man who sees, breathes, hears the word outspoken.
They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.

अहम् एव स्वयम् इदम् वदामि जुष्टम् देवेभिः उत मानुषेभिः ।
यम् कामये तम् तम् उग्रम् कृणोमि तम् ब्रह्माणम् तम् ऋषिम् तम् सुमेधाम् ॥

5. I, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Riṣi, and a Brâhmaṇ.

अहम् रुद्राय धनुः आ तनोमि ब्रह्मद्विषे शरवे हन्तवै ऊँ ।
अहम् जनाय समदम् कृणोमि अहम् द्यावापृथिवी आ विवेश ॥

6. I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.

अहम् सुवे पितरम् अस्य मूर्धन् मम योनिः अप्सु अन्तः समुद्रे ।
ततः वितिष्ठे भुवना अनु विश्वा उत अमूम् द्याम् वर्ष्मणा उप स्पृशामि ॥

7. On the world's summit I bring forth the Father; my home is in the waters, in the ocean.
Thence I extend over all existing creatures, and touch even yonder heaven with my forehead.

अहम् एव वातः इव प्र वामि आरभमाणा भुवनानि विश्वा ।
परः दिवा परः एना पृथिव्या एतावती महिना सम् बभूव ॥

8. I breathe a strong breath like the wind and tempest, the while I hold together all existence.

Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

Similarly in the Yajur-Veda (Brihadâraṇyaka, IV. 4. 22.) we find it stated :—The knowers of Brahmaṇ seek to understand him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting and he who knows him becomes a Muni.

So also (Brihadâraṇyaka IV 4, 21) :—

Let a wise seeker of Brahmaṇ after he has discovered Him practise wisdom (that is, meditate on Him).

So also in (Brihadâraṇyaka, IV 5. 6.) :—

Verily the Âtmâ is to be seen, to be heard, to be perceived, to be marked.

So also the Smṛitis, following in the footsteps of the Vedas, declare this truth over and over again. In some places, no doubt, of the Vedas and the Smṛitis the word "Paśupati," "Ganeśa," "Sûrya" etc, are used and they are described as the Ruler of all, the Cause of all, the Creator of all, etc. But in those places these words are to be taken in their etymological sense as applying to Nârâyaṇa. Thus the word "Paśupati" there would mean the Lord of all Souls, "Gaṇeśa" the Lord of hosts, "Sûrya," the Goal of the wise (Sûri), just as the word Indra in the Veda is the name of the Supreme Lord, being derived from the root √ Inda "to rule." Thus all the Vedas and the Smṛitis really describe Nârâyaṇa, the Supreme Brahmaṇ and not any lower deity. The proper interpretation of Vedic texts, therefore, is that "Supreme Brahmaṇ is the real Creator."

The sectarians like Pâśupatas and the rest have, by mere arguments and reasoning, established the existence of the Lord. But reasoning must be according to worldly rules, and it cannot establish such existence. These sectarians also hold that the Lord is only the operative cause, which cannot be established by reasoning. Because it is impossible that the Lord should be the mere operative cause of the world, for then His connection with the world cannot be established. In ordinary worldly life we see, that a potter, who is merely the operative cause of the pot, has a certain connection with the clay with which he fashions the pot. What is that connection of the Lord with Pradhâna and the Souls, with which He creates the world? These sectarians cannot establish that connection. The next Sûtra shows this.

SÛTRA II. 2. 38.

सम्बन्धानुपपत्तेश्च ॥ २ । २ । ३८ ॥

सम्बन्ध Sambandha, connection, relation "of the Lord with the world." अनुपपत्तेः Anupapatteḥ, because of the impossibility. च Cha, and.

38. The Lord can have no connection as Creator of the world, with the world, because of the impossibility of such a connection.—211.

COMMENTARY.

These sectarians hold that a Lord is without a body, consequently such a Lord can have no connection with Matter and Spirit. An embodied being, like a potter, can have such relation with clay, etc., because he has a body. But a bodiless Lord can have no such connection. Thus the very connection of Lord with Matter, cannot be established in this theory.

SÛTRA II. 2. 39.

अधिष्ठानाऽनुपपत्तेश्च ॥ २ । २ । ३९ ॥

अधिष्ठान Adhiṣṭhâna, superintendence or rulership, or staying in a place, having a position. अनुपपत्तेः Anupapatteḥ, because of the impossibility. च Cha, and.

39. A bodiless Lord cannot create the world, because He cannot occupy a position.—212.

COMMENTARY.

Controlling a thing is the function of embodied beings. It is by virtue of occupying a particular position, that an embodied being, like a potter, can control the clay and produce the effects like pots, etc. A disembodied being cannot do this.

It may be said that the Soul also is unembodied, but it rules the sense organs and the body, without any particular position, so the Lord also may control Pradhâna To this the next Sûtra replies :—

SÛTRA II, 2. 40.

करणवच्चेन्न भोगाऽऽदिभ्यः ॥ २ । २ । ४० ॥

करणवत् Karaṇa-vat, like the instruments of senses चेत् Chet, if. न Na, not. भोगादिभ्यः Bhogâdibhyaḥ, on account of enjoyment, etc.

40. If it be said that the Lord rules Matter, as the Soul rules the sense organs, we reply it cannot be so, because the Soul has to undergo certain experiences of pleasure and pain ow ng to its karmas, not so the Lord. --213.

COMMENTARY.

You cannot say that Matter exists in Pralaya and the Lord creates the world with it, controlling it just as the Soul controls the sense organs.

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You cannot say so, because the connection of the Soul with the body is in order that it may undergo certain experiences of birth and death, pleasure and pain, in order to get the rewards of its karmas. But there is no such karma in the case of the Lord. Why should then the Lord have any connection with Pradhâna, in order to create the world. If His connection is just like that of the Soul, then He would be subject to birth and death, pleasure and pain. When He will be in connection with Pradhâna that will be His birth, and He will be happy. When in pralaya He renounces the Pradhâna, that will be His death and He will feel pain. Thus He will be no God at all.

If it be said, let us admit then that the Lord has also some sort of karma, some sort of Adṛiṣṭa, some sort of *good* Karma and *good* Adṛiṣṭa, and that it is on account of such karma, that the Lord gets the body with which He creates the universe. Just as we see a mighty monarch, owing to his great merit, gets a body and sphere of control or empire, over which he rules, but not so a poor Soul having not high merit behind it. This theory is also open to the following objection :—

SÛTRA II. 2. 41.

अंतवत्त्वमसर्वज्ञता वा ॥ २ । २ । ४२ ॥

अन्तवत्त्वम् Antvattvam, finiteness. असर्वज्ञता Asarvajñatâ, want of omniscience. वा Vâ, or.

41. If the Lord has karma, (however high and refined it may be) then He would be either a finite being or not possessed of omniscience —214.

COMMENTARY.

If the Lord has a body, on account of some karma of His own, then He would be finite like any ordinary Jîva, nor would He be omniscient. For He only who is not subject to karma can appropriately have omniscience. But the Pâśupatas maintain that the Lord is destructionless and all-knowing. Thus there arises this contradiction in their theory. Says the Pâśupata "but does not this objection apply to your Brahmaṇ also; for you also believe that your God is a personal one." To this we reply, that our theory of a personal Brahmaṇ is not open to this objection, for we do not believe in this on account of any reason or arguments, but because it is so mentioned in the scriptures. The sacred revelation describes Brahmaṇ with personal attributes, and we never try to reconcile this description with reason. In fact, in Sûtra II. 1. 27, we have already shown this.

The holy Bâdarâyaṇa does not show any disrespect to the mighty deities like Paśupati or Gaṇapati or Dinapati; all that he means is that these Patis or Lords are not independent agents, as their worshippers misconceive, but work under the will and direction of the supreme Brahman. The author of the Sûtras refutes only the mistaken notion of these sectarians, when they attribute perfect independence to their deity. Since they are Cosmic Agents or Lords, we acknowledge that they deserve all reverence and worship, but we do not forget their subordinate position to the Over-Lord. These five Sûtras are meant thus to refute the doctrine of these Patis or Lords. The word "Pati" is mentioned in the Sûtra without any distinctive attribute, and thus includes all the three Patis, namely, the Lord of the Soul, the Lord of the hosts, and the Lord of the day.

Others hold that these Sûtras refute the Lord of the argumentative philosophers and the rationalists, who try to establish the existence of a God by mere reasoning without revelation.

Adhikaraṇa VIII.---The Śakti theory reviewed.

The author now refutes the theory of the Śâktas. They hold that Śakti alone is the csuse of the world, that She is possessed with the attributes of omnipotence, omniscience and the rest.

(*Doubt*).—Now arsies the doubt, Is it possible that Śakti should be the independent Creator of the world?

(*Pûrvapakṣa*). No agent can accomplish any thing without energy or Śakti. The effect must, therefore, be attributed not to the apparent agent. A red-hot iron has the power of burning, but effect of burning should be properly attributed to the fire, and not to the iron through which the fire manifests itself. It is the eternal energy, working through the Lord, that creates the world, and the Lord without the Energy has no creative power. Thus Śakti is the real Creator.

(*Siddhânta*).—The author refutes this by the following sûtra :—

SÛTRA II. 2. 42.

उत्पत्त्यसम्भवात् ॥ २ । २ । ४२ ॥

उत्पत्ति, Utpatti, origination, creation. असम्भवात् Asambhavât, on account of the impossibility.

42. Śakti alone cannot create, for creation is impossible without the co-operation of the Lord.—215.

COMMENTARY.

The word "*not*" is understood in this Sûtra. The followers of Śakti have imagined Her to be the sole cause of the world, by reasoning alone, unsupported by Vedic authority. Since they base their theory on reason, they must be refuted by such reason as would appeal to common sense of mankind. It is not possible that Śakti should be the Mother of the whole Universe, because She has no power of origination singly. We do not find in this world immaculate conception, nor do women give birth to children without connection with men. To attribute omniscience, etc., to Śakti is the mere outcome of non-reasoning, because we do not find energy showing these attributes anywhere. Says a Śâkta, we admit that there is a Puruṣa (Śiva), the husband of Śakti, and She creates the universe through Her connection with Him. To this we reply that this also is not right, as is shown in the following Sûtra :—

SÛTRA II. 2. 43.

न च कर्तुः करणम् ॥ २ । २ । ४३ ॥

न Na, not. च Cha, and. कर्तुः Kartuḥ, of the agent "Siva." करणम् Karaṇam, sense organ.

43. The Creator has no sense instruments to come in connection with Śakti.—216.

COMMENTARY.

Even if it be admitted that there is a Lord, who has connection with Śakti, yet in His case also there is absence of sense instruments like body, etc., with which He may create the universe. Thus it is not possible that such a Puruṣa can have any connection with Śakti. If, however, it be assumed that He has a body and sense organs, then the objections raised in Sûtra II. 2. 40, would apply to Him.

But says an objector, it need not be that the body and the sense organs of the Lord, are like ours, made of matter and the result of karma, He may have a body consisting of eternal knowledge, volition, etc. To this the author answers by the next Sûtra :

SÛTRA II. 2. 44.

विज्ञानादिभावे वा तदप्रतिषेधः ॥ २ । २ । ४४ ॥

विज्ञान Vijñâna, knowledge. आदि Âdi, and the rest भावे Bhâve, of the nature of. वा Vâ, or. तत् Tat, that. अप्रतिषेधः Apratiṣedhaḥ, non-contradiction.

44. If it be said that the body of the Lord consists of knowledge and so on, then there is no contradiction (for such a Lord is our Brahman).—217.

COMMENTARY.

If this Lord of the Śâktas be assumed to have body and sense organs, consisting of eternal knowledge, volition, etc., then there is no contradiction; and the Śakta theory would become included in the Vedânta theory of Brahmaṇ. For we do admit that the creation proceeds from such a Lord.

We do not refute the theory of the Śâktas as a whole, but only that portion of it which makes Śâkti independent of the Lord. The extreme Śâktas hold that Śakti *alone* is the cause of the universe. This must not be respected by any one who wishes to attain final beatitude. The author, therefore, finishes up with the following Sûtra:—

SÛTRA II. 2. 45.

विप्रतिषेधाच्च ॥ २ । २ । ४५ ॥

विप्रतिषेधात् Vipratiṣedhât, on account of contradiction with all authorities. च Cha, and.

45. The theory of the extreme Śâktas is untenable, because it contradicts all sacred authorities.—218.

COMMENTARY.

The theory that Śakti *alone* creates the world is untenable since it contradicts the revelation, the tradition and reason. As we find in the Padma Purâṇa:—

श्रुतयः स्मृतयश्चैव युक्तयश्चेश्वरं परम्।
वदन्ति तद् विरुद्धं यो वदेत् तस्मान् न चाधमः॥

The Śrutis, the Smṛitis and reasonings all are unanimous in declaring that the Lord is the Supreme. He who declares any thing against it is the vilest of the vile.

The force of the word "and" in this Sûtra is to bring in the reasoning of II. 2, 42, here also.

Thus in this Pâda has been shown that the paths of the Sâṅkhyas, Vaiśeṣikas and the rest down to the Śâktas. are strewn with thorns and are full of difficulties, while the path of Vedânta is free from all these defects and should be trodden by every one who wishes his final beatitude and emancipation.

Here ends the Second Pâda of the Second Adhyâya of the Vedânta Sûtras and Govinda Bhâṣya.

SECOND ADHYÂYA.

THIRD PADA.

Adhikaraṇa I.—Ether is a product.

व्योमादिविषयां गोभिर्विमतिं विजघान यः ।
स तां मद्विषयां भास्वान् कृष्णः प्रविहनिष्यति ॥

May that Kriṣṇa who has destroyed with the rays of His wisdom the wrong notions of people about ether, etc., destroy also my worldly propensities.

In the Second Pâda has been shown the fallacious reasoning contained in the theories regarding Pradhâna and others. In the Third Pâda will be shown the origination of various Tattvas from the Lord of all at the time of creation; their merging into Him again at pralaya, as well as that the Souls do not originate (but are eternal) and that they have a body of intelligence in which resides knowledge, that they are Atomic but all-pervading through the rays of their knowledge, that they are agents and portions of Brahmaṇ. It will further be shown that the various Avatâras like those of the Fish, etc., are full and complete manifestations of the Lord. It will also be shown that the diversities seen among the Jîvas are caused by their karmas. All this is demonstrated by refuting the contrary arguments, in the present Pâda.

The order of the origin of the various Tattvas held authoritative in this system is that which is laid down in the Scriptures like those of Subâla, etc., namely, Pradhâna, Mahat, Ahaṅkâra, Tanmâtras, Senses and the Gross Elements beginning with Ether. The order of succession, as we find laid down in the Taittiriya Upaniṣad and the rest, has also been discussed here, in order to show that there is no real conflict between these texts of the Subâlas and the Taittiryîas. This will be clearly shown later on.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायेत ॥ १ ॥ कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥ तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥ ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥ ४ ॥

In the Chândogya Upaniṣad we find the following (VI. 2, Verses 1 to 4).

1. The Sat (Good) alone, O child, existed in the beginning (of this creation) one only without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat).

2. "But, O child, how could it be thus" said the Father. "How from the Void should be born the Plenum." Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal.

3. He thought "I shall assume many forms (in order to govern the world) and create beings." He created Fire. The Goddess of Fire thought, "I shall assume many forms and create beings." She created the Waters (Apas). Therefore, wherever and whenever any body weeps or perspires, water comes out; for it is from fire that water is produced.

4. The (God of) water thought "may I multiply and create beings." He created (Rudra, the God of) Food (Earth). Therefore, wherever and whenever it rains, much food is produced; therefore from Water alone is produced all food fit for eating.

In this passage it is mentioned that Fire, Water and Food came out of Brahmaṇ, and are therefore products This gives rise to the doubt, mameby whether Âkâśa or Ether is also produced or not. In this text there is no mention of the creation of Ether. The Pûrva-pakṣin therefore starts the next Sûtra by declaring that Ether has no origin because the text is silent about it.

SÛTRA II. 3. 1.

नावियदश्रुतेः ॥ २ । ३ । १ ॥

न Na, not. वियत् Viyat, Ether, Space. अश्रुतेः Aśruteḥ, on account of no Scriptural statement, on account of its not being mentioned in this text.

1. The Ether has no origin, because it is not heard in the above text of the Chhândogya Upaniṣad.—219.

COMMENTARY.

Ether is eternal and all-pervasive. It has no origin, because had it an origin the above text of the Chhândogya Upanisad would not have omitted to mention sûch a fact. Since there is such an omission in that Upaniṣad which treats of the successive origin of the various elements and confines itself, solely, to Fire, Water and Earth and is silent about Ether, we are right in asserting that Ether has no origin.

This *primâ facie* view is set aside in the next Sûtra.

SÛTRA II. 3. 2.

अस्ति तु ॥ २ । ३ । २ ॥

अस्ति Asti, is, there is an origin. तु Tu, but.

2. But there is the origin of Ether also.—220.

COMMENTARY.

The word "But" is used in this Sûtra in order to remove the doubt raised in the preceding Sûtra. The Ether certainly has an origin. Though the Chhândogya Upaniṣad does not mention its origin, we find it expressly stated in the Taittirîya Upaniṣad; and it is a well-known rule of interpretation that the omission of one text should be supplied from another when possible.

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी।

From that Self (Brahman) sprang Ether (akâśa, that through which we hear; (from ether air (that through which we hear and feel); from air fire (that through which we hear, feel and see); from fire water (that through which we hear, feel, see and taste); from water earth (that through which we hear, feel, see, taste and smell).

This text shows that Ether also has its origin in the Lord.

The Pûrva-pakṣin again raises the same doubt by explaining the above Taittirîya passage metaphorically. He says that the origin of Ether is not to be taken in its literal sense, but figuratively only. The Space or Ether being all-pervading, we cannot imagine its creation. Therefore, when any one says that Space is created, it is to be taken in a figurative sense. Thus as in a crowd, one may say "make Space;" which does not mean "create space," but to make room for some person by removing the crowd.

SÛTRA II. 3. 3.

गौण्यसंभवात् शब्दाच्च ॥ २ । ३ । ३ ॥

गौणी Gauṇî, figurative. असम्भवात् Asambhavât, because of the impossibility. शब्दात् Śabdât, because of the Scripture. च Cha, and.

3. Creation of Ether is figurative only, because it is impossible to create it and because of this text.—221.

COMMENTARY.

It is not possible to imagine the origin of Space or Ether. The great philosophers like Kaṇâda and the rest have fully shown that Space cannot be created, but is eternal. The origin which the Tattirîya text mentions is figurative only, as we find people say "make space" or "the space is made." It is impossible to make space, for it is formless and all-pervading. If Ether was also a product, what is its cause? There cannot be an effect without a cause. Moreover, the express text of the Brihad-âraṇyaka Upaniṣad shows that Âkâśa has no origin. It says "Vayu and Antarikṣa (Space)—both are immortal." (Brihad-âraṇyaka, II. 3, Verses 2 & 3).

Thus from this text of the Brihad-âraṇyaka we learn that Space has no origin.

(The doubt raised in this Sutra will be answered in the Sûtra after the next). An objector may say that the word "Sambhûta" is used in the Taittirîya Upaniṣad, and it has the definite meaning of "born" or "produced." In the case of Fire and the rest, mentioned in that text, the word "produced" is taken in its literal sense. How do you interpret the same word, used in the same passage, in a figurative sense? The rule of interpretation is that if a word is used in the same passage several times, it must be explained everywhere in the same sense, and not in its literal sense in one place, and in its figurative sense in another. This objection is thus answered by the Pûrva-pakṣin.

SÛTRA II. 3. 4.

स्याच्चैकस्य ब्रह्मशब्दवत् ॥ २ । ३ । ४ ॥

स्यात् Syât, there may be, that is, one word may be used in a secondary as well as a primary sense in the same sentence. च Cha, and. एकस्य Ekasya, of one word. ब्रह्मशब्दवत् Brahma-śabda-vat, like the word Brahmaṇ.

4. One word may have a double sense in the same sentence as the word Brahmaṇ in the Taittirîya Upaniṣad, III. 2.—222.

COMMENTARY.

The word Brahmaṇ occurs in the Taittirîya Upaniṣad, III. 2. and subsequent passages thus :—

तपसा ब्रह्म विजिज्ञासस्व तपो ब्रह्म ॥

"Try to know Brahmaṇ by penance, for penance is Brahmaṇ." Now in this sentence, the Brahmaṇ in the first part is taken in its literal sense of denoting the Supreme Being, while in the second portion it is used in a secondary meaning, namely, the means of knowing Brahmaṇ. Similarly, the word "Sambhûta" used in Taittirîya, II. 1., may be taken in a secondary sense with regard to Âkâśa and in its primary sense with regard to other elements like fire, water and earth. Therefore this text of the Chhândogya Upaniṣad declaring the origination of Ether is superseded by the text of the Chhândogya Upaniṣad where there is no mention of the origin of Ether.

This objection of the Pûrva-pakṣin is thus answered by the author.

SÛTRA II. 3. 5.

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः ॥ २ । ३ । ५ ॥

प्रतिज्ञा Pratijñâ, promissory statement, enunciation of the eneral proposition. अहानिः Ahâniḥ, non-abandonment, adherence to. अव्यतिरेकात् Avyatirekât,

on account of non-difference. शब्देभ्यः Śabdebhyaḥ, from the words, namely, from the expressed texts of the Veda.

5. The adherence to the proposition enunciated in the beginning of Adhyâya VI of the Chhândogya Upaniṣad can take place only then, when the existence of nothing else than Brahmaṇ is posited and this is the case proved from the words of the sacred scriptures also.—223.

COMMENTARY.

In the Chhândogya Upaniṣad, Chapter VI, Khaṇḍa I, Uddâlaka promises to teach his son that "by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known." This promise can only be fulfilled if Brahmaṇ, which is evidently meant by Uddâlaka, be the only substance existing in the beginning of creation. If in the beginning every thing be held to be non-different from Brahmaṇ it would be then only that the knowledge of Brahmaṇ would lead to the knowledge of every thing else. But if the effect (world) be different from Brahmaṇ then the knowledge of Brahmaṇ would not necessarily lead to the knowledge of the world. The word non-difference in the Sûtra means that one must realise that Brahmaṇ is the material cause of the world as well, not only the operative cause. Hence this universal proposition asserted in the beginning of Chapter VI of the Chhândogya Upaniṣad, namely, that one substance by knowing which every thing else is known, leads to the conclusion that every thing else is caused by Brahmaṇ, and hence we interpret the sixth Khaṇḍa of the Chhândogya Upaniṣad in conformity with this general proposition. We, therefore, hold that even Uddâlaka held the opinion that Âkâśa also originated from Brahmaṇ, though he does not expressly say so.

Not only is this to be inferred from the general promissory statement above referred to, but from the other texts of the same Upaniṣad also. Thus VI. 2. 1, begins with the well-known statement—

सदेव सौम्य इदमग्रासीत् । एकमेवाद्वितीयम् ।

"In the beginning, My dear, there was That only Which Is, One only without a second."

Again in VI. 8. 7, and in subsequent Khaṇḍas he asserts—

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यम् ।

"Now that which is that subtle essence, in it all that exists has its self, it is the true."

These passages show that in the beginning Brahmaṇ alone existed, and every thing else existed in Brahmaṇ in a state of unity or non-difference

from Him. They existed in such a subtle state that one could not say that they were separate from Brahmaṇ. These two passages of the Chhândogya Upaniṣad show that *before* creation (or in Pralaya) one-ness (ekamevâdvittîyam) of every thing was the case, and during and after creation (Sṛiṣti) Aitad-âtmyam is the Law, namely, every thing in creation has Bramaṇ for its innermost Self.

If it be objected "there is no express text of the Chhândogya Upaniṣad declaring the origination of Âkâśa and you cannot infer from mere reasoning that Chhândogya Upaniṣad also meant to teach that Âkâśa is a product." Then we reply that it is not so. The next Sûtra gives the reason.

SÛTRA II. 3. 6.

यावद्विकारं तु विभागो लोकवत् ॥ २ । ३ । ६ ॥

यावत्विकारम् Yâvatvikâram, so far as all modifications go, wherever there is an effect. तु Tu, but. विभागः Vibhâgaḥ, division, origination लोकवत् Lokavat, like in the world.

6. But the Upaniṣad teaches that whatever is an effect has an origin, as we see in the world.—224.

COMMENTARY.

The word "Tu" shows that the doubt raised in the last Sûtra is being removed. The phrase "All this has its self in Him, etc., etc.," is a proposition stating that every effect has its origin in Him. In sacred texts like those of Subâla Upaniṣad we find that Pradhâna, Mahat, and the rest are all effects, and those texts expressly teach that they have their origin from Brahmaṇ. This is just like what we find in ordinary world. If a man says "All these are sons of Chaitra" and then he gives certain particulars about the birth of one of them, he implies thereby that it applies to the birth of all the rest. Similarly, when the Upaniṣad says that "**All** this has its self in Him," and then it goes on to give the origin of some of them from Him, such as fire, water and earth. It does not mean that others have not their origin in Him, but it only means that it was not thought necessary to give a detailed account of their origin. In fact, in Subâla Upaniṣad it is stated that Pradhâna, Mahat and the rest have their origin in Brahmaṇ. Therefore, though there is no express text in the Chhândogya Upaniṣad as to the origin of Âkâśa, yet we infer from the universal proposition therein laid down that "**every thing** has its self in Him," that Âkâśa also has its self in Brahman, and so is produced from Brahmaṇ.

The word "Vibhâga" or "division" means here "origination." The Sûtra, II. 3. 3, asserts that we cannot conceive the origin of space. To this it may be replied that the powers of Brahmaṇ are mysterious and inconceivable, and Âkâśa arises from Brahmaṇ, though we cannot conceive how space can have any origin.

In some passages, Âkâśa no doubt is said to be Amṛitam or immortal, birthless and deathless, but we must understand it in a figurative sense, and not absolutely in its literal. Because we find in other passages that it has an origin and destruction. Thus we infer that Âkâśa also must have been taught by Uddâlaka to have an origin and an end. Âkâśa is an element, like fire and air; therefore, it must have an origin. It is the substrate of impermanent qualities like sound, etc., and so also it must be impermanent. This is the direct argument to prove the origin and destruction of Âkâśa. The indirect argument to prove it is, "whatever has no origin is eternal as the Soul," and "whatever has permanent qualities is eternal as the Soul," but the Âkâśa not being like Soul in these respects, cannot be eternal. Thus both from direct and indirect reasoning, we infer the impermanency of Space. This Sûtra answers the objection raised in II. 3. 4. also. Therefore, the opinion of the modern philosophers, who hold that space has no origin, is untenable.

In the next Sûtra the same arguments are applied analogically to prove the origin of Vâyu also.

Adhikaraṇa II.—Air is a product.

SÛTRA II. 3. 7.

एतेन मातरिश्वा व्याख्यातः ॥ २ । ३ । ७ ॥

एतेन Etena, by this (the explanation about the Âkâśa being a product). मातरिश्वा Matariśva, the mover in mother-space, the child of the virgin mother, the Vayu, the Christ. व्याख्यातः Vyakhyataḥ, is explained.

7. Hereby is explained the origination of the Air also.—225.

COMMENTARY.

This explanation regarding the origination of space, explains also that Air has an origin as well, and is an effect. When space itself has an origin, Air which moves in space, must have an origin. The argument is as follows:—

The Pûrva-pakṣin says that Air has no origin, because the Chhândogya Upaniṣad is silent upon this point. To this it is replied that Air originates from Âkâśa, because it is so mentioned in the Taittirîya

Upaniṣad. To this the Pûrva-pakṣin rejoins that the birth of Air mentioned in the Taittirîya Upaniṣad is figurative only, because Air is said to be one of the immortals along with Âkâśa. (See the text quoted from the Bri. Up. under Sûtra II. 3. 3). To this we reply that even in the Chh. Up. the origination of Air is taught by implication, because it teaches that *every thing* has its self in Brahmaṇ, and that Uddâlaka promises to teach *one* such thing, by knowing which every thing else would be known. Air, therefore, must also be an effect. No doubt in the Bri. Up. air is said to be an immortal, but He is only relatively immortal or during one kalpa. He never dies. This Sûtra might well have been included in the Sûtra II. 3. 1, by making the latter somewhat like this "Na viyat-mâtariśvanau, aśruteḥ," "the space and air have no origin because the Chh. Up. is silent on this." But the author has not made the Sûtra thus, in order to indicate that in Sûtra II. 3. 9, the Anuvṛitti of Mâtariśva alone is current, and not that of Âkâśa. Had the Sûtra not been separately enunciated, we could not have read the Anuvṛiti of Air alone in the Sûtra II. 3. 9, but of *both* Air and Space. Hence the necessity of Yoga-vibhâga or the splitting of one possible Sûtra into two.

Adhikaraṇa III.—Sat has no origin.

The author now raises another doubt; whether the Sat mentioned in the Chh. Up., VI. 2. 1, has any origin or not, for when it says "Sat alone existed in the beginning, one only without a second" the doubt may arise, whether the Sat also has any origin. In other words, whether the Brahmaṇ itself has any origin. When such final causes as the Root-Matter and space have origin, it is possible that Sat or Brahmaṇ may also have origin. For it is a final cause, like the Root-matter or Pradhâna, and like Space. In fact, a text of the Śvet. Up. (IV. 3) clearly says that Brahmaṇ also is born or has an origin.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी । त्वं जीर्णो दण्डेन वंचसि त्वं जातो भवसि विश्वतोमुखः ॥

Thou art woman, thou art man, thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff, thou art born with thy face turned everywhere.

This shows that Brahmaṇ also has an origin. The author answers this doubt by the next Sûtra.

SÛTRA II. 3. 8.

असम्भवस्तु सतोऽनुपपत्तेः ॥ २ । ३ । ८ ॥

असम्भवः Asambhavaḥ, non-origination. तु Tu, but. सतः Sataḥ, of the Sat, of Brahmaṇ. अनुपपत्तेः Anupapatteḥ, on account of the impossibility (of there being an origin of Brahmaṇ).

8. But there can be no origin of Sat, because of its impossibility, (and unreasonableness).—226.

COMMENTARY.

The word " But " is used in order to remove the doubt. Of Brahmaṇ who is entitled to the designation of Sat, (*i.e.*, that which exists) there can be no origin or sambhava. Why do we say so? Because he is the causeless cause of all, and of such a cause there can be no origin. Other causes may have an origin, nay they are bound to have an origin, but that which is the Sat, by its very name, cannot have any origination. Hence the same Śruti of Śvet. Up. says (VI. 9)—

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्। स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

There is no master of His in the world, no ruler of His, not even a sign of Him. He is *the* cause, the Lord of the lords of the causes, and there is of Him neither parent nor lord.

Nor is it valid to say that because every cause has an origin, Brahmaṇ being a cause, must have an origin. This would be against all sacred texts and reasonings. A final cause being admitted by you, it is not desirable to search any cause of it, for then there would be an infinite regress. That which is the root cause, must be admitted to be rootless. As says the Sâṅkhya Sûtra, I. 67 :—

मूले मूलाभावादमूलं मूलम् ।

Since the root has no root, the root (of all) is root-less, (that is to say, there is no other cause of Nature, because there would. be a *regressus in infinitum*, if we were to suppose another cause, which, by parity of reasoning, would require another cause, and so on without end).

Thus removing the doubt as to whether Brahmaṇ has any origin or not, it is implied that Brahmaṇ alone being the Supreme cause is free from all origination, and every thing other than Brahmaṇ such as Pradhâna, Mahaṭ, etc., has an origin. The special Sûtras teaching the origin of Âkâśa and Vâyu are illustrative only; because they could have been deduced from the general proposition that every thing else than Brahmaṇ has an origin.

Adhikaraṇa IV.—The fire originates from air.

Having finished the digression about Brahmaṇ, the text now goes on with the reconciliation of the conflicting Srutis as to the origination of fire. Some texts say that the fire originates direct from Brahmaṇ as the Chh.

Up., VI. 2. 2. Others declare that it originates from air. Those texts are given below :—

तत् तेजऽपेक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
तस्माद् यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ।

It thought, may I be many, may I grow forth. It sent forth fire. Therefore, wherever and whenever any body weeps or perspires, water comes out; for it is from fire that water is produced.

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद् वायुः । वायोरग्निः । अग्नेरापः ।

"From that Self sprang Âkâśa; from Âkâśa, air; from air, fire:" "from fire, water." The Pûrva-pakṣin says that fire comes direct from Brahman as taught in the Chh. Up., and the text of the Taitti. Up. can be explained by interpreting the ablative case in the sense of showing sequence. "Vâyoḥ Agniḥ." The word Vâyoḥ is in the ablative case, and may be translated either as "*from* Vâyu" or "*after* Vâyu." If translated "after creating Vâyu, Brahman created Fire" there would be no conflict between the two Upaniṣads. The Siddhânta view, however, is that fire originates directly from air, and the next Sûtra teaches this.

SÛTRA II 3. 9.

तेजोतस्तथाह्याह ॥ २ । ३ । ९ ॥

तेजस् Tejas, fire. अतः Ataḥ, from it, namely, from Mâtariśvan. तथा Tathâ, thus. हि Hi because. आह Âha, says (the Scripture).

9. From Air is produced Fire, for thus says the Scripture.—227.

COMMENTARY.

From Mâtariśvan comes out the Fire, and the Scripture teaches this also. "Vâyoḥ Agniḥ"—"from Air, fire." The sense is this. The word "Sambhûta" or "sprang" is used immediately before, and the sentence means "*from* Air sprang Fire," and we cannot translate this sentence "*after* Air sprang Fire." The primary meaning of the ablative case is that of "from" and not "after." When the primary meaning is possible, it is not desirable to take the secondary meaning. No doubt, every thing springs or is produced really from Brahman, but some come out directly and others through the mediation of a link. As will be taught in Sûtra II. 3. 12. Thus there is no conflict between the Chhândogya and Taittirîya teaching.

Adhikaraṇa V.—Water is produced from Fire.

Now the author teaches the origin of Water. In the Muṇḍaka Upaniṣad, Water is mentioned as originating direct from Brahman, while in other places it is mentioned as originating from Fire :—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

From him (when entering on creation) is born breath, mind, and all organs of sense, ether, air, fire, water, and the earth, the support of all. (Muṇḍaka, II. 1. 3).

In the Chhândogya and Taittiriya Upaniṣad, Water is said to be produced from Fire (Chh. Up., VI. 2. 3).

तत् तेज ऐक्षत बहु स्याम प्रजायेयेति तदपोऽसृजत ।

That fire thought, may I be many, may I grow forth. It sent forth water.

So also in the Taittirîya Upaniṣad, II. 1.

अग्नेरापः ।

From Fire sprang Water.

(*Doubt*).—Does water come out directly from fire or from Brahmaṇ?

(*Pûrva-pakṣa.*) Water comes out directly from Brahmaṇ as the Muṇḍaka text teaches. The ablative case must be explained in the sense of *after*; and as regards the Chhândogya text, we must admit that there is a plain contradiction between it and the Muṇḍaka, which is simply irreconcileable.

(*Siddhânta*).—There is no such conflict as you apprehend. The next Sûtra answers your doubt.

SÛTRA II. 3. 10.

आपः ॥ २ । ३ । १० ॥

आपः Âpaḥ, waters. [अतः Ataḥ, from it. तथा Tathâ, thus. हि Hi, because. आह Âha, says the Scripture.]

10. From Fire is produced Water, for thus says the Scripture.—228.

COMMENTARY.

The phrase "from it, thus the Scripture teaches" is to be supplied into this Sûtra, from Sûtra II. 3. 9, in order to complete the sense. The Water is produced from Fire, because the Scripture says:—"that fire thought may I be many, may I grow forth. It sent forth water. (Ch. Up. VI. 2. 3)."

"From fire, water (Taittirîya II. 1)."

There is no room for interpretation regarding a text which is express and un-ambiguous. In the Chhândogya Upaniṣad also is given the reason, why water comes out of fire.

"And, therefore, whenever any body anywhere is hot and perspires, water is produced on him from fire alone."

Similarly, when a man suffers grief and is hot with sorrow, he weeps and thus water is also produced from fire.

Adhikaraṇa VI.—Earth is produced from water and the word "food" in the Chhândogya Upaniṣad means earth.

In the Chhândogya Upaniṣad we further find :—ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त ॥ "Water thought may I be many, may I grow forth. It sent forth food."

Now what is the meaning of the word "food" here? Does it mean rice, barely, etc., or does it mean earth? The Pûrva-pakṣin says it means corn, grain, etc., because of the reason given in the same Upaniṣad, *viz.*, "Therefore whenever it rains anywhere, most food is then produced. From water alone is eatable food produced."

This shows that the word Annam means barley, etc., and not earth. This is one Pûrva-pakṣa. Another Pûrva-pakṣa arises from the Muṇḍaka Upaniṣad were the earth is declared to come out directly from Brahmaṇ, and the Taittirîya Upaṇisad where it is said to come out from water. To remove both these doubts, the next Sûtra declares the Siddhânta view.

SÛTRA II. 3. 11.

पृथिव्यधिकाररूपशब्दान्तरेभ्यः ॥ २ । ३ । ११ ॥

पृथिवी Pṛithivî, earth. अधिकार Adhikâra, because of the context, because of the subject matter. रूप Rûpa, colour. शब्दान्तरेभ्यः Śabdântarebhyaḥ, on account of other texts.

11. The word "food" in the Chhândogya Upaniṣad, VI. 2. 4, meâns "earth," because the context there is about the creation of the great planes of existence, and because colour is mentioned regarding it, and because there are other sacred texts also.—229.

COMMENTARY.

By the word Annam we must take here to mean "earth," and not barley, rice, etc., and this for three reasons :—

(1) The whole Adhikâra or subject matter of Chh. Up., VI. 2, is the creation of elements, such as fire, water, etc. Food is not a Mahâbhûta or element, hence its mention here would do violence to the context. It must, therefore, be explained as meaning an element, *i.e.*, earth.

(2) Colour is mentioned with regard to food, which also shows that the word "food" here means "earth." Thus it is said "the red colour of the flame is the colour of fire, the white colour of the flame is the colour of water, the black color of the flame is the colour of food (earth)."

(3) There is an express text of the Taittirîya Upaniṣad (Adbhyaḥ Pṛithivî), "from water, earth"; which clearly shows that earth is produced from water.

Of course, the reason given in the Chhândogya Upaniṣad is more applicable to food than to earth, but then we must explain the word food as a figure of speech, the effect taken for the cause. Earth never arises from rain, ordinary eatables do arise from rain. And the reason given by the Chhândogya :—" Whenever it rains any where most food is then produced " is applicable strictly to food. The word food here is used as a figure of speech for earth.

Adhikaraṇa VII.—The great elements all arise direct from Brahman.

The author in the preceding sûtras has shown the creation of Âkâśa, etc., in a certain order, the succession being that from ether arises air, from air fire, from fire water, and from water earth. This succession is given merely to remove doubt and controversy regarding the order of manifestation of these elements. As a matter of fact, there was no necessity of teaching it here, because the Sûtra I. 1. 2. defines Brahmaṇ to be the cause of the origination of everything. The root matter Pradhâna, the great principle Mahat, and the rest, have been shown to arise out of Brahmaṇ in that Sûtra. Now is taught details about this origination. In the Subâla Upaniṣad we find :

किं तदासीत् ? तस्मै स होवाच न सन्नासन्न सदसदिति । तस्मात् तमः संजायते । तमसो भूतादिर्भूतादेराकाशमाकाशाद् वायुर्वायोरग्निरग्नेरापोऽद्भ्यः पृथिवी तदण्डम-भवदिति ॥

The pupils ask " what existed in the beginning ? " To them, replied the teacher, " neither being nor non-being, neither being-non-being existed then. It was both being and non-being. From it arose the Tamas (darkness), from Tamas arises the Bhûtâdi, from Bhûtâdi springs Âkâśa; from Âkâśa, Vâyu; from Vâyu, Fire; from Fire, Water; from Water, Earth ; and this became an egg.

Between Tamas and Âkâśa should be read the Akṣara, the Avyakta and the Mahat. And after Bhûtâdi should be read Tanmâtrâs and the Indriyâs. Thus the complete order of creation is from Being Non-being arises Darkness, from Darkness arises the Imperishable ; from the Imperishable, the Unevolved ; from the Unevolved, the Great Principle ; from it the Tanmâtras ; from Tanmâtras, Indriyas or sense organs ; and then the five elements. This we must do, in order to harmonise the subsequent passage in the same Upaniṣad regarding the absorption of elements at the time of pralaya. That passage is given below :—

सम्वृण्वा सर्वाणि भूतानि पृथिव्यप्सु प्रलीयते । आपस्तेजसि लीयन्ते । तेजो वायौ विलीयते । वायुराकाशे विलीयते । आकाशमिन्द्रियेष्विन्द्रियाणि तन्मात्रेषु , तन्मात्राणि

भूतादौ विलीयन्ते। भूतादिर्महति विलीयते॥ महानव्यक्ते विलीयते। अव्यक्तमक्षरे विलीयते। अक्षरं तमसि विलीयते। तम एकीभवति परस्मिन्। परस्मात् न सन्नासन्न सदसदिति॥

"When all beings are thus burnt up, the earth is merged in water, water in fire, fire in air, air in the ether, the ether in the sense-organs, the sense-organs in the Tanmâtras, the Tanmâtras in the bhutâdi, (Ahaṅkâra); the bhutâdi in the Great Principle, the Great Principle in the Unevolved, the Unevolved in the Imperishable; the Imperishable is merged in Darkness; Darkness becomes one with the highest Divinity."

The highest Divinity is that which has been defined as neither Sat (dense world) nor Asat (the subtle world), neither Sat-Asat (the mixture of the two forms); but something transcending both and from which arise the Sat and Asat.

The word Bhutâdi in the above means the principle of Ahaṁkâra which is three-fold. From the Sâttvic Ahaṁkâra arises Manas and the Devatâs. From the Rajas Ahaṁkâra arise the sense-organs, from the Tamas Ahaṁkâra arise the Tanmâtras, from which arise the five gross elements.

In the Gopâla Upaniṣad it is said :—

पूर्वं ह्येकमेवाद्वितीयं ब्रह्मासीत्। तस्मादव्यक्तं व्यक्तमेवाक्षरम्। तस्मादक्षरात् महान्। महतो वा अहङ्कारस्तस्मादहङ्कारात् पञ्च तन्मात्राणि। तेभ्यो भूतानि तैरावृतमक्षरं भवतीति।

"In the beginning there existed Brahmaṇ alone, one without a second. From Him arose the Unevolved and the Evolved, the Imperishables; from the Imperishable came the Great Principle, from the Great Principle Ahaṁkâra, from the Ahaṁkâra the five Tanmâtras, from them the five gross elements; the Imperishable is coverd by all these."

Doubt—Now arises the doubt, do these Pradhâna and the rest originate directly from Brahmaṇ, or from that which is mentioned immediately before it.

Pûrva-pakṣin.—They arise not directly from Brahmaṇ, but from the tattvas immediately preceding.

Siddhânta.—They arise directly from Brahmaṇ as is shown in the following sûtra :

SÛTRA II. 3. 12.

तदभिध्यानादेव तु तल्लिंगात्सः॥ २। ३। १२॥

तत् Tat, that, his. अभिध्यानात् Abhidhyânât, because of the volition, reflection. एव Eva, even. तु Tu, but तत् Tat, his. लिंगात् Liṅgât, because of the inferential mark. सः Saḥ, he.

12. Brahmaṅ is the direct cause, because the text shows that they were produced by His reflection, which is an inferential mark.—230.

COMMENTARY.

The word 'but' is employed in order to remove the doubt. That Lord of all, endowed with the energy of Tamas and the rest, as mentioned in the Subâla Upaniṣad, is alone the direct cause of all these effects, beginning with Pradhâna and ending with earth. Why do we say so? Because creation of every one of these tattvas is preceded by the volition of the Lord as mentioned in the scripture. Everywhere we find "He desired, May I be many, May I grow forth." This volition cannot belong to insentient objects like fire, air, etc., but to Brahmaṇ alone. He determines upon having various abodes such as Pradhâna and the rest; and dwelling in each, He successively creates the various elements. This Liṅga or indicatory mark shows that Brahmaṇ entering into Darkness and the rest, modifies them into the various forms of Pradhâna and the rest. Another Śruti also says that earth, fire, etc., are the bodies of the Lord. As for example in the Antaryâmî Brâhmaṇa of the Brihadâraṇyaka Upaniṣad II. 7.3, etc., and the Subâla Upaniṣad, which declares "whose body is the earth, etc., whose body is the Unevolved."

Adhikarana VIII.—The Lord is the Chief cause working through matter.

SÛTRA II. 3. 13.

विपर्ययेण तु क्रमोऽत उपपद्यते च ॥ २ । ३ । १३ ॥

विपर्ययेण Viparyayeṇa, through the reverse. तु Tu, but. क्रमः Kramaḥ, order. अतः Ataḥ, from this, from the Supreme Lord. उपपद्यते Upapadyate, becomes possible. च Cha, and.

13. The reverse order (of creation or involution) mentioned in other Upanisads, becomes also possible if Brahmaṇ is the supreme cause of all—231.

COMMENTARY.

The word "but," has the force of "only," here. In the Muṇḍaka Upaniṣad we find the following:—(II. 1. 3.)

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From this is born Prâṇa, Manas and all the senses, ether, air, light, water and the earth, the support of all.

Here Prâṇa and Manas come first, while in the Subâla Upaniṣad, Pradhâna and Mahat come first. This reversing of the order of succession, can be reconciled only then, if every thing comes directly from Brahmaṇ,

the Lord of all. In that case, it matters little, in what order you describe the various emanations, and hence the scriptures do not follow any particular order, when they describe the coming out of these elements from Brahmaṇ. The Supreme Lord being the Inner Controller of every element, produces the next element through the first. Hence we say that from Him, the Supreme Lord, is produced all this, and the various texts can be reconciled if we hold that from this Supreme Lord, endowed with His different energies, are produced the various effects, Thus when he Śruti says "from fire is produced water," it means that from the Supreme Lord endowed with the energy of fire, is produced water. If this meaning is not given, then the text becomes irreconcileable. "The Supreme Lord is the material cause of every thing, is the creator of every thing, and by knowing Him alone, every thing else is known." This declaration of the scripture would be stultified, if we hold the contrary view that these Tattvas are produced not by Brahmaṇ directly, but from the Tattva preceding it. The Tattvas like the Pradhâna and the rest being insentient, cannot modify themselves into their succeeding Tattva, without the co-operation of an intelligent cause. This is the force of the word "cha" in the Sûtra. Therefore it follows that Brahmaṇ is the direct cause everywhere.

Adhikaraṇa IX.—Buddhi and Manas also are directly produced from Brahmaṇ

The author now raises a doubt as to whether Buddhi and Manas, mentioned in the Muṇḍaka Upaniṣad, as coming after Prâṇa are also directly produced from Brahmaṇ or from Prâṇa.

SÛTRA II. 3. 14.

अन्तरा विज्ञानमनसीक्रमेण तल्लिंगादिति चेन्नाविशेषात् ॥ २ । ३ । १४ ॥

अन्तराः Antarâḥ, the intermediate ones, namely, Manas and the Indriyas, that occur between Prâṇa and Âkâśa of the Muṇḍaka Śruti. विज्ञान Vijñâna, Knowledge, the organs of knowledge. मनसी Manasî, the mind, the word Vijñâna-Manasi is a compound in the dual case. क्रमेण Krameṇa, in the order of succession. तत् लिंगात् Tat-lingât, because of an inferential mark of this. इति Iti, thus. चेत् Chet, if. न Na, not. अविशेषात् Aviśeṣât, because there being no particular difference.

14. If it be objected that the organs of cognition and mind, occurring between Prâṇa and the Elements, in the Muṇḍaka Upaniṣad, are mentioned in their order of succession,

owing to an inferential mark of this; we say, no, because on account of non-difference.—232.

COMMENTARY.

By the word "Vijñâna" is meant here the sense-organs of the body. An objector says, that the text of the Muṇḍaka Upaniṣad "from Him is born Prâṇa, Manas and all the sense-organs, ether, air, fire, water and the earth the support of all," declares not only the creation of these tattvas by the Supreme Lord, but their *order* of succession also. In fact this Śruti is specifically confined to teach the particular order of emanation. You cannot press this text in upholding your theory that all tattvas originate directly from Brahmaṇ, as you have done in your last Sûtra. The order of succession of ether, air, fire, water and earth may be learnt from other texts also such as that of the Subâla Upaniṣad. The mention of this in the Muṇḍaka Upaniṣad is confirmatory of the *order* of succession already taught in the Subâla. This text, therefore, has the indicatory mark in it, of teaching the *order* of succession; just like the text of the Subâla Upaniṣad. Consequently, Manas and the Indriyas, mentioned in this text, between the Prâṇa and the Elements, show the *order* of the origination of these, namely, first comes out Prâṇa, from Prâṇa comes out Manas, from Manas all organs of cognition, from them Âkâśa, from Âkâśa Air, from Air Fire, from Fire Water, and from Water Earth. You cannot employ this text in determining the *direct* origination of the tattvas from Brahmaṇ.

This objection raised in the first half of the Sûtra is answered by the last portion of it. Na-aviśeṣât—it is not so, because there is no difference. All the various tattvas mentioned in the Muṇḍaka Upaniṣad, beginning with Prâṇa and ending with earth, are taught as coming out directly from the Lord, and there is nothing particular about Manas and the sense-organs that they should have come out from Prâṇa and not from the Lord. In fact, the word "Etasmât" of that text, is to be read along with every one of these Prâṇa, Manas, etc. Thus, "*from Him* is born Prana, *from him* is born Manas, *from Him* is born the Indriyas, etc." The sense is this, the Lord desired to become many, and as a result of such desire, *all* these things Prâṇa, Manas, etc., came out of Him.

Note.—The inferential mark or liṅga mentioned in this text is to be found in the Sûbâla Upaniṣad, where the *same order* is given as in the Muṇḍaka. Since the Sûbâla Upaniṣad text is explained by all authorities as teaching the particular *order* of succession, and the present commentator also admits the same, as in the first Sûtra of the present Pâda; the Muṇḍaka text must also be interpreted as teaching the *order* of succession, because there is no difference between the texts of the Muṇḍaka and the Subâla in this

respect. Thus the *similarity* of the two texts, is an inferential mark, teaching us that both texts are meant to declare the order of succession. The full Pûrva-pakṣa is this. In the Muṇḍaka text the word Prâṇa means the Mahat Tattva, the Sûtra-Âtma, the first emanation. Manas means the Sâttvic Ahaṁkâra. Indriya means the Rajas Ahaṁkara; and "Ether etc." all mean the Tamas Ahaṁkâra, the effects being everywhere taken for their cause. For Manas has its cause the Sâttvik Ahaṁkâra; the Senses the Rajas Ahaṁkâra; and the five elements the Tâmas Ahaṁkâra. Thus there is absolute identity between the Subâla and the Muṇḍaka texts, and as the Subâla text teaches the order of succession, the Muṇḍaka text must also teach the same. The reply to this is that the Muṇḍaka text has a separate purpose altogether. It teaches the *direct* emanation from Brahmaṇ of every thing. The most important word in this text is "*Etasmât*", "from Him," namely, " Etasmât Prâṇaḥ," " Etasmât Manaḥ, etc., from Him Prâṇa, from Him Manas, etc.

In the Gitâ (X 8) also we find that the Lord declares:—

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजंते मां बुधा भावसमन्विताः ॥

I am the origin of all; all evolves from me, understanding thus, the wise adore Me in rapt emotion.

So also in the Vâmana Purâṇa:—

तत्र तत्र स्थितो विष्णुस्तत्तच्छक्तिं प्रबोधयेत् । एक एव महाशक्तिः कुरुते सर्वमञ्जसा ॥

The Lord Viṣṇu entering into each tattva awakens the energy latent in it. He, the one Great Energy, alone produces all this in its beautiful order.

All these Smṛiti texts show that from the Supreme Lord directly come Pradhâna and the rest. There is no conflict between the texts of the Subâla and those of the Taittirîya and the Chhândogya Upaniṣadas. No doubt the word Tamas or Darkness does not occur in the latter Upaniṣad. But the Subâla text means that the Supreme Lord possessed with the energy of Tamas and the rest, creates in succession the various effects, beginning with Pradhâna and ending with Vâyu. This is all understood in the Chhândogya Upaniṣad and is to be read into it from the Subâla Upaniṣad to complete the text.

Thus supplying the omission of the Chhândogya from the Subâla, every thing becomes reconciled. Therefore, where the Chhândogya says, "He sent forth fire," the word "He" here means the Lord endowed with His energies of Tamas, Imperishable, the Unevolved, the Mahat, the Ahaṁkâra, the Âkâśa and the Vâyu. The Lord endowed with all these energies and vivifying all these energies said, " May I be many, May I grow forth, and then He sent forth fire." Similarly, the Taittirîya text is also incomplete, it begins the creation with Âkâśa by saying, from this Âtman arose Âkâśa. There also we must supply the same omission as we did in the case of the Chhândogya, namely from this Âtman endowed with the energy of Tamas and the rest up to Ahaṁkâra came out Âkâśa. In other words, that Supreme Lord who had awakened the energies of Tamas, of the Imperishable, of the Unevolved, of Mahat and of Ahaṁkâra created Âkâśa, etc.

Thus the full text of creation given in the Subâla Upaniṣad is the standard to judge and supply the omissions of the other texts.

Adhikaraṇa X.—*All words are names of God primarily and secondarily they denote other things.*

An objector says, if Hari, the Lord of all, is the self of every thing, then all words denoting moveable and immoveable objects are really names of Hari. But as a matter of fact, we all know that those words are employed primarly to denote those objects and secondarily to denote the Lord. Therefore, you will have to admit that when the Śruti uses the phrase "the fire thought, May I be many, May I grow forth," the word fire can denote Brahmaṇ only in a secondary sense, and not primarily. This objection is answered by the next Sûtra which declares that all things moveable and immoveable abide in the Lord, and the terms denoting those things are the primary names of God and secondarily they are names of things.

SÛTRA II. 3. 15.

चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशोऽभाक्तस्तद्भावभावित्वात् ॥ २ । ३ । १५ ॥

चराचर Charâchara, moveable and immoveable. व्यपाश्रयः Vyapâśrayaḥ, being the abode or who abides.in. तु Tu, but. स्यात् Syât, may be. तत् Tat, that, those. व्यपदेशः Vyapadeśaḥ, designation, denotation. अभाक्तः Abhâktaḥ, non-figurative. तद्भाव Tad-bhâva, that denotation expressing Him, denoting the Lord. भावित्वात् Bhâvitvât, on account of being in the future.

15.—But these words may denote primarily the Lord, because He abides in the things moveable and immoveable, though this meaning of the word as denoting Brahmaṇ primarily is learnt in a future time after hearing the scripture.—233.

COMMENTARY.

The word "but" removes the doubt raised in the last paragraph. The words which in ordinary use are names of things moveable and immoveable, are primarily the names of the Lord, because these moving and stationary objects are His bodies and because He abides in them. Those objects get their particular names from the particular aspect of Brahmaṇ residing in them. This Tad-bhâva or the power of words to denote the names of the Lord, is not known to all men at once, but it is a matter

which they come to know after studying the sacred Vedânta scriptures. In fact, the object of the Vedânta is to give rise to the knowledge that every word is really the name of the Lord. As says the Śruti "He desired May I be many," "He is Vâsudeva, than whcm there is nothing else." (Gopâla Upaniṣad). In the Viṣṇu Purâṇa (III. 7-16) also:—

कटकमुकुटकर्णिकादिभेदैः कनकमभेदमपीष्यते यथैकम् ।
सुरपशुमनुजादि कल्पनाभिर्हरिरखिलाभिरुदीर्यते तथैकः ॥

As the gold is one, though manufactured into different objects like the bracelet, the crown, the ear-ring, etc., similarly, one Lord Hari pervades all jîvas whether they be angels, men, or animals.

In the Śvetâśvatara Upaniṣad I. 9, we find the same idea.

The sense is this, all words denoting power or energy primarily denote the person possessing the power or energy, because energies have for their substratum the person possessing the energies.

Adhikaraṇa XI.—Jîva is not created but is eternal.

In the previous Sûtras we have defined the Lord and determined His nature. He was defined as that from which every thing originates but which has no origin, because He is the root cause. Now the author begins to describe the jîva and to determine his nature. Therefore, he at first sets aside the wrong notion that the jîva has any origin.

Note.—The Lord possesses two powers (Śakti), namely, the Chit (all the jîvas) and Achit or inanimate nature. In the previous Sûtras the inanimate nature or Achit has been discussed in various texts relating to this aspect of the Lord. And it has been shown how they arise from the Lord. Now upto the end of this Pâda the nature of the jîva is described. One class holds the view that jîva is not eternal, but is born and dies and the scriptural ceremonies relating to birth and death show that the jîva is non-eternal. The author however proves that jîva is eternal, and the scriptural ceremonies refer to the bodies of the jîva and not to the jîva.

The texts like the following give rise to the above doubt, "From whom arose the mother of all universe." The mother of the universe is the primary energy of the Lord. This we find in the Mahâṇârâyaṇa Upaniṣad I. 4, which is a part of the Taittirîya Âraṇyaka.

यतः प्रसूता जगतः प्रसूती तोयेन जीवान्व्यससर्ज भूम्याम् ।
यदोषधीभिः पुरुषान्पशूंश्च विवेश भूतानि चराचराणि ॥

From whom is the birth of the creatrix of the universe, who poured down the souls along with the cosmic water on this earth, He who through the herbs entered into men and animals, all moveables and immoveables.

So also in the Chhândogya Upaniṣad we find "O dear, all these beings have the Sat for their origin."

Doubt.—Here arises the doubt whether the jivas have origin or not.

Pûrva-pakṣa.—The Pûrva-pakṣin says the whole universe consisting of sentient or insentient creatures admittedly being an effect, it follows that souls are created like every other thing. If they were not created, but be held to be co-eternal with God, then you violate the promissory statement made in the Chhândogya Upaniṣad (VI. 1. 1) that by knowing which every thing else is known. For if jivas were co-eternal with God, then by knowing Brahmaṇ, jivas will not be known.

Siddhânta.—The souls however have no origin, but are eternal as shown in the next Sûtra.

SÛTRA II. 3. 16.

नात्माश्रुतेर्नित्यत्वाच्च ताभ्यः ॥ २ । ३ । १६ ॥

न Na, not. आत्मा Âtmâ, self, jiva, soul. श्रुतेः Sruteḥ, on account of scriptural statement. नित्यत्वात् Nittyatvât on account of the eternity. च Cha, and. ताभ्यः Tabhyaḥ, from them, *i.e.*, from the Śruti and Smṛiti.

16. The soul has no origin, because of the scriptural statement to that effect; it is eternal and intelligent, because from them (Śruti and Smṛiti) this is the conclusion.—234.

COMMENTARY.

The self or Âtman here means the jivâtman or the soul. It has no origin. The Śruti declares it to be so.—(Kaṭh. Up., I. 2. 18).

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्। अजो नित्यः शाश्व-तोऽयम्पुराणो न हन्यते हन्यमाने शरीरे ॥

This experiencer of different pleasure and pain is not born nor does it die; it sprang from nothing, nothing sprang from it. The ancient is unborn, eternal, everlasting; he is not killed though the body is killed.

So also in the Śvetâśvatara Upaniṣad, I. 9.

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता। अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विंदते ब्रह्ममेतत् ॥ ९ ॥

There are two, one knowing (iśvara), the other not-knowing (jiva), both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works; and there is the infinite Self (appearing) under all forms, but Himself inactive. When a man finds out these three, that is Brahma.

This also shows that the jiva is without any birth. Moreover from these two, namely from the Śruti and the Smṛiti, we learn that the jiva is eternal. The force of the word "Cha" in this Sûtra is to indicate that the jiva is intelligent also. The Śrutis like the following declare the soul to be eternal—(Kaṭh Up., II. 5. 13).

नित्योऽनित्यानाञ्चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्। तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

The Eternal among the eternals, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many jîvas, the tranquil-minded ones who see Him seated in their Âtmâ, get eternal happiness, but not the others.

Similarly it is unborn, eternal, everlasting; He is not killed though the body is killed.

This being the nature of the soul, the phrases like this "Yajña-datta is born, he is dead"; and all worldly ceremonies relating to birth and death, have reference only to the *bodies* taken up by the jîvas and not to the jîvas themselves. In fact, the Brihadâraṇyaka Upaniṣad clearly says that a man is said to be born, when he assumes a body; and he is said to die, when he dissociates himself from the body. Thus birth and death are with reference to the body and not the soul. The text of the Brihadâraṇyaka Upaniṣad is the following (IV. 3. 8):—

स वाऽयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः पाप्मभिः संसृज्यते स उत्क्रा-मन् म्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

On being born the soul *assumes a body*, and becomes united with all evils; on dying he *departs from the body*, and leaves all evils behind.

So also in the Chhândogya Upaniṣad (VI. 11. 3.) we find:—

This body verily dies when the jîva abandons it, but the jîva never dies.

If this is so, how do you reconcile the statement made by the scripture that by knowing one every thing else is known, which implies that God is the *only existence*, and jîva also is an effect and has an origin. This, however, we reconcile by saying that the word "effect" is only the name of the same Brahman, when existing in a different condition as a manifestation. Brahman has two energies. When both of them are latent in Him, they are said to be non-existent; when they come out of Him the world is said to originate. The difference, however, between the jîva and the Pradhâna is this. The non-sentient objects like Pradhâna and the rest, which are the objects of enjoyment of the soul, undergo a change of essential nature when they originate from Brahmaṇ. But the souls (jîvas) being the enjoyers, do not undergo any such change of essential nature when they come out of Brahmaṇ. The only change in their case consists in the contraction and expansion of intelligence. In the state of pralaya, the intelligence of the soul is in a state of contraction; and during the creation, the intelligence of the soul is in a state of expansion. In both cases, however, whether of contraction or expansion, the soul undergoes no change of essential nature. No doubt, both Souls and Matter are effects, or creatures of Brahmaṇ, as sent forth by Brahmaṇ; and hence they may be called as effects. And in this way, there is no contradiction in the statement that by knowing Brahmaṇ every thing else

is known. For by knowing the cause the effect is certainly known. This view harmonises all the Śrutis. The conclusion is that the jîva has no origin.

Adhikaraṇa XII.—The nature of the jîva is that it is the knower and the knowledge both.

Now the author determines the essential nature of the soul. There are some texts which show that the soul is the knower and others that it is knowledge. Thus the Antaryâmin text of the Brihadâraṇyaka Upaniṣad shows that soul is knowledge.—(Brihadâraṇyaka, III. 7. 22).

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानꣳ शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥

He who dwells in knowledge (vijñâna), and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, He is thy Self, the puller (ruler) within, the immortal.

In another text we find "I slept soundly, I didn't know any thing." It thus appears that in one place the soul is called vijñâna or knowledge in another it is the knower; knowledge being only its temporary attribute, for in deep sleep it has no knowledge.

(*Doubt*).—Therefore arises the doubt whether the soul is merely knowledge, or whether its essential nature is that of a cognising subject.

(*Pûrva-pakṣa*).—The essential nature of the soul is intelligence or knowledge, because the text of the Brihad-âraṇyaka Upaniṣad shows that the soul is vijnâña or intelligence. The self-consciousness or cognition is merely the attribute of Buddhi and the assertion "I slept soundly," is really the assertion of Buddhi, when in contact with the soul. The soul is not the knower.

(*Siddhânta*).—The soul is however the knower, and it is not the superimposition of Buddhi on the soul, that makes soul appear as a knower, as is shown in the next Sûtra.

SÛTRA II. 3. 17.

ज्ञोऽतएव ॥ २ । ३ । १७ ॥

ज्ञः Jñaḥ, the knower. अतएव Ataeva, for this very reason.

17. The Jîvâtman is the knower, for this very reason; because the scripture says so.—235.

COMMENTARY.

The jîvâtman is not knowledge alone, and though its form is that of intelligence, its essential nature is that of a knower. As says the Praśna Upaniṣad (IV. 9.),

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ॥

Verily he is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer the Vijñânâtmâ, the Puruṣa. (He who knows this Puruṣa becomes established in the Highest Self).

The phrase *for this very reason* means, that because the scripture declares it to be so. We hold the soul to be the knower, because the scripture declares it to be so, and we do not allow our reason any scope here. In fact, we take our stand on the text of the Vedânta Sûtra, II. 1. 27, which declares that the scripture alone is the root from which we learn any thing about these transcendental subjects. The jîva is declared in the Smṛitis also to be the knower, having knowledge as its essential form. On the strength of the assertion "I slept soundly, I had no knowledge of any thing," we cannot say that the soul is mere intelligence, and that it becomes the knower, only when it comes in contact with Buddhi; for then you contradict all those texts which declare the soul to be the knower. Therefore it follows that the soul is both the knower and has knowledge for its essential nature.

Adhikaraṇa XIII.—Jîva is atomic.

Now the author tries to ascertain the size of the soul. In the Muṇḍaka Upaniṣad, it is said that the soul is atomic in its size.—(III. 1. 9.)

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश । प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥

This *atomic* soul is to be known by that mind alone, in which the chief prâṇa has completely withdrawn the five-fold activities; for the mind of all created beings is entirely interwoven by these five prâṇas and is never quiet. This *atomic* soul is to be known by that mind which being perfectly pure makes the soul manifest its power.

(*Doubt*).—Now arises the doubt, is the soul atomic as declared in the above Śruti or is it all-pervading?

(*Pûrva-pakṣa*).—The soul is all-pervading, because another text says that it is Mahat or big. Even the opponents also admit the validity of the following Śruti (IV. 4. 14.—22.) Brihadâraṇyaka Upaniṣad where it is said, this Âtman is Mahat and unborn :—

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ॥

And he is that great unborn Self, who consists of knowledge, is surrounded by the Prâṇas, the ether within the heart, wherein it reposes.

Here the soul is called great and so it cannot be atomic. It is called atomic in a figurative sense only.

(*Siddhânta*).—The soul is really atomic, as the next Sûtra shows it.

SÛTRA II. 3. 18.

उत्क्रान्तिगत्यागतीनाम् ॥ २ । ३ । १८ ॥

उत्क्रान्ति Utkrânti, passing out. गति Gati, going. अगतीनाम् Agatînâm, returning.

18. The soul is atomic, because the scripture declares that it passes out, it goes and returns; while such declarations would be unmeaning if the jîva were omnipresent.—236.

COMMENTARY.

The word "atomic" is understood here, and is to be read in this Sûtra from II. 3. 20, where it is used by the Pûrva-pakṣin. The Sûtra is in the genitive case (gatînâm) but the force of the genitive is that of the ablative. This jîva is atomic in its size, and not all-prevading and that for three reasons, (1) the scriptures declare its passing out; and an all-pervading substance cannot pass out. The following text of the Bṛihad-âraṇyaka Upaniṣad (IV. 4. 2) shows the method of the soul's passing out at the time of death.

तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तꣳ सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामति ॥

The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life (the chief prâṇa) departs after him, and when life thus departs, all the other vital spirits (prâṇas) depart after it. He is conscious, and being conscious he follows and departs.

2. Another verse of the same shows where souls of some persons go after death (Bṛihadâraṇyaka Upaniṣad, IV. 4. 11.)

अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ॥ ताꣳस्ते प्रेत्याभिगच्छन्त्यविद्वाꣳ-सोऽबुधो जनाः ॥

There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

3. Similarly in IV. 4. 6 of the same Upaniṣad is shown that the soul *returns* :—

तदेष श्लोको भवति ॥ तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ॥ तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति ॥

And here there is this verse: "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deeds) to this world of action."

These three texts of the Bṛihadâraṇyaka Upaniṣad show the passing out, moving and returning of the soul. If the soul were all-pervading, then these things could not be possible for it.

In the Bhâgavata Purâṇa also it is declared :—

अपरिमिता ध्रुवास्तनुभृतो यदि सर्व्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथेत्यादिका हि स्मृतिः ॥

O Lord, if the soul were measureless, fixed and all-pervading then there would not arise the relationship of being ruled and the ruler. Thou, O Lord ! couldst not be its ruler nor it the ruled. But if it were atomic that would be possible.

The Lord, however, is both atomic and all-pervading at the same time ; and *moving* and *returning*, when attributed to the Lord are not contradictions, because he possesses mysterious powers, and all paradoxical statements are appropriate in his case.

The soul may be all-pervading and unmoving, and still the epithet of going out may be applied to it in a figurative sense, as it is applied to the ruler of a village, when he ceases to be its ruler. The all-pervading soul, when it ceases to rule the body, is said to pass out of the body. There is no real passing out. When it has the Abhimâna of a body, it is said to be born, there is no real birth. The word " Utkrânti " therefore, may possibly be explained in a figurative sense. But the Sûtra uses two other words " Gati " and " Âgati, " going or returning. These words cannot be explained metaphorically. A non-moving soul cannot be said to *go out* or *come back*. The next Sûtra shows this.

SÛTRA II. 3. 19.

स्वात्मनश्चोत्तरयोः ॥ २ । ३ । १९ ॥

... नः: Svâtmanaḥ, through the self. च Cha, and, only. उत्तरयोः: Uttarayoḥ, of the latter two, namely, of Gati and Âgati.

19. The latter two, namely moving and returning, can be effected only through the self (and cannot be explained in a metaphorical way).—237.

COMMENTARY.

The two last attributes mentioned in the previous Sûtra can only have relation with the self, because the actions denoted by these verbs reside in an active agent. They cannot be explained metaphorically. That being so, the word Utkrânti or " passing out " must also be taken in its literal sense. It must mean that the soul is a definite something, which passes out of the body at the time of death ; and not that it is an all-pervading substance that ceases to have any connection with the body. In fact,

the method of passing out shows that particular portion of the heart is lighted up and catching hold of that ray of light, the soul passes out of the body. The same idea is expressed in the Gita also (XV-8.)

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

When the soul acquireth a body and when He abandoneth it, He seizeth these and goeth with them, as the wind takes fragrances of flowers from their receptacles (from the anthers of flowers in which fragrances reside).

The statement "these three words, 'passing out,' moving' and returning' have a metaphorical sense only, and mean souls abandoning the idea of rulership over the body or assuming such idea," is wrong, because in that view the statment of the Kauśitakî Upaniṣad (III. 3.) will be irreconcileable. There it is said :—

यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं न्येत्य मोहं नैति तदाहुरुदक्रमीच्चित्तं न शृणोति न पश्यति वाचा वदत्यथास्मिन्प्राण एवैकधा भवति तदैनं वाक्सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः ॥ ३ ॥

When a man is thus sick, going to die, falling into weakness and faintness, they say: "His thought has departed, he hears not, he sees not, he speaks not, he thinks not." Then he beomes one with that prâṇa alone. Then speech goes to him (who is absorbed in prâṇa) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he departs from this body, he departs together with all these.

The word used in the original is "Saha" or together. This would not have been used, had soul been all-pervading. When the same action is done by two subjects, one principal and the other subordinate, there the word "Saha" is used, as in the sentence "The father eats together with the son." Therefore, when this Upaniṣad uses the phrase "He departs together with all these," it must mean actual departing and not metaphorical The illustration given in the Gitâ of the wind taking up the fragrance from the recepticle of the flower, also shows the actual taking up of something and carrying it away, for the relationship of the wind with the fragrant substance is that of the seizer and the seized. This also answers the theory of the Mâyâvâdins who consider soul to be like the portion of space, enclosed within a jar, and that its passing out or coming in are merely phrases having no meaning, except that breaking up of the jar or coming into existence of it. It is only through ignorance that one thinks that the soul goes out or comes into the body, say the Mâyâvâdins. Their theory has no scriptural authority.

SÛTRA II. 3. 20.

नाणुरतच्छ्रुतेरितिचेन्नेतराधिकारात् ॥ २ । ३ । २० ॥

न Na, not. अणुः Aṇuḥ, atom. अतत् Atat, not that, namely opposite of Aṇu. श्रुतेः Śruteḥ, because of a Śruti or scriptural text. इति Iti, thus. चेत् Chet, if. न Na, not. इतर Itarâ, the other, namely, the Supreme Self and not the jîva self. अधिकारात् Adhikârât, because of the context or topic.

20. If this be said that "the soul is not atomic because there is scriptural text contrary to that," we reply, it is not so. That text refers to the Supreme Self, because that is the context.—238.

COMMENTARY.

(*Pûrva-pakṣa*).—The jîva is not atomic, says the Pûrva-pakṣin, because in the Brihadâraṇyaka Upaniṣad he is described as infinite. The original text is given below (IV. 4. 22):—

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान् एष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसम्भेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।

And he is that *great* unborn Self, who consists of knowledge, is surrounded by the Prâṇas, the ether within the heart. In it there reposes the ruler of all, the Lord of all, the king of all. 'He does not become greater by good works, nor smaller by evil works. He is the Lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. Brâhmaṇâs seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting, and he who knows him, becomes a Muni. Wishing for that world (for Brahmaṇ) only, mendicants leave their homes.

Here the Âtmâ is described as Mahat or great, it therefore cannot be small or atomic. This objection is raised in the first part of the Sûtra and the answer is given in its second half.

(*Siddhânta*).—The Âtmâ referred to in this Śruti is not the Jîva Âtman, but the other or the Param Âtman, because the topic here is of the Supreme Self, and not of the individual soul. No doubt the subject is started in the Brihad-âranyaka Upaniṣad, IV. 3. 7, by the following description of the jîva self:—

कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ।

Janaka Vaideha said:—"Who is that Self?"

Yajñavalka replied:—"He who is within the heart, surrounded by the prâṇas (senses), the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds, as if thinking, as if moving. During sleep (in dream) he transcends this world and all the forms of death (all that falls under the sway of death, all that is perishable.)

Yet in the middle IV. 4. 13, the topic started is that of the Supreme Self and consequently the word Mahat refers to Param Âtman and not to the Jiva. The passage is given below:—

यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्सन्देह्ये गहने प्रविष्टः। स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥ १३ ॥

Whoever has found and understood the Self that has entered into this patched-together hiding-place, He indeed is the creator, for He is the maker of every thing, His is the world, and He is the world itself.

This verse and the verses which follow it all describe the Supreme Self and consequently the word Mahat used in one of these verses (IV. 4. 22) cannot refer to the jiva-âtman but shows the greatness of the Supreme Self. To understand the whole argument, those verses are also given below:—

इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टिः। य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥ १४ ॥ यदैतमनुपश्यत्यात्मानं देवमञ्जसा। ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ १५ ॥ यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते। तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥ यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः। तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥ प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः। ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥ मनसैवानुद्रष्टव्यं नेह नानास्ति किञ्चन। मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥ एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्। विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥ तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः। नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनं हि तदिति ॥ २१ ॥

14. While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.

15. If a man clearly beholds this Self as God, and as the Lord of all that is and will be, then he is no more afraid.

16. He behind whom the year revolves with the days, Him the Gods worship as the light of lights, as immortal life.

17. He in whom the five beings and the ether rest, him alone I believe to be the Self,—I who know, believe Him to be Brahmaṇ; I who am immortal, believe Him to be immortal.

18. They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahmaṇ.

19. By the man alone it is to be perceived, there is in it no diversity. He who perceives therein any diversity, goes from death to death.

20. This Eternal Being that can never be proved, is to be perceived in one way only; It is spotless, beyond the other, the Unborn Self, great and eternal.

21. Let a wise Brâhmaṇa, after he has discovered Him, practise wisdom (meditation). Let him not seek after many words, for that is mere weariness of the tongue.

SÛTRA II. 3. 21.

स्वशब्दोन्मानाभ्यां च ॥ २ । ३ । २१ ॥

स्वशब्दः Sva-śabdaḥ, its own word, the very word Aṇu or atom. **उन्मानाभ्याम्** Unmânabhyam, on account of the measure: or comparison. **च** Cha, and.

21. The soul is atomic, because the very word atom is applied to it, and because its measure is also given in the scriptures.—239.

COMMENTARY.

In the Muṇḍaka Upaniṣad, II. 1. 9, already quoted before, the word "Aṇu" is directly applied to the soul. Similarly, comparison of the soul is made with very small things, to show its measure or size. The word Unmâna means "measuring a thing by comparing it with another." Thus in the Śvetâśvatara Upaniśad, V. 9, we find the following comparison:—

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

The jîva is to be known as part of the hundredth part of the point of a hair divided a hundred times, and yet it is to become immortal, and mukta.

The word "Anantya" in the above verse does not mean infinity but deathlessness, namely Mukti. The word "Anta" means death. The condition of deathlessness is called "Anantya." These two scriptural texts—the direct statement of the Muṇḍaka Upaniṣad, and the simile of the Śvetâśvatara Upaniṣad show that the soul is atomic.

If it be objected that soul being atomic must be confined to a particular portion of the body and it could not perceive sensations extending over the whole body, the reply is thus given by the author.

SÛTRA II. 3. 22.

अविरोधश्चन्दनवत् ॥ २ । ३ । २२ ॥

अविरोधः: Avirodhaḥ, non-conflict, non-contradiction. **चन्दनवत्** Chandanavat, like sandal-wood.

22. There is no contradiction, because the sensation is felt as in the case of sandal oil.—240.

COMMENTARY.

A drop of sandal oil of the first quality called Hari Chandana placed in one part of the body causes a pleasant sensation all over the body, similarly, the soul though residing in a particular portion of the body

perceives all that is going on throughout the world. Thus it is in the Brahmâṇḍa Purâṇa :—

अणुमात्रोऽप्ययं जीवः स्वदेहं व्याप्य तिष्ठति ।
यथा व्याप्य शरीराणि हरिचन्दनविप्रुषः ॥

This soul though of the size of an atom pervades the whole body, just as the drops of Hari Chandana, placed in a particular part of the body, pervade throughout the body with their pleasant sensation.

Soul dwells in the heart.

SÛTRA II. 3. 23.

अवस्थितिवैशेष्यादिति चेन्नाऽभ्युपगमाद्धृदि हि ॥ २ । ३ । २३ ॥

अवस्थिति Avasthiti, residence, abode. वैशेष्यात् Vaiśesyât, on account of specialisation. इति Iti, thus. चेत् Chet, if. न Na, not. अभ्युपगमात् Abhyupagamât, on account of acknowledgment, on account of acceptance. हृदि Hṛidi, in the heart. हि Hi, because.

23. If it be said, "the sandal drop has a particular abode, while the soul has no such abode; and therefore it is not atomic ;" we say this is not so, because it is acknowledged that the soul has a particular abode, namely, in the heart.—241.

COMMENTARY.

We see the sandal oil to be in actual contact with some particular portion of the body, but the soul is not seen to be in any particular part of the body; nor can we infer its existence in any particular part of the body, for the reason would show that it must be all-pervading throughout the body, because it perceives the sensation throughout. The illustration, therefore, of the sandal oil is not to the point. This objection is answered by the latter part of the Sûtra. There is no occasion to employ our reason in trying to find out the particular spot of the body where the soul resides. The scripture, distinctly mention that the soul resides in the heart. Thus in the Praśna Upaniṣad (III. 6) we find :—

हृदि ह्येष आत्मा

The Soul is in the heart.

In the next Sûtra, the author shows his final opinion, declaring that though the soul is atomic, it can perceive sensations all over the body, through its rays; as shown in the case of a flame; and even thus there would be no conflict.

SÛTRA II. 3. 24.

गुणाद्वालोकवत् ॥ २ । ३ । २४ ॥

[illegible] Guṇât, on account of its quality (of intelligence). वा Vâ, or. आलोकवत् Âloka-vat, like light.

24. Or the soul may pervade the whole body, by its quality of intelligence, as the flame pervades the whole room by its rays.—242.

COMMENTARY.

The soul, though atomic, pervades the whole body by its attribute of intelligence, namely, by its power of sentiency just as light. The sun or a candle, though placed in a particular spot, illumines the whole universe or the room, by their rays. Similarly the soul, though residing in the heart, perceives all sensations. As says the Lord in the Gîtâ (XIII, 33):—

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

As the one sun illumineth all this universe, so the soul illumines the whole of this body.

You cannot say that the rays of the sun are particles detached from it, and spread themselves all over the world; for if it were so, then the sun will be constantly losing its mass and decreasing in size; but this is not the case. Moreover, gems like rubies, etc., give out rays of light without losing their weight, as may be observed by any one. In the case of gems, we know that no material particles are given out by them. Their light is their quality, and not any portion of their substance.

Note.—This theory is however now an exploded one. The rays of the sun are really particles of matter, so light that they cannot be weighed. The loss of the sun's mass is constantly being replenished by the fall of meteors into it. In the case of gems, like radium, which emit light, it is a scientific fact that that light is matter and a portion of the substance of the radium and not its quality. Similarly, the soul pervades the body, by its light which is really a substance of the soul. The highest vesture of the soul consists of the Kâraṇa arîra and it is through the particles of this Kâraṇa Śarîra that the soul comes in contact with the external world, namely, its body. The Kâraṇa Śarîra is constantly being replenished by the matter of the highest plane.

In the above Sûtra it has been shown that a quality can function in a place apart from the substance of which it is the quality. As light can function and illumine an object in a place different from the place where the flame is, of which the light is a quality. The author shows this by another illustration.

SUTRA II. 3. 25.

व्यतिरेकोगन्धवत् तथा हि दर्शयति ॥ २ । ३ । २५ ॥

व्यतिरेकः Vyatirekaḥ, distinction, difference. गन्धवत् Gandha-vat, like the odour. तथा Tathâ, thus. हि Hi, verily. दर्शयति Darśayati, the scripture shows or declares.

25. The quality may function in a place distinct from the thing qualified, as in the case of smell, for thus the scripture also declares.—243.

COMMENTARY.

As smell of flowers and the rest, being the quality of flowers, etc., are perceived even in a place distinct from the objects of which they are the qualities, so the sentiency, which is the quality of the soul, may function in head, feet, etc., namely, in places other than the heart, where the soul dwells. The scripture also declares this, for we find in the Kauśitakî Upaniṣad the following (III. 6)

प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति प्रज्ञया श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्छब्दानाप्नोति प्रज्ञया जिह्वां समारुह्य जिह्वया सर्वानन्नरसानाप्नोति प्रज्ञया हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं समारुह्योपस्थेनानन्दं रतिं प्रजातिमाप्नोति प्रज्ञया पादौ समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति ॥ ६ ॥

Having by Prajñâ (sentiency or the power of feeling) taken possession of speech (tongue), he utters by the tongue all words. Having by sentiency taken possession of the nose, he smells all odours. Having by sentiency taken possession of the eye, he sees all forms. Having by sentiency taken possession of the ear, he hears all sounds. Having by sentiency taken possession of the tongue, he obtains all tastes of food. Having by sentiency taken possession of the two hands, he performs all actions. Having by sentiency taken possession of the body, he obtains pleasure and pain. Having by sentiency taken possession of the organ, he obtains happiness, joy and offspring. Having by sentiency taken possession of the two feet, he performs all movements. Having by sentiency taken possession of the brain (dhi), he generates all thoughts and perceives all thought-forms.

Though the smell of a flower extends to a great distance from the flower, yet it is not cut off from it, just as the light of a gem, like radium, though extending to a great distance is not cut off from the gem. As we find in the following Smriti.

अप्सु चेद् गन्धं केचिद् ब्रूयुरनैपुणाः ।
पृथिव्यामेव तं विद्यादपो वायुं च संश्रितम् ॥

If any one finding smell in water may say, the smell is the quality of water, he is verily mistaken; for smell is always the quality of earth, though it may be found in different places, such as in water or air. One mistakes the air or water to have scent, because temporarily the scent has taken these objects as its place of manifestation.

In the Śruti we find it declared :—(Praśna IV. 9).

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ॥ ९ ॥

For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible self.

(Doubt).—Now arises the doubt, whether intelligence which is an attribute of the soul is eternal or not.

(*Pûrva-pakṣa*)—The Pûrva-pakṣin says, the soul is inert like stone; and intelligence manifests in it, when mind comes in contact with it. Had intelligence been a permanent quality of the soul, then it would not have been lost in deep sleep; when according to all texts and experience, the soul knows nothing. The intelligence of the soul is therefore an accidental quality, manifested in the soul by its contact with mind; just as the fire which is not the quality of the iron, manifests in the iron when it is heated in the fire. Had knowledge been the permanent attribute of soul, then it would not have been lost in deep sleep. Moreover, if intelligence were the natural and inseparable quality of the soul, then there was no necessity of an organ of intelligence like the mind; for just as if seeing was the invariable attribute of the soul, there would be no necessity of an organ like the eye to perceive an object. In fact, the Śruti which declares that the soul has no consciousness in deep sleep, and the Śruti (Bṛihad-âraṇyaka IV. 5. 14) which declares that the attributes of the soul are never lost, but are eternal and indestructible, conflict with each other. Hence it follows that the intelligence is an accidental quality of the soul.

(*Siddhânta*)—Intelligence is a permanent attribute of the soul, as is shown by the following Sûtra.

SÛTRA II. 3. 26.

पृथगुपदेशात् ॥ २ । ३ । २६ ॥

पृथक्, Pṛithak separate. उपदेशात्, Upadeśât because of teaching or statement.

26. The intelligence of the soul is permanent, because there is a separate statement in the scripture to that effect.—244.

COMMENTARY.

In the text of the Praśna Upaniṣad as well as in that of the Bṛihad-âraṇyaka we find a distinct statement made to the effect that the attributes of the soul also are eternal. The Bṛihad-âraṇyaka Upaniṣad (IV, 5. 14) distinctly says that not only is the jîvâtman imperishable, but its qualities also are indestructible. It is not by contact with mind that the soul manifests its quality of intelligence, for both being partless there can be no contact between them. The intelligence of the soul becomes obscured when it turns its face away from the Lord, and it manifests when this obscuration is destroyed by turning its face towards the Lord. As we find in the following text of Sauṇaka:—

यथा न क्रियते ज्योत्स्ना मलप्रक्षालनान्मणेः ।
दोषप्रहानात् न ज्ञानमात्मनः क्रियते तथा ॥ १ ॥

यथोदपानखननात् क्रियते न जलाम्बरम् ।
सदेव नीयते व्यक्तिमसतः सम्भवः कुतः ॥ २ ॥
तथा हेयगुणध्वंसादवबोधादयो गुणाः ।
प्रकाश्यन्ते न जन्यन्ते नित्या एवात्मनो हि ते इति ॥ ३ ॥

As by rubbing off the dust from a gem the light is not created in the gem, but the light, which is the inherent attribute of the gem, manifests itself owing to the removal of the covering dust, similarly the intelligence of the soul manifests itself when the faults are removed. As by digging the earth, water comes out of a well, but is not created by the act of digging, similarly the soul manifests its intelligence when the layers of ignorance concealing it are removed; just as the water of the spring bubbles up when the super-incumbent layers of earth are removed by digging. In fact when the obscuring faults are destroyed, the innate qualities of the soul manifest themselves; they are not created, because they are the eternal attributes of the jîva.

The text of the Bṛihad-âraṇyaka Upaniṣad (III. 7. 22) says:—

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ २२ ॥

He who dwells in Vijñâna (knowledge, jîvâtmâ), and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, he is thy Self, the puller (ruler) within, the immortal.

This declares that the soul is knowledge, and not the knower. The apparent doubt raised by this Śruti is answered in the next Sûtra.

SÛTRA II. 3. 27.

तद्गुणसारत्वात्तद्व्यपदेशः प्राज्ञवत् ॥ २ । ३ । २७ ॥

तद् Tat, that. गुण Guṇa, quality, that quality or those qualities, on account of the quality or qualities of that, that quality, namely, the quality of intelligence or knowledge. सारत्वात् Sâratvât, being the essence. तद् Tat, that, namely knowledge, व्यपदेशः Vyapadeśaḥ, designation. प्राज्ञवत् Prâjña-vat, like the term Prâjña, when applied to the Lord.

27. The soul gets the designation of knowledge, because that quality is its essential attribute, as the Lord Viṣṇu is called Prâjña or omniscience, because it is His essential attribute.—245.

COMMENTARY.

Though the jîva is the knower, yet it is sometimes designated as knowledge, because that quality of knowledge is its essential nature. The word 'Sâra' means a quality which never can be discarded, which is the essential nature of the thing, the absence of which makes the thing non-existent. The above text of the Bṛihad-âraṇyaka Upaniṣad no doubt designates the soul by the term knowledge and not knower, but it is just like the other texts of the same Upaniṣad where the Lord Viṣṇu is called

Truth, Knowledge and Infinity, and which does not mean that the Lord is not Omniscient, because He is called Omniscience; that He is not the Knower because He is called Knowledge, etc. In fact, these texts show that the soul is Knower and its essential attribute is knowledge. The next sûtra shows this more clearly.

SÛTRA II. 3. 28.

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् ॥ २ । ३ । २८ ॥

यावत् Yâvat, wherever, so long as. आत्म Âtma, the soul, the individual self. भावित्वात् Bhâvitvât, on account of existing. च cha, and. न Na, not. दोषः Doṣaḥ, objection, fault. तत् Tat, that. दर्शनात् Darśanât, on account of being seen.

28. There is no objection in designating the soul, whose essential nature is knowledge, as knower also, because the knowledge exists so long as the self exists, and this we observe also.—246.

COMMENTARY.

There is no fault in our reasoning if we assert the soul to be both knowledge as well as the knower. We perceive that the knowledge of the soul is co-eternal with the soul, and exists so long as the soul exists, namely, for ever. The soul verily exists from beginningless time to eternity, and such is also its knowledge. An illustration of this we observe in the case of the sun. The sun and its light are co-eternal, and the sun though essentially luminous, is also the maker of illumination of others; it is both the light and the illuminator. And so long as the sun will exist, we can apply both these designations to it, and though the two are really identical, yet they appear as two, hence their different designations.

An objector may say, knowledge is an attribute of the soul, and is not eternal, because it does not exist in the state of deep sleep and it originates because there are objects of knowledge to produce it. This is answered by the following Sûtra.

SÛTRA II. 3. 29.

पुंस्त्वादिवत्त्वस्य सतोऽभिव्यक्तियोगात् ॥ २ । ३ । २९ ॥

पुंस्त्वादिवत् Puṁstvâdi-vat, like the virile power, like the power of procreation. तु Tu, but. अस्य Asya, its, namely, of knowledge. सतः Sataḥ, of the existing. अभिव्यक्तियोगात् Abhivyakti-yogât, on account of manifestation

29. But this knowledge always exists in the soul even in deep sleep (though in latency) like the procreative

and other powers in the child, and there is manifestation of it only in the waking state.—247.

COMMENTARY.

The word "but" is employed in order to set aside the objection above raised. The word "Na" is understood in this Sûtra. It is not the case that in deep sleep knowledge does not exist, but it originates in the waking state. Why do we say so? Because this knowledge exists, though potentially, even in the state of dreamless sleep, and makes its manifestation only in the waking state. An illustration of this is seen in the case of virile power and others. They remain latent in an infant, though these powers exist in the soul yet they are not apparent, it is only in youth that they manifest themselves. Similarly, the knowledge exists even in Suṣupti, though it manifests itself in the Jâgrata and Svapna. The scripture itself shows that there is such manifestation, and that knowledge does exist even in deep sleep. In the Bṛihad-araṇyaka Upaniṣad (IV, 3. 30) and the rest we find the following:—

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥

And when (it is said that) there (in the Suṣupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.

This shows that knowledge exists even in Suṣupti, but it does not manifest itself because there are no external objects to manifest it. Otherwise the jîva itself could not exist in a state of deep sleep. It is the conjunction with the senses which is the exciting cause of knowledge and manifests it. Had knowledge not at all existed in the soul, it could never have manifested itself in the waking state, as when the virile power is not in a man, as in congenital eunuchs, it never manifests itself, even when such eunuchs attain youth. Therefore, it is established that jîva is atomic in size, has knowledge for its essential nature, and that this attribute knowledge is the eternal property of the soul.

Now the author refutes the view of the Sâṅkhya philosophers who maintain the opposite doctrine, namely, that the knowledge of the soul is not eternal.

(*Pûrva-pakṣa*).—Now the Pûrva-pakṣin says, it is appropriate to assert that soul is mere knowledge and all-pervading. It is all-pervading because its effect is perceived everywhere. Had it been atomic it would not have perceived pleasure and pain in all parts of its body. Had it

been of medium size, then it would be non-eternal, which is not accepted by any orthodox school of philosophers.

(*Siddhânta.*)—The following Sûtra sets forth the Siddhânta view.

SÛTRA II. 3. 30.

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वान्यथा ॥ २ । ३ । ३० ॥

नित्य Nitya, always, permanent. उपलब्धि Upalabdhi, perception, consciousness. अनुपलब्धि An-upalabdhi, non-perception, non-consciousness. प्रसङ्गः Prasangaḥ, result, consequence. अन्यतर Anyatara, otherwise, either of the two. नियमः Niyamaḥ, restrictive rule. वा Vâ, or. अन्यथा Anyathâ, otherwise, namely, if the soul were mere knowledge and omnipresent.

30. Otherwise there would be permanent consciousness or permanent unconsciousness, or else a restriction with regard to one or the other.—248.

COMMENTARY.

If the view be maintained that the soul is mere knowledge and omnipresent, then would result the undesirable consequence that it would be either always conscious, or always non-conscious. Not only this, there would be a restriction or prohibition with regard to one or the other. The sense is this. It is a well known fact, that there is consciousness and non-consciousness. Of these two states, if the cause were a soul which was omnipresent, and mere knowledge; then these two states would be perceived simultaneously and always, by all people. If such a soul be the cause of consciousness only (but not of unconsciousness) then no one no where would ever be unconscious. If the soul be the cause of non-consciousness, then no one nowhere would ever be conscious. We cannot say that consciousness and unconsciousness depend upon sense organs, and the soul is conscious when it is in contact with the sense organs; and it is unconscious when there is no such contact. For according to your theory, the soul being omnipresent is *always* in contact with sense organs. Moreover in this theory all souls being omnipresent, are in contact with all bodies, and therefore should experience the pleasure and pain everywhere. This Sûtra also indirectly refutes the view, that the particular experiences which a particular soul undergoes are the results of its past Karma and its Adṛiṣṭa, which Adṛiṣṭa depends upon the particular thoughts and desires entertained by that soul. The objection raised in this Sûtra applies to systems cognate to the Sâṅkhya. In our system the soul being atomic is separate for every other separate body, and so our theory is not open to this objection. Though it is atomic, it can work in all places, in

succession, not simultaneously; and hence the objection based on the souls being omnipresent does not apply to this theory. The atomic soul perceives the pleasure and pain, by the pervasion of its attribute, as has already been mentioned in Sûtra II. 3. 24.

Note.—The Sâṅkhya theory is that souls are many, separate for every body, but every soul is omnipresent and pure knowledge.

The Sâṅkhya Sûtra, VI, 36, declares that Pradhâna is all-prevading, and VI 45 that the souls are many. And Sûtra, VI 59, declares that the soul is all-pervading.

Adhikarana XIV.—The Jîva is an agent.

Now the author considers the following text of the Taittirîya Upaniṣad (II. 5. 1).

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति ॥

Vijñâna performs the sacrifice, it performs all sacred acts. All Devas of the senses attend upon Vijñâna as the great, as the oldest. If a man knows Vijñana as the great, and if he does not swerve from it, he leaves all evils behind in the body, and attains all his wishes.

(*Doubt*)—Now arises the following doubt. Is the soul, described in the above text by the word "Vijñâna," an agent? It apparently is, for the text says "Vijñâna or soul performs all sacrifices," and all the devas of the senses are attendant upon Vijñâna. But, says the Pûrvapakṣin, the soul is not an agent, because we have the following text to the contrary.—(Kaṭh. II. 18.)

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयम्पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

The Soul is not born, it dies not; it sprang from nothing, nothing sprang from it. The ancient is unborn, eternal, everlasting, he is not killed, though the body is killed.

This text of the Kaṭha Upaniṣad declares that the soul is not an agent, but that Prakṛiti is the agent. The Gîtâ also says to the same effect (III, 27):—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥

All actions are wrought by the qualities of nature only. The self, deluded by egoism, thinketh: "I am the doer."

So also Gîtâ, XIII. 20:—

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

Matter is called the cause of the generation of causes and effects, Spirit is called the cause of the enjoyment of pleasure and pain,

Therefore we have the following:—

(*Pûrva-pakṣa*).—The soul is not an agent, Prakriti is the agent. By realizing the truth one comes to know that she is the true agent, while one wrongly attributes to himself the idea of agency. The soul is merely the enjoyer of the fruit of action, and not an agent.

(*Siddhânta*).—To this Pûrva-pakṣa the answer is given by the following Sûtra which declares that the soul is an agent.

SÛTRA II. 3. 31.

कर्ता शास्त्रार्थवत्त्वात् ॥ २ । ३ । ३१ ॥

कर्त्ता Kartâ, agent. शास्त्रार्थवत्त्वात् Sâstra-artha-vattvât, on account of the scripture having a purport.

31. The soul is alone the agent, and not the Prakṛiti, for thus the scriptures can have a rational interpretation.—249.

COMMENTARY.

The jîva alone is the agent and not the guṇas of Prakṛiti. Why do we say so? Because the scriptures can have no purport if the guṇas were the agents. In the scriptures we find injunctions like the following:—"Let the person who desires heaven perform sacrifice." "Let the person meditate on the Supreme Luminous Self," etc. These texts can have a meaning only if the sentient souls were the agent, for agent alone can enjoy the fruit. They are meaningless if the guṇas were to be the agents, for if the non-sentient guṇas were the agents, the injunctions would not have been addressed to the sentient souls, but to the insentient guṇas. The object of the scriptural injunction like the above is to produce in the soul a motive or desire to perform certain actions, in order to enjoy certain fruits. The injunctions produce the *idea* in the soul that certain acts are followed by certain results, and when that *idea* is produced, then the soul enters upon action, in order to enjoy the fruits thereof. This *idea* of cause and effect between certain action and its result or consequence cannot be produced in Prakṛiti, which is insentient and consequently incapable of having any such conception. Therefore, Prakṛiti is not the agent but the soul.

In the next Sûtra the author further shows that soul is the agent.

Note.—The following quotation from Râmânuja gives a more detailed reasoning.

If a non-sentient thing were the agent, the injunction would not be addressed to another being (*viz.* to an intelligent being—to which it actually is addressed). The term "śâstra" (scriptural injunction) moreover comes from *śas*, to command, and commanding means impelling to action. But scriptural injunctions impel to action through giving

rise to a certain conception (in the mind of the being addressed), and the non-sentient Pradhâna cannot be made to conceive anything. Scripture, therefore, has a sense only, if we admit that none but the intelligent enjoyer of the fruit of the action is at the same time the agent. Thus the Pûrva Mimâmsa declares "the fruit of the injunction belongs to the agent" (III. 7. 18).

The Pûrva-pakṣin had contended that the text "if the slayer thinks, &c.," proves the self not to be the agent in the action of slaying, but what the text really means is only that the Self as being eternal cannot be killed. The text, from Smṛiti, which was alleged as proving that the guṇas only possess active power, refers to the fact that in all activities lying within the sphere of the samsâra, the activity of the Self is due not to its own nature, but to its contact with the different guṇas. The activity of the guṇas, therefore, must be viewed not as permanent, but occasional only. In the same sense Smṛiti says "the reason is the connection of the soul with the guṇas, in its births, in good and evil wombs" (Gitâ, XIII, 21). Similarly it is said there (XVIII. 16) that "he who through an untrained understanding looks upon the isolated Self as an agent, that man of perverted mind does not see," the meaning being that, since it appears from a previous passage that the activity of the Self depends on five factors (as enumerated in Sl. 16), he who views the isolated Self to be an agent has no true insight.

SÛTRA II. 3. 32.

विहारोपदेशात् ॥ २ । ३ । ३२ ॥

विहार Vihara, play, sporting about. उपदेशात् Upadeśât, on account of declaration.

32. The soul is the agent, because the scripture declares that even in the state of Mukti it has pleasant activities.—250.

COMMENTARY.

In the Chhândogya Upainṣad the soul of the Mukta is thus described, (VIII. 12. 3) :—

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभि-निष्पद्यते स उत्तमः पुरुषः स तत्र पर्य्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

He through whose grace this released soul, arising from its last body, and having approached the Highest Light, is restored to its own form is the Highest Person. The Mukta moves about there laughing, playing and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstacy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer is appointed by his master to drive the carriage, just so is this Prâṇa appointed to drive this chariot of the body.

This shows that even the Mukta jîva plays about. Thus we arrive at the conclusion that mere activity is not the cause of sorrow, (for then the Mukta jîvas would not have been active), but it is perverted activity alone which is the cause of pain, or to use the technical phrase of the

Gîtâ, "It is the connection of the Soul with the Guṇas which is the cause of pain."

SÛTRA II. 3. 33.

उपादानात् ॥ २ । ३ । ३३ ॥

उपादानात् Upâdânât, on account of taking up, moving, seizing.

33. The soul is agent because in the state of sleep it takes the Prâṇas along with it.—251.

COMMENTARY.

In the Bṛihad-âraṇyaka Upaniṣad (II. 1. 18.) we find the following:—

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

But when he moves about in sleep (and dream), then these are his worlds. He is, as it were, a great king; he is, as it were, a great Brâhmaṇa; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about, according to his pleasure, within his own domain, thus does the soul control the various prâṇas and move about, according to his pleasure, within his own body.

In the Gîtâ also we find (XV. 8).:—

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

When the soul acquireth a body and when he abandoneth it, he seizeth these and goeth with them, as the wind takes fragrances from their flowery receptacles.

This shows that the jiva is an agent, because it takes up the Prâṇa. As the magnet draws the iron, so the jiva draws the Prâṇas No doubt, the Prâṇas are the agents in seizing external objects. They are the agents in all physical activities of the body, but the soul is the direct agent in catching hold and seizing the Prâṇa, and making it work or not work. There is no other agent with regard to the taking up of Prâṇa.

The author gives another reason in the next Sûtra.

SÛTRA II. 3. 34.

व्यपदेशाच्च क्रियायां न चेन्निर्देश विपर्ययः ॥ २ । ३ । ३४ ॥

व्यपदेशात् Vyapadesât, on account of direction, designation. च Cha, and. क्रियायाम् Kriyâyâm, in action, in the performance of sacrifices. न चेत् Na-chet, if not so. निर्देश Nirdeśa, grammatical construction विपर्ययः Vipavyayaḥ, difference, opposite.

34. The soul is an agent also on account of the scriptures directing it to perform actions. If it were not the agent, the grammatical construction would have been different.—252.

COMMENTARY.

In the Taittirîya text, already mentioned before under Sûtra II. 3. 31, the word "Vijñâna" is used in the nominative case, meaning "the soul performs the sacrifice, it performs all works." This shows that the soul is agent principally in all worldly and Vedic works, and it is the soul which is designated as performing all works sacred and secular. If the word "Vijñâna" there did not denote the soul, but the Buddhic principle, then the grammatical construction would have been different. It would not have been put in the nominative case, but in the instrumental case—instead of "Vijñânam" the form would have been "Vijñânena," for Buddhi is merely the instrument of action and could not be put in the nominative case. But the text does not show it so. If Buddhi were the agent, then we have to imagine some other instrument through which it performs action, for all activities are accomplished through instruments only. Therefore the dispute is nominal only, for there is no agency without an instrument, and where an instrument is spoken of as an agent, there the agent and the instrument are considered indentical.

An objector may say, if jîva was the agent, then he would create only that which was beneficial to it, and not that which was injurious, for an agent is always independent. This is no valid objection. Though the jîva intends to create all conditions beneficial to itself, yet owing to the counteracting force of its past karmas, which are concomitant causes, sometimes its efforts result in producing undesirable effects. Therefore, it follows that the soul alone is the agent.

This being so, the texts which declare that soul is not an agent are to be explained as declaring that the soul is not an independent agent. Its activities are dependent on the will of the Lord.

The scriptures—says an opponent—do not really mean to say that the soul is an agent, because the soul suffers pain; and had it been the creator of its conditions, it would not have suffered pain, for it would have created such conditions only which would have been joyful. This argument goes too far, for then the texts which declare explicitly that a man should perform full-moon and new-moon sacrifices are to be explained in a different way, namely, that Buddhi has to perform these sacrifices, not man. Thus the non-agency of the soul would make the scriptural texts absurd.

The author now shows the objections to which the theory of Pradhâna being the agent is open.

SÛTRA II. 3. 35.

उपलब्धिवदनियमः ॥ २ । ३ । ३५ ॥

Uplabdhi-vat, like perception, like the case of sentiency or non-sentiency as in Sûtra II. 3. 30. अनियमः Aniyamaḥ, want of determinateness, want of definiteness.

35. If the soul were not the agent, then there would be indefiniteness of all activities, just as in the case of consciousness, if it were all-prevading —253.

COMMENTARY.

In the previous Sûtra (II. 3. 30) it has been shown how indefinite would be the consciousness of the soul if it were omnipresent. On similar reasoning it can be shown that if all activities belong to Prakṛiti, and not to the soul, then there would be similar vagueness with regard to all activities. For Prakṛiti being all-pervading and the common possession of all souls, all actions would result in producing experiences in all souls, or in not producing experiences in any soul.

Note.—As air is all-prevading, any vibration in air such as sound, produces the same sensation in all persons, similarly Prakṛiti, being all-pervading, any activity in or of Prakṛiti will produce the same experience in all souls, and any inactivity would stop the activity of all souls.

You cannot say that the activity of the Prakṛiti in a particular locality would only produce experience in that soul, which is in proximity with it, and not in another which is at a distance from that locality, (as sound is heard by persons near its source, and not at a too great distance). For in your theory the souls being equally omnipresent with Prakṛiti, will experience the activities of Prakṛiti, wherever it may be active, for its proximity with Prakṛiti is present everywhere.

SÛTRA II. 3. 36.

शक्तिविपर्य्ययात् ॥ २ । ३ । ३६ ॥

शक्ति Śakti, power. विपर्य्ययात् Viparyayât, on account of difference or inversion.

36. If Prakṛiti were the agent, then there would be the inversion of the power of enjoyment attributed to the soul, and that power of enjoyment would belong to Prakṛiti. —254.

COMMENTARY.

If Prakṛiti were the agent and not the soul, then the Power of enjoyment which is attributed to the soul, must be attributed to Prakṛiti, for enjoyment always is experienced by the agent, and not by a third person. There is no such vicarious punishment or reward. If a man

does an act, he experiences its result, and not a third party. If Prakṛiti be the agent, there is no reason why the soul should be the enjoyer. In the Śvetâśvatara Upaniṣad (I. 8) the existence of the soul is established, because it enjoys the fruit of its action. If the soul were not the agent, that argument also will be invalid. For this reason also soul is the agent, for vicarious suffering or enjoyment is unreasonable.

SÛTRA II. 3. 37.

समाध्यभावाच्च ॥ २ । ३ । ३७ ॥

समाधि-अभावात् Samâdhi-abhâvât, on account of the absence of Samâdhi. च Cha, and.

37. If Prakṛiti were the agent, then there would be the absence of Samâdhi also.—255.

COMMENTARY.

The theory that Prakṛiti is the agent is open to this objection also, that under it Samâdhi itself becomes impossible; and consequently there can be no release, because Samâdhi is the instrument of release. Now Samâdhi consists in the realisation of the idea 'I am separate from Prakṛiti.' If Prakṛiti were the agent, then the Prakṛiti would have to formulate this notion, "I am separate from Prakṛiti," which would mean "I am separate from myself." Now Prakṛiti cannot formulate any such notion, because it is non-intelligent; and because the idea itself of being separate from one's ownself is an impossible notion. Even the extremists who would attribute no activity to the soul are forced to admit its activity so far as Mukti is concerned. They admit that it is the soul which by its effort of Samâdhi realises its difference from Prakṛiti and thus gets Mukti. But if the soul were absolutely inactive this effort of realising Samâdhi would be impossible for it. Hence it follows that the soul alone is the agent.

Adhikarana XV.—Activity is an essential attribute of the soul, though it may not be always actually active.

Now the author shows by an illustration, that the soul is active by its inherent power, as well as by employing instruments.

SÛTRA II 3. 38.

यथा च तक्षोभयथा ॥ २ । ३ । ३८ ॥

यथा Yathâ, as. च Cha, also, and. तक्ष Takṣa, the carpenter. उभयथा Ubhayathâ, in both ways.

38. The soul is active in both ways like unto the carpenter.—256.

COMMENTARY.

As a carpenter is agent in the act of carpentry through the medium of his instruments such as axe, plane, saw, borer, etc., and is agent also directly in the act of holding those instruments and grasping them in his hands, so also the jîva is an agent in a two-fold sense. It works on the external world indirectly through the instrumentality of the sense organs, and it is also directly agent in the act of controlling the prâṇas. In other words, the soul has double agency, one through the prâṇa, the other by seizing hold of the prâṇa itself and directing it into different channels. This explains why in certain scriptural texts agency is attributed to Matter and not to the Soul. It is because importance is given to the instrument, therefore, it is said that the guṇas act and not the jîva. Thus, as in ordinary language, one may say that the axe cuts, etc., such phrases are figurative only, and as there is preponderance of guṇas in such acts, so the action is attributed to the guṇas. In fact, the Gîtâ declares it clearly that "re-incarnation of the soul in good or bad family is regulated by the use it has made of its implements, namely the guṇas." (Gîtâ, XIII. 21) :—

पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान्गुणान् ।
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥

Soul, ruling matter, useth the implements (guṇas) made of matter. The cause of its birth in good and evil wombs is the right or wrong employment of these implements (guṇas).

This explains those passages which declare guṇas to be the agent, such as the Gîtâ, III. 27 :—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताऽहमिति मन्यते ॥

All actions are wrought by the guṇas of nature only. The self, deluded by egoism, thinketh: "I am the doer."

If the soul is the real agent, why does the above verse say that the man who thinks himself to be the agent is a fool? And why is this repeated again in verse, XVIII. 16 :—

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

That being so, he verily who—owing to untrained Reason—looketh on his Self, which is isolated, as the actor, he, of perverted intelligence, seeth not.

The reply to this is that every act has five factors. The man who ignores the four and thinks himself to be the sole agent, is called in these verses a fool, one of perverted intelligence. The five factors are mentioned in the same (XVIII. 14.)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥ १४ ॥

The body, the soul, the various organs, the divers kinds of energies, and the Supreme Lord also, the fifth, are the five factors in all acts.

We cannot take these verses in the superficial sense as teaching that the soul is isolated and never an agent, for in that very book we find that the soul does perform act, for the sake of getting mukti. If the soul could perform no action, no direction could be issued to it to *exert* for salvation. Such as we find in the Gîtâ, XVIII. 65:—

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My truth; thou art dear to Me.

So also IX. 34:—

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

On Me, fix thy mind; be devoted to Me, sacrifice to Me; prostrate thyself before Me; harmonised thus in the Self, thou shalt come unto Me, having Me as thy supreme goal.

So also XVIII. 55:—

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥ ५५ ॥

By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme.

These verses show that mukti is for that soul only which *performs* the act of meditation on the Lord. No doubt, there are passages declaring that the soul neither kills nor is killed such as II. 19, etc. They mean that the effect of slaying, as cutting asunder into two pieces, never accrues to the soul. The soul, being eternal, can never be cut asunder or slain. But those passages do not mean that a person, who unrighteously kills another, will not suffer the moral consequences of that act, for the Gîtâ has already established that the agency belongs to the soul, and the soul must enjoy or suffer the good or bad effects of its deeds. This also explains how the saints or devotees are said to perform no action, though they are ordered to worship the Lord. The great Saints, the Bhâgavatas

not only worship the Lord in this world, but in heaven also after they have attained mukti; but their worship is considered to be no action in the ordinary sense of the word; for they worship without any taint of guṇas, and their devotion is of pure spiritual energy, and the guṇas are completely submerged in their case, and play a very subordinate part.

Referring to this we find in the Bhagawata Purâṇa the following:—

सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः ।
तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥

The Sâttvic agent is he who performs all acts without attachment to the guṇas, the Râjas a agent performs all acts blinded by his attachment to the guṇas, the Tâmasic agent has no memory, and performs all actions ignorantly, while the Nirguṇa agent is he who does every act with perfect resignation to My will.

The experiencing of pleasure and pain is always the function of the soul, pure and simple, and never of matter or guṇas, as says the Gîtâ very clearly (XIII. 20):—

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

Matter is called the cause of the generation of causes and effects; Spirit is called the cause of the enjoyment of pleasure and pain.

Though pleasure and pain always co-exist with guṇas, yet they being of the nature of consciousness or feeling, have the soul element predominating in them, for the power of consciousness belongs to the soul alone and the guṇas do not predominate in these sentiency of pleasure and pain, for matter is opposed to consciousness. It is a well known fact, that the essence of soul is consciousness, the feeling of pleasure and pain. The soul is self-luminous, and hence intelligence as well as agency must be understood to be the essential qualities of the soul. In fact, the Śruti also declares the same (Praśna Upaniṣad, IV. 9).

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥ ९ ॥

For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self.

The illustration of the carpenter also shows that the agency of the soul is not perpetual but depends upon its volition. It may or may not be active as it pleases. It is not subject to the law of inertia of Matter. A material particle once in motion, is always in motion without any power of stoppage unless some external force comes in.

Adhikaraṇa XVI.—Soul in its activity is dependent on the Lord.

Now another doubt is raised as regards this activity of the soul.

(*Doubt*).—Is this activity of the soul self-dependent or dependent on another?

(*Pûrva-pakṣa.*)—It is self-dependent, because injunctions and prohibitions of the scriptures have a meaning only if the soul were self-dependent in its activity and not otherwise. When the scripture says "let a person desirous of heaven perform sacrifice," "let a Brâhmaṇa not drink wine, and let him forsake all sins," etc., it means that the soul is independent in its activity, for orders are addressed only to those who of their own free volition and thought have the power of entering on an action or refraining from an action.

(*Siddhânta*).—The soul is not independent in its activity, but depends on the Highest Self, as is shown in the following Sûtra :—

SÛTRA II. 3. 39.

परात्तु तच्छ्रुतेः ॥ २ । ३ । ३९ ॥

परात् Parât, from the Supreme Lord तु Tu, but. तत्-श्रुतेः Tat śruteḥ, on account of this being declared by scriptures.

39. But the activity of the soul is from the Highest Lord as its cause, because the scriptures declare it so.—257.

COMMENTARY.

The word "but" is employed in order to remove the doubt raised by the Pûrva-pakṣin. The activity of the soul proceeds from the Highest Lord as its cause, Why do we say so? Because the scripture declares it to be thus. Such as "The Lord is within all, the ruler of all creatures." "Who dwelling in the jîva-âtman is different from jîva-âtman, whom the jîva-âtman does not know, whose body the jîva-âtman is, who rules the jîva-âtman from within, He is thyself the Inner Ruler, the Immortal.

So also in Kauśitak Upaniṣad III. 8 :—

एषः ह्येवैनं साधु कर्म कारयति तं यमन्वानुनेषत्येष एवैनमसाधु कर्म कारयति त यमेभ्यो लोकेभ्योऽधुनुत्सते ॥

For the Lord makes him whom he wishes to lead up from these worlds, do a good deed : and the same makes him, whom He wishes to lead down from these worlds, do a bad

All these texts show that the Lord is the highest motive power of the soul.

Let it be so. If the agency of the soul is dependent on the Highest Lord, then all injunctions and prohibitions of scriptures become useless, for the man then becomes a mere automaton moved by the Spirit within. The scriptures only enjoin acts and omissions on persons who have power of their own to do an act or to refrain from doing an act.

To this objection the following Sûtra gives a reply.

SÛTRA II. 3. 40.

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः ॥ २ । ३ । ४० ॥

कृत Krita, made. प्रयत्न Prayatna, effort. अपेक्षः Apekṣaḥ, having regard to, with a view. तु Tu, but विहित Vihita, ordained, injunction. प्रतिषिद्ध Pratiṣiddha, prohibited. अ-वैयर्थ्यादिभ्यः A-vaiyarthya-âdibhyaḥ, on account of non-meaninglessness.

40. **The Lord makes the soul to act having regard to the effort made by it, so that injunctions and prohibitions of the scriptures may not become meaningless.—258.**

COMMENTARY.

The word "but" removes the doubt raised. The Lord causes the jîva to act in a particular way, not arbitrarily, but having regard to the tendencies generated by it, by the good or evil deeds performed by it in its past lives. Hence the above objection is no longer valid. The different fruits, which the souls experience are the results of the differences of their actions good or bad, just as the different fruits which the trees produce are the results of the differences of seeds. The Lord is the exciting cause of the growth of the tree, like the rain. The seed is the particular cause of the particular kind of fruit produced, the rain is the general cause. If there were no rain, we shall never see the diversities of smell, taste, of the fruits, flowers, etc., which we find in the vegetable creation, for no plants will grow in the absence of water. Similarly, there may be abundance of water and still no plants will grow if there be no seeds. The result is that the good or bad experiences are the consequences dependent upon the actions of the soul and not the arbitrary act of the Lord. Similarly, a man may be an agent, though impelled to that action by another, and be still responsible for his acts. Therefore, the responsibility of the soul does not cease, though the impelling cause is the Lord.

On what authority do we say so? Because otherwise the injunctions and prohibitions of the scriptures would be meaningless.

The words "Âdi, etc." in the Sûtra suggest that the grace and punishment of the Lord are also not arbitrary acts, but regulated by the

actions of the jîva. It is only in this way that scriptural commands do not become purportless. If the soul were a mere automaton, like a piece of wood or stone, impelled by the Lord to do good or bad deeds, then the words of the scripture will lose their authoritativeness and the responsible agent would be the Lord Himself. In the Kauśîtakî Upaniṣad it is certainly said 'the Lord makes him whom He wishes to lead up do a good deed, etc.' There also the Lord wishing to lead up a particular soul impels that soul to do good act, for the phrase "wishing to lead up" means the grace of God and impelling a jîva to good deeds. Similarly, the phrase "wishing to lead down" means punishment and impelling a jîva to perform evil deeds. If the jîva was like an automaton, then the grace and punishment would have no meaning with regard to his actions, nor could the charge of cruelty brought against the Lord be answered in that view of the case. Therefore, soul is a responsible agent, though no doubt a secondary agent, while the Lord is the causative agent, because without His permission, the soul can do nothing. Thus there is a complete reconciliation of the two views.

Adhikaraṇa XVII.—The soul is a part of God.

Now the author in order to strengthen the view set forth in the previous Sûtras teaches that the jîva is a portion of Brahman. In the Muṇḍaka Upaniṣad, III. 1. 1., we find the following :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ १ ॥

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

This reference to two birds in this verse is evidently to the Lord and the jîva, to the God and the soul.

(*Doubt*).—Here arises the doubt, Is the Lord Himself the jîva, appearing as such owing to the limitations of Mâyâ, or is the jîva a part of the Lord dependent on Him, invariably related to Him, but separate from Him, like the rays of the sun ?

(*Pûrva-pakṣa*).—The Pûrva-pakṣin says the Lord Himself limited by Mâyâ is the jiva. As says the Atharvan Śruti (Brahma-Bindu Upaniṣad, Verse XIII) :—

घटसंवृतमाकाशं लीयमाने घटे यथा ।
घटो लीयेत नाऽऽकाशं तद्वज्जीवो नभोपमः ॥ २३ ॥

As a space enclosed in a jar remains in its own place even when the jar is moved to another locality—for it is the jar that is moved and not the space, or as a jar enclosing

a space may be broken into pieces but the space remains the same and is not destroyed, so is the soul like space.

The Śrutis like "Thou art that," etc., also become harmonised in this view of the case, namely, that the soul and the Lord are identical.

(*Siddhânta*).—The soul and the Lord are not identical as shown by the following Sûtra :—

SÛTRA II. 8. 41.

अंशो नाना व्यपदेशादन्यथाचापिदासकितवादित्वमधीय-त एके ॥ २ । ३ । ४१ ॥

अंशः Aṁśaḥ, part. **नाना** Nana, many, multifarious, difference. **व्यपदेशात्** Vyapadeśat, on account of the declaration. **अन्यथा** Anyatha, otherwise. **च** Cha, and. **अपि** Api, also **दास** Dasa, servant. **कितव** Kitava, gambler. **आदित्वम्** Âditvam, and the rest. **अधीयते** Adhiyate, record. **एके** Eke, some (texts).

41. The soul is a part, because the Lord is described as having manifold relations with the soul, and also because some texts record him as identical with Brahmaṇ, like slaves and fisherman, etc.—259.

COMMENTARY.

Jiva is a part of the Supreme Lord like the rays of the sun, which are separate from it, but which continually accompany it and which in a way are dependent upon it. Why do you say so? Because the scripture describes the manifold relations of the soul with the Lord. Thus in the Subâla Upaniṣad we hear "One God Nârâyaṇa is the creator, is the destroyer, is the Divine, is the mother, is the father, is the brother, is the abode, is the refuge, is the friend, verily He, the Nârayâṇa, is the goal of all." So also in the Gitâ, IX. 18 :—

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable.

The scriptures declare manifold relation of the Lord with the soul, such as He is the creator the jiva is the created. He is the ruler the other is the ruled. He is the support the other is the supported. He is the Lord the other is the servant. He is the lover the other is the beloved. He is the object of attainment the other is the attainer and so on. On the other hand the Atharvân Śruti also describes Him in another way, namely, His unity with jiva, showing all-pervasiveness by which He pervades the jiva, and thus the jiva is looked upon as identical with

Brahman. In other words, the texts declare *both* the difference of the Lord and the jîva, and His *unity* with the Jîva in the sense of its pervading the Jîva. Thus the following text.

ब्रह्मदासा ब्रह्मदाशा ब्रह्मेमे कितवाः ।

Brahmaṇ are the slaves, Brahmaṇ are these fishermen and Brahmaṇ are these gamblers, etc.

These declarations of unity would not be possible, if there were no difference in essential nature between God and Soul. No one can himself be the creator as well as the created, himself the pervader as well as the pervaded, nor the Supreme Lord who is the highest intelligence can be the slave, the fisherman, etc. If He were to be so, then all those texts would be stultified which teach indifference to all worldly objects. Nor can it be said that the Lord limited by Mâyâ is transformed into slave, fisherman, etc.

Note.—The jîva is said to be a part or aṃsa, of Brahmaṇ, because in that view only the apparently conflicting texts of the Upanîṣads can be reconciled. Some texts declare the difference of Brahmaṇ from the soul in very distinct terms. Brahmaṇ is the creator soul the created, Brahmaṇ the ruler soul, the ruled, etc. While there are equally contrary texts, which declare Brahmaṇ to be identical with every soul, whether that of a slave, a fisherman or a gambler, etc. How are these texts to be reconciled? Some texts declare Nânâtva or difference, others declare Anyathâ or non-nanâtva or unity. According to Bâdarâyaṇa the reconciliation consists in considering the soul as an aṃśa or part of the Lord, for in that view only, it is possible to consider it as different from the Lord, as well as non-different from Him.

The soul is not a part of Brahmaṇ in the sense of a piece of stone cut off from a rock by the chisel. Jîva is not in that sense, a cut off portion of the Lord, for if it were so then it would contradict all those texts which declare Brahmaṇ and soul to be incapable of division, and not liable to any change. Therefore the jîva is described as a part of Brahmaṇ, in the sense of being a subordinate member of Brahmaṇ, separate from Him, but related to Him, as the created, the ruled, the supported, etc. The subordinate relation of the soul to Brahmaṇ is established by the fact that all energies of the soul are from the Lord. As says the Smṛiti (Viṣṇu Purâṇa, Book VI, Ch. 7, verses 61—64):—

एतत् सर्व्वमिदं विश्वं जगदेतच्चराचरम् ।
परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम् ॥ ६० ॥
विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।
अविद्या कर्म्मसंज्ञान्या तृतीया शक्तिरिष्यते ॥ ६१ ॥

The whole of this universe consisting of moveable and immoveable jîvas is energised by the energy of Viṣṇu, the Supreme Brahmaṇ. The energies are of three sorts, the divine energy which is the highest, and called the Viṣṇu śakti, the jîva energy which is

lower than this and is called the Kṣetrajña śakti, and third the material energy called the Avidyâ or karma energy.

The word *aṁśa* used in this Sûtra is to be understood in a sense similar to that when we say the orb of Venus is a hundredth *part* of that of the moon. This definition of aṁśa or part does not transgress the definition which says "part is the particular localisation of a whole or a particular portion of one substance, inhering in that substance but not separate from that substance." Thus Brahmaṇ as possessor of all energies is one entire substance, while jîva has a portion of this Brahma energy, and in that sense it is a part of Brahmaṇ, and thus is subordinate to Brahmaṇ. In other words, the word aṁśa or part is to be taken in the sense of subordinate. When we say "jîva is a part of Brahmaṇ" we mean "jiva is subordinate to Brahmaṇ."

The statements that the human soul is like a space enclosed in a jar, not different from the space outside the jar are to be reconciled by holding that when the limiting condition or Upâdhi is destroyed then there is the union of the two. It does not mean absolute identity. The phrases like "thou art that," etc., also declare that "the thou" is dependent upon "the that," for all its functions. In other words the sentence "thou art that" means "all thy functions are dependent upon Brahman." In fact all the previous texts and illustrations of the Chhândogya Up. show this to be the real meaning of the great saying "thou art that," it has no other meaning. Consequently it follows that the jîva is different from the Lord and this difference is manifest, for one is the ruler the other is the ruled, one is omnipresent the other is atomic and so on. The opposite view that the jiva and the Lord are identical cannot be fairly deduced from the scriptural texts. In support of this view that the jiva is a part of Brahmaṇ in the sense of being subordinate to Him, the author now quotes a Vedic Śruti.

SÛTRA II. 3. 42.

मन्त्रवर्णात् ॥ २ । ३ । ४२ ॥

मन्त्रवर्णात् Mantravarṇât, because of the description given in the sacred mantra.

42. The jîva is a part of Brahmaṇ because the mantra also describes it to be so.—260.

COMMENTARY.

Even the Rig Veda, X. 90. 3, declares :—

तावानस्य महिमा ततो ज्यायांश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ १ ॥

Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven.

This mantra, which is to be found in the Chhândogya Upanisad, III. 12. 6, declares distinctly that all jîvas constitute a Pâda or portion of Brahmaṇ. In fact the word Pâda and *aṁśa* are identical. Both mean "a part," or "a portion." This mantra uses the word 'Sarvâ-bhûtâni' in the plural number, while in the Sûtra the word Aṁśa is in the singular number. The singular here is used in a generic sense to denote all souls. Incidentally it may be mentioned that the souls are many as declared in this mantra. In other places also singular must be taken as denoting the whole class, thus as in Sûtra, II. 3. 19, the word "Âtman" is used in the singular number, but denotes the whole class of jîvâtmans.

SÛTRA II. 3. 43.

अपि च स्मर्यते ॥ २ । ३ । ४३ ॥

अपि Api, also. च Cha, and. स्मर्यते Smaryate it is so written in the Smṛiti.

43. The Smṛiti also declares the soul to be a portion of Brahmaṇ.—261.

COMMENTARY.

In the Gîtâ XV. 7, we find :—

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

A part of me verily has become the jîva in this world of jîvas and is eternal. It draweth round itself the senses of which the mind is the sixth, veiled in matter.

The Lord has used the word "eternal" in the above showing that the jîvas are eternal and not fictitious portions like space enclosed in a jar. Here also the word aṁśa is used showing that the jîva is always dependent upon the Lord and that all its activities are subordinate to Him.

In the Padma Purâṇa the essential nature of the jîva is more definitely stated :—

ज्ञानाश्रयो ज्ञानगुणश्चेतनः प्रकृतेः परः ।
न जातो निर्विकारश्च एकरूपः स्वरूपभाक् ॥ १ ॥
अणुर्नित्यो व्याप्तिशीलश्चिदानन्दात्मकस्तथा ।
अहमर्थोऽव्ययः साक्षी भिन्नरूपः सनातनः ॥ २ ॥
अदाह्योऽच्छेद्योऽक्लेद्योऽशोष्योऽक्षर एव च ।
एवमादिगुणैर्युक्तः शेषभूतः परस्य वै ॥ ३ ॥
मकारेणोच्यते जीवः क्षेत्रज्ञः परवान् सदा ।
दासभूतो हरेरेव नान्यस्यैव कदाचनेति ॥ ४ ॥

The jîva is an intelligent receptacle having intelligence as its quality, it is the giver of sentiency to its various vehicles and is beyond Prakṛiti. It is not born, it is not subject

to modification, it has one form, unchanging in its essence. It is atomic, and eternal, having the quality of pervasion and consisting of knowledge and bliss. It is designated by the word "*I*," is unchanging, is the witness and eternal. It is incombustible, uncleavable and can neither be wetted nor dried away. It is imperishable as well. Possessing these attributes it is a part of Brahmaṇ, a servant of the Lord. The letter "Ma" denotes the jîva called also the knower of the field. It is the slave of the Lord but of no one else ever.

The words "possessing these attributes and the rest" refer to the other qualities of the jîva not definitely mentioned in the above extract, such as the jîva is an agent, the enjoyer, the self-luminous, etc. Luminosity is of two kinds according to the difference of the substance and the quality. The first depends for its enkindling on its own self, the second is the particlar substance which is the cause of enkindling himself as well as another. Such is the Self or jîvâtman. The flame of a candle illumines the eye and is itself a lighted mass and its burning is dependent upon itself and it manifests itself by its own light and is not like jar, etc., which manifest themselves through another's light. Therefore, the flame is self-luminous. But there is this difference between the flame and the soul that the flame being material cannot shine forth or illumine itself, in other words, has no self-conciousness. But the soul is self-luminous like the flame and illumines others like the flame, but has the additional attribute of self-illumination, of self-consciousness, which the light has not. Therefore, it is said that the soul illumines itself, is self-luminous and of the form cf intelligence.

Adhikarana VIII.—The Avatâras like fish, etc., are not part of Brahmaṇ but Brahmaṇ itself.

As a digression the author here considers the subject of Avatâras. In the Gopâlatâpani Upaniṣad it is said (page 195. Thirty-two Upaniṣads, Ânanda Âśram Series.)

एको वशी सर्वगः कृष्ण ईड्य एकोऽपि सन्बहुधा यो विभाति ।
तं पीठस्थं येऽनुभजन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

There is one ruler, all-pervading, the Lord Kriṣṇa, the adored of all and though one shines forth as many, the wise who worship Him as seated in the throne of the heart enjoy eternal happiness but not so the others.

Similarly in the Visṇu Purâṇa it is said (I.2.3.):—

एकानेकस्वरूपाय स्थूलसूक्ष्मात्मने नमः ।
अव्यक्तव्यक्तभूताय विष्णवे मुक्तिहेतवे ॥ ३ ॥

Salutation to that Lord Viṣṇu whose essential nature is one as well as many, who is both subtle and the gross, who is both manifest and unmanifest, who is the cause of salvation.

Here the Lord is called as one, in the sense of being the whole, and is called as having many forms, in the sense of having taken many Aṁśa-kalâ Avatâras.

(*Doubt.*)—Now the doubt arises. Are these Aṁśa-kalâ Avatâras portions of Viṣṇu, in the same sense as the jîva is a portion of the Lord, or is there any difference?

(*Pûrva-pakṣa*).—There is no difference between the jîvas and these Aṁśa Avataras, for both are aṁśas or parts of Brahman, and as such there is equality of attributes between them.

(*Siddhânta*).—This is not so, as shown in the next Sûtra.

SÛTRA II. 3. 44.

प्रकाशादिवन्नैवंपरः ॥ २ । ३ । ४४ ॥

प्रकाशादिवत् Prakâśa-âdi-vat, like light and the rest. न Na, not. एवम् Evam, thus. परः Paraḥ, the highest, the supreme, the Avatâras like the Fish, etc.

44. The supreme avatâras like the Fish and the rest, are not thus aṁśas of Brahmaṇ as the jîva is ; like the light and so on.—262.

COMMENTARY.

Though denominated by the term Aṁśa, the avatâras like the Fish and the rest, are not amśas in the same sense as the jîva is said to be. The word aṁśa, applied to the avatâras, means the entire Brahmaṇ. This the author explains by the example of "light and the rest":—As sun is said to be light, and the firefly also is said to be light, yet the word light applied to the sun has altogether a different meaning from the word light applied to the firefly. There is no oneness of form between the sun and the firefly. Similarly though the nectar and the wine are both liquids, and are equally termed liquids, yet they are not the same ; in the same way the avatâras and the jîvas, though aṁśas of Brahmaṇ, yet are not the same.

SÛTRA II. 3. 45.

स्मरन्ति च ॥ २ । ३ । ४५ ॥

स्मरन्ति Smaranti, the Smṛitis declare. च Cha, and.

45. The Smṛitis also declare the same.—263.

COMMENTARY.

In the Mahâvarâha Purâṇa we read as follows :—

स्वांशश्चाथ विभिन्नांश इति द्वेधांश इष्यते ।
अंशिनो यत्तु सामर्थ्यं यत्स्वरूपं यथा स्थितिः ॥ १ ॥

तद्वेव नाणुमात्रोऽपि भेदः स्वांशांशिनो क्वचित् ।
विभिन्नांशोऽल्पशक्तिः स्यात् किञ्चित् सामर्थ्यमात्रयुगिति ॥ २ ॥
सर्व्वे सर्व्वगुणैः पूर्णाः सर्वदोषविवर्जिता इति च ।

The aṁśa is used in two senses, (1) the aṁśa or part of one's ownself and hence identical with himself, (2) a part separate from one's ownself. The first called Svâṁśa is absolutely identical with the whole, of which it is a part. It has all the powers, the nature and the condition of the original; there is not the slightest difference between it and its prototype. The second called Vibhinna Aṁśa has lesser power, lesser energy, lesser attributes than the original. The Sva-aṁśas are all full of perfect attributes and free from all defects.

The sense of the above is this:—In the Bhâgavata Purâṇa it is said, "these avatâras are the partial manifestations (aṁśa kalâ) of the Supreme Person, but Kṛiṣṇa is the Lord Himself." This verse does not mean that other Avatâras, like the Fish and the rest, are in any respect inferior to the Lord; but that they are the Supreme Lord in His entirety, and are not aṁśas in the same sense as the jivas are the aṁśas of the Lord. On the other hand, they are like the various aspects of the same Lord manifesting different powers, just like the crystal and the rest, which show different attributes at different times. When the Lord in his Avatâra manifests *all* His powers, then He is called a *full* Avatâra, but when He manifests only a *portion* of His powers, then he is said to be a *partial* Avatâra. In His avatâra as Kṛiṣṇa, all the six powers were fully manifested, but in other avatâras, a fewer number of these powers were shown forth, and hence they were called aṁśa kalâs. It may be illustrated by the example of a great professor, who is master of all the sciences, and who is, therefore, called a perfect master; but when he addresses a lower class of intellects, he may not expound to them all the six śâstras, but only a particular portion; and in that aspect of his teaching, he may be called a partial teacher; though as a matter of fact, he is master of six sciences. It is only in the Lord Kṛiṣṇa, the infant sucking at the breast of mother Yaśodâ, that we find the perfect manifestation of all the six attributes which constitute the Godhead, such for example, supreme love for all humanity or an object of supreme love for all humanity, the maker of the supremely sweet heavenly music which turns the head of even the wisest Gods like Brahmâ and the rest, the possessor of the most ravishing and beautiful form, which enchants all who behold it, and immeasureable compassion and the rest. These attributes are fully mentioned in the tenth Skandha of the Bhâgavat Purâṇa. The Lord in His manifestation of Śrî Kṛiṣṇa was attended by *all* His energies, like Râdhâ and the rest, as described in the Puruṣa Bodhinî Śruti. But in His other avatâras, like those of the Fish and the rest, He did not bring down *all* His energies, nor did He manifest *all* His attributes.

But these avatâras were identical with the Lord and though called aṁśas, they were not parts of Brahman in the same sense as jîvas are said to be His parts. In the Ṛik-pariśiṣṭa the various powers of the Lord are fully described.

The author now adduces another argument to prove the same conclusion.

SÛTRA II. 3. 46.

अनुज्ञा परिहारौ देहसम्बन्धात् ज्योतिरादिवत् ॥ २ । ३ । ४६ ॥

अनुज्ञा Anujñâ, permission (to do good or bad deeds). Hence activity. परिहारौ Pariharau, exclusion, cessation from activity (*i.e.*, Mukti or Release). देहसम्बन्धात् Deha-sambandhât, on account of connection with a body. ज्योतिरादिवत् Jyotir-adi-vat, as in the case of light and so on. The word jyotiḥ means 'eye.'

46. In the case of the jîvas, there is wordly activity or cessation therefrom (Release), on account of their connection with bodies, but not so in the case of the avatâras. The jîvas are like light in the eye (depending for its vision upon the activity or cessation of the light of the sun).—264.

COMMENTARY.

Though the jiva is an aṁśa of the Lord, yet on account of its connection with Avidyâ from beginningless time, and on account of its connection with a body, it is under the control of the Lord, and with regard to it we find texts declaring permission and exclusion. But no such control by the Lord is related with regard to the avatâras like Fish and the rest. On the other hand, they are described as the Lord and as uninfluenced by their bodies which they assume. Thus there is a great difference between the avatâras and the jîvas.

The word *permission* means inciting a person to do good deeds, as we find in the Kauṣîtaki Upaniṣad, that the Lord makes him whom he wants to raise up do good deeds, etc. (Kauṣîtaki, III. 8.)

The word *exclusion* means cessation from work (good or bad), hence Mukti, as we find in the texts "knowing Him one transcends death."

As an illustration of this, the author says, "it is like light and the rest." The word 'light' here means 'eye' or the power of vision. As the eye, though a part of the sun, is yet manifold on account of its relation with the various bodies, and as it depends for its activity on the permission of the sun, and ceases to be active when the sun does not permit it; in other words, the vision depends on the presence or absence of the light of the sun, so the jîvas depend for their activity or release on the

permission or will of the Lord. But the Avatâras are parts of the Lord, like the rays of the sun which are identical with the sun, and can never be excluded from the sun, and dō not depend upon any permission or exclusion of the sun. Thus there is a vast difference between the jîvas and the avatâras.

SÛTRA II. 3. 47.

असन्ततेश्चाव्यतिकरः ॥ २ । ३ । ४७ ॥

असन्ततेः Asantateḥ, on account of non-connectedness or non-perfection. च Cha, and. अव्यतिकरः Avyatikaraḥ, want of confusion.

47. The jîva is incomplete and hence there is no possibility of confusion between the jîva and the avatâra. —265.

COMMENTARY.

The jîva is incomplete and not perfect like the avatâra, hence it can never be confounded with the avatâra, like the Fish and the rest. The jîva is atomic in size and hence non-full; as we find it described in texts like that of the Śvetaśwatara Upaniṣad, V. 9. which says "the jîva is to be known as part of the hundredth part of the point of a hair." While the avatâras are declared to be full as in the text :—

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

That (the root of all avatâras) is full, this the (visible avatâra) is also full, from that full this full emanates. Taking away this full from that full the full still remains behind.

The Pûrva-pakṣin had adduced the reason for holding the jîva to be identical with Avatâras, because of the epithet 'aṁśa' being applied to both. The author shows in the next Sûtra the logical fallacy in the reasoning of the Pûrva-pakṣin.

SÛTRA II. 3. 48.

आभास एव च ॥ २ । ३ । ४८ ॥

आभासः Âbhâsaḥ, fallacy. एव Eva, mere. च Cha, and.

48. The reason for holding the jîva and the avatâras to be similar is a mere fallacy.—266.

COMMENTARY.

The reason adduced by the Pûrva-pakṣin to prove the similiarity of the jîva with the avatâra is that both are equally designated by the word 'aṁśa.' There is a logical fallacy (of undistributed middle) in this argument. The reasoning may be fully set out in this form :—

The jîva is a part or aṁśa of Brahmaṇ—the avatâra is a part or aṁśa of Brahman; therefore the jîva is an avatâra.

It is the same reasoning the absurdity of which is apparent to every body if stated fully thus:—

All dogs are animals—all men are animals; therefore all dogs are men.

The word 'cha' in the Sûtra implies that other illustrations of such fallacious arguments may also be given here. Thus though the earth and the ether are both *substances*, yet we cannot infer that both are therefore similar; or as existence and non-existence are both *categories*, but we cannot infer that therefore both are similar. In short, there lurks the fallacy of undistributed middle in all these reasons.

The conclusion, therefore, is that the word 'aṁśa' when applied to the avatâra means the non-manifestation of the entire Divine powers, while the same word when applied to the jîvas means subordination to Divinity.

Adhikaraṇa IX.—Jîvas are not all similar and equal.

Having thus finished the digression, the author now takes up the context about the attributes of the jîvas. In the Kaṭhopaniṣad we find the following text. (II. 5. 13)

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

The eternal among the eternals, the consciousness among all the consciousnesses, the one who bestows the fruits of Karmas to many Jîvas, the tranquil-minded ones who see Him seated in their Âtmâ, get eternal happiness, but not the others.

(*Doubt*). This text shows that the jîvas are many, but have all the same attribute of being eternal and intelligent. Are they therefore all similar?

(*Pûrva-pakṣa*). The Pûrva-pakṣin maintains that because all jîvas possess the same attributes of eternality and intelligence; therefore they must be all similar.

(*Siddhânta*).—The jîvas are not all similar as shown in the next Sûtra.

SÛTRA II. 3. 49.

अदृष्टाऽनियमात् ॥ २ । ३ । ४९ ॥

अदृष्ट Adriṣṭa, the fate, the karmas. **अनियमात्** Aniyamat, on account of non-determinateness, on account of non-similarity.

49. The jîvas are not similar, because their karmas are various.—267.

COMMENTARY.

The word *not* is understood in this Sûtra from Sûtra II. 3. 44. The jîvas do not all experience the same kind of pleasure and pain, because

though their essential nature is the same, yet on account of the variety of their karmas, they are all different in their experiences, etc. The karmas or adṛiṣṭas are beginningless. The jîvas have different adṛiṣṭas, in this sense also that they have worshipped the Lord in different ways.

If it be said that the difference between the jîvas is owing to the differences in their loves and hatreds, in their desires and affections, that also does not fully explain the case, as the author shows in the next Sûtra.

SÛTRA II. 3. 50.

अभिसन्ध्यादिष्वपि चैवम् ॥ २ । ३ । ५० ॥

; Abhisandhy-âdiṣu, in regard to their purposes and the rest. अपि Api, also. च Cha, and. एवम् Evam, thus.

50. And thus they are different with regard to their inclinations and the rest.—268.

COMMENTARY.

The differences of desires and hatreds are not final causes which determine the differences of the jîvas; these desires and inclinations, loves and hatreds have for their cause the adṛiṣṭas of the jîvas, and thus adṛiṣṭas are the final causes which determine the differences of the jîvas. Desires and inclinations are only the secondary causes. The word 'cha' in the Sûtra indicates that the momentary differences also between the souls are to be explained on similar grounds.

If it be said that the differences between the jîvas rise from the differences of environments in which they are placed, in favourable environments like Svarga and the rest, or in unfavourable environmenst like the earth, etc.; to this also we reply that it is not so. For the environments themselves require a cause behind them. The next Sûtra explains this.

SÛTRA II. 3. 51.

प्रादेशादितिचेन्नान्तर्भावात् ॥ २ । ३ । ५१ ॥

प्रदेशात् Pradeśât, on account of locality or environments. इति Iti, thus. चेत् Chet, if. न Na, not. अन्तर्भावात् Antarbhâvât, because of being included or comprehended.

51. If it be said that on account of the differences of environments there is caused the diversity among the souls, we reply it is not so, because the differences of environments are comprehended under adṛiṣṭa.—269.

COMMENTARY.

The souls are placed in heaven or hell, in favourable or unfavourable environments owing to their different karmas or adṛiṣṭas; therefore, the ultimate cause of the diversity observable among the souls is not the environments, but the adṛiṣṭas of the soul. For it is observed that two jîvas placed under exactly the same environments do not act in an identical way, but show forth a diversity of nature; thus it follows that diversity among the souls is caused by the beginningless adṛiṣṭas of the jîvas.

Here ends the third Pâda of the Second Adhyâya of the Govinda Bhâṣya on the Brahma Sûtras.

SECOND ADHYÂYA

FOURTH PADA.

त्वज्जाताः कलितोत्पाता मत्प्राणाः सन्त्यमित्रमित् ।
एतान् शाधि तथा देव यथा सत्पथगामिनः ॥

O, God, (the sportful one, who creates the prâṇa), born of thee my life-breath and the senses are constantly prone to evil and absorbed in worldly matters. Control them thus, O Lord, that they may follow the path of virtue. These my life-breaths and senses created by thee are naturally prone to evil and lead me astray. O destroyer of evil, train them so, that they may change their course and follow the path of virtue.

Adhikaraṇa I.—The prâṇas have their origin from Brahmaṇ.

In the third Pâda, the author has reconciled the conflict of the texts regarding the origin of the various elements. In the fourth Pâda he reconciles the conflicts of the texts regarding the super-elements, namely the prâṇas. The prâṇas are divided into two classes, namely the prâṇas strictly so called, and the prâṇas metaphorically so called. The eleven senses, sight, hearing, etc., are called prâṇas in a secondary meaning. The five prâṇas known as prâṇa, apâna, vyâna, samâna and udâna are the principal prâṇas. Among these the author first takes up the eleven senses, which also are called prâṇas in a secondary sense.

We find in the Muṇḍaka Upaniṣad II. 1. 3. the following :—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ॥ खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From this is born Prâṇa, Manas and all the senses, ether, air, light, water and the earth, the support of all.

(*Doubt*).—The origin is mentioned here of the senses. Is this origin to be taken in a metaphorical sense, like the origin of the souls ; or is it to be taken in its literal sense, like the origin of ether, etc. ?

(*Pûrva-pakṣin*).—The Pûrva-pakṣin says that the prâṇas have no origin, for they are eternal, like the jivas ; and existed even before creation. The following text shows this :—

असद्वा इदमग्र आसीत् तदाहुः किं तदासीदिति ऋषयो वाव ते असदासीत् तदाहुः के ते ऋषया इति प्राणा वाव ऋषयः ।

Non-being, truly this was in the beginning. Here they say, what was that ? Those Riṣis indeed were that Non-being, thus they say. And who were those Riṣis ? The prâṇas indeed were those Riṣis.

This text shows that the Riṣis existed before creation and the Riṣis in the plural number are explained by the text to mean the prâṇas. Hence

the senses existed before creation and have no origin. The text of the Muṇḍaka Upaniṣad, quoted above, showing that prâṇas have an origin, must be taken in a metaphorical sense.

(*Siddhânta.*)—The prâṇas have origin, as is shown in the next Sûtra.

SÛTRA II. 4. 1.

तथा प्राणाः ॥ २ । ४ । १ ॥

तथा Tathâ, thus, for the same reason. प्राणाः : Prâṇâḥ, the praṇâs.

1. The prâṇas also originate in the same way as ether and so on.—270.

COMMENTARY.

As ether and other elements originate from the Supreme Brahmaṇ, in the same way do the prâṇas or the senses also originate from Him. This we say because before creation it is declared that everything was one, and direct texts also show that from the Supreme Lord come out the prâṇas, manas and all the senses. The text of the Muṇḍaka Upaniṣad , II. 3, 1, already quoted above clearly shows this. The origin of the prâṇa is not to be taken in a metaphorical sense, like the origination of the soul. For the jîvas have intelligence as their essential nature, and are free from all those six modifications, which we find with regard to material objects. Therefore, the origin of the jîvas mentioned in some texts have rightly been explained in a metaphorical way, while the origin of the senses ought not to be so explained, because the senses are modifications of Prâkṛitic matter and with regard to them the origin is to be taken in its primary sense. This being so, the word Riṣi or Prâṇa mentioned in the text quoted by the Pûrva-pakṣin is to be interpreted as meaning Brahmaṇ, and the Prâṇa here means the Omniscient Lord, the Great Ṛiṣi or the Seer.

But in the above text the word Prâṇa is in the plural number, how can it refer to the Supreme Brahmaṇ ? The word Ṛiṣi also is in the plural number therein. The plural number is to be taken in a secondary sense, as we find in the next Sûtra.

SÛTRA II. 4. 2.

गौण्यसम्भवात् ॥ २ । ४ । २ ॥

गौणी Gauṇî secondary. असम्भवात् Asambhavât, on account of impossibility.

2. The plural number as applied to Brahmaṇ must be taken in a secondary sense, because it is impossible that Brahman should be many.—271.

COMMENTARY.

The plural number is figurative only, because the Lord being essentially one, and there not being many Lords; the plural number is not literally applicable to Him. Of course, He may be looked upon as plural with regard to His various manifestations. One Lord, like an actor, plays many a part on the stage of the world; or like a crystal shows many a facet scintillating with diverse hues. The sacred texts also say the same, "who essentially one appears as manifold," "reverence to Him who is one and yet manifold."

SÛTRA II. 4. 3.

तत्प्राक्छ्रुतेश्च ॥ २ । ४ । ३ ॥

तत् Tat, that, namely Brahmaṇ. प्राक् Prâk, before (creation.) श्रुतेः Śruteḥ on account of the sacred text. च Cha, and.

3. Because before creation, the texts declare that Brahmaṇ alone existed.—272.

COMMENTARY.

In pralaya, there do not exist many objects, so the plural number is inappropriate for that reason also. All substances, whether Spirits or Matter, are resolved in the Para-Brahmaṇ in Pralaya. There is in pralaya a state of unity and the texts repeatedly declare this unity. Therefore, the plural number in the above text describing Pralaya, must be taken in a secondary sense.

Note.—In Pralaya the matter is resolved in Brahmaṇ's tamas śakti and does not retain its nature as Matter. The jîvas also are resolved in Brahmaṇ, but in a different sense. They retain their individuality. They are like bees in a lotus flower, when the flower closes up its mouth. The bees are there inside the flower; but as they do not manifest or appear outside as bees, but are in the heart of flower; the flower only is said to exist. This is the merging of the jîvas in Pralaya. The Lord withdraws them all into His bosom, and there they go to sleep in pralaya, and as they do not appear as jîvas; the Supreme Brahmaṇ is said to be the only entity existing then.

The author gives another reason to show how the word Prâṇa is here to be interpreted as meaning Brahmaṇ.

SÛTRA II. 4. 4.

तत्पूर्वकत्वाद्वाचः ॥ २ । ४ । ४ ॥

तत्-पूर्वकत्वात् Tat-pûrvakatvât, having for its antecedent that, because before creation. वाचः Vâchaḥ, of speech, of name, the Brahmaṇ in His subtle energy.

4. Because the Speech existed even before the creation of Pradhâna and the rest.—273.

COMMENTARY.

The word Speech here means names of all objects other than Brahmaṇ. The 'Vâk' or the Word existed even before the creation of the Pradhâna and the rest. In that state of pralaya, there did not exist any objects having name and form. Consequently there did not exist any instruments, namely, any senses.

The prâṇas, therefore, as meaning senses, did not exist then, consequently the word Prâṇa in the above text must be taken to mean Brahmaṇ. The following text also shows that before creation there did not exist any objects having name and form.—(Bṛihad-âraṇyaka, I. 4. 7.)

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ नामायमिदꣳरूप इति ॥ ७ ॥

Now all this was then undeveloped. It became developed by form and name, so that one could say, "He, called so and so, is such a one."

Therefore, the sense is that the Prâṇas have an origin just like the elements, ether, etc., and are not eternal.

Adhikaraṇa II.—The senses are eleven.

Note.—**The author now attempts to reconcile the number of the senses. The Pûrvapakṣin says the senses are seven and he relies upon Kaṭha Upaniṣad, VI. 10, where the senses are said to be seven. He also relies on the text of Bṛihad-âraṇyaka, IV. 4. 1, where also the enumeration of the senses is seven.**

Having reconciled in the previous Adhikaraṇa the conflict of the texts as regards the senses—whether they are eternal or created—the author now reconciles the conflict as regards the number of the senses. The following text shows that the senses are seven.—(Muṇḍaka Upaniṣad, II. 1. 8).

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः ॥
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

The seven sense-currents are produced from Him, with their corresponding seven perceptions, the seven kinds of objects of perception, the seven co-relations and these seven organs in which move the sense currents. For the purpose of producing knowledge, the seven are placed in every human being.

The following text shows that the senses are eleven, (Bṛihad-âraṇyaka Upaniṣad, III. 9. 4).

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥

He asked: "Who are the Rudras?" Yajñavalkya replied: "These ten vital breaths (prâṇas, the senses, *i.e.*, the five jñanendriyas and the five karmendriyas), and Âtman, as the eleventh. When they depart from this mortal body, they make us cry (rodayanti), and because they make us cry, they are called Rudras.

(*Doubt*).—Are the senses seven or eleven?

(*Pûrva-pakṣa*).—The senses are seven and the author shows this in the following Sûtra of the Pûrva-pakṣa.

SÛTRA II. 4. 5.

सप्तगतेर्विशेषितत्वाच्च ॥ २ । ४ । ५ ॥

सप्त Sapta, seven. गतेः Gateḥ, on account of the going. विशेषितत्वात् Viśeṣitatvât, on account of the specification. च Cha, and.

5. The senses are seven because the seven senses accompany the departing soul and because the text also specifies these seven.—274.

COMMENTARY.

The senses are seven only, because we find scriptural text showing that the seven accompany the departing soul. Thus the Kaṭhopaniṣad, VI. 10, enumerates these seven senses.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ॥
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

When the five organs of perception, along with emotions are at rest and apart from their objects, and the Intellect even does not exert itself, that state they call the highest road (to God-Vision).

This text of the Kaṭha-Upaniṣad describes the condition of Yoga and specifies the senses as Jñânâni or the senses of perception. The seven senses are the five well-known senses and Manas and Buddhi. These are the only senses of the jîva. The so-called five Karmendriyas hands, feet, speech, etc., are called indriyas or senses in a secondary meaning only; because they do not accompany the departing jîva and because they are of smaller use to him.

(*Siddhânta*).—To this Pûrva-pakṣa the author answers by the following Siddhânta Sûtra.

SÛTRA II. 4. 6.

हस्तादयस्तु स्थितेऽतो नैवम् ॥ ६ ॥

हस्तादयः Hastâdayaḥ, hands and the rest. तु Tu, but. स्थिते Sthite, while abiding in the body. अतः Ataḥ, therefore. न Na, not. एवम् Evam, thus.

6. But the hands and the rest are also senses, so long as the soul abides in the body, therefore it is not so that the senses are seven only.—275.

COMMENTARY.

The word 'but' sets aside the Pûrva-pakṣa. The hands and so on must also be considered as prāṇas, though not included in the seven. Because so long as the soul abides in the body, they also assist the soul in the accomplishment of its desires and in experiencing enjoyment, and because they have different functions. Thus in the Bṛihad-âraṇyaka Upaniṣad we find that hands, etc., are also called senses. (III. 2. 8.)

हस्तौ वै ग्रहः स कर्मणातिग्राहेण गृहीतो हस्ताभ्यां हि कर्म करोति ॥ ८ ॥

The hands are one Graḥa, and these are seized by work as the Atigraha, for with the hands one works work.

The above text thus enumerates more than seven senses, and so we cannot say that the senses are seven only. In fact, they are eleven, namely the five senses of perception, the five organs of action and Manas as the eleventh. The word 'Âtmâ' as used in the Bṛihad-âraṇyaka Upaniṣad, III. 9. 4, means the inner organ or the Antaḥkaraṇa.

There are five objects of perception, namely sound, touch, form, taste and smell, to perceive these there are required five senses called the five organs of perception, namely the ear, the skin, the eye, the tongue and the nose. Similarly there are five actions namely speech, seizing, locomotion, excretion and reproduction. So there are required five organs to perform these five kinds of action and which are the hands, the legs, the tongue, the anus and the organ of generation. To unite all these activities, which are diverse, it is necessary that there should be an organ which must exist as a unifying agent, with the memory of the past and the present, together with the anticipation of the future; for without such an organ, the activities of these other ten senses would be unharmonised and discordant. This unifying organ, therefore, is what we call the inner organ or the Manas. This one inner organ has many functions, and sometimes it is spoken of as one, and sometimes as many. The various functions of the mind are enumerated in Bṛihad-âraṇyaka Upaniṣad, I. 5. 3.

कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव ।

Desire, representation, doubt, faith, want of faith, memory, forgetfulness, shame, reflexion, fear, all this is mind.

Sometimes the mind is spoken of as four-fold as Manas, Buddhi, Ahaṁkâra and Chitta. Manas is the faculty of representation, Buddhi is that of determination, Ahaṁkâra is the egoity, and Chitta is the thinking faculty. In whatever way, we may look upon this inner organ, it is a unit, with a diversity of functions. Thus the senses are eleven.

Adhikaraṇa III.—The elevn Indriyas are atomic.

(*Doubt*).—The author now considers the question of the nature and size of the senses. Are these senses all-pervading or are they atomic?

(*Pûrva-pakṣin*).—The Pûrva-pakṣin says that the senses are all-pervading, because we can hear sounds at a distance and see objects far off.

(*Siddhânta*).—The Siddhânta view, however, is that the senses are atomic, as shown in the next Sûtra

SÛTRA II. 4. 7.

अणवश्च ॥ २ । ४ । ७ ॥

अणवः: Aṇavaḥ, minute atoms. च Cha, and, indeed, verily.

7. The senses are verily atomic.—276.

COMMENTARY.

The word 'cha' has the force of certainty. It means that the senses are not all-pervading, but atomic. The eleven prâṇas are indeed atomic.

Note.—These are the so-called permanent atoms of the Theosophists A graphic description of these is to be found in Chaptor IV of 'The Study in Consciousness' by Mrs. Besant.

The reason for holding the senses to be atomic is to be supplied from the previous Sûtra, which declares that the soul is atomic because it goes out of the body and comes back into the body. Scriptural texts (like Bṛihad-âraṇyaka Upaniṣad, V. 4. 2) declare that the soul is accompanied by the senses when it goes out; and when the soul takes a new body the senses accompany it too. The question arises, in what form do the senses accompany the soul. The answer to this is, that the senses are permanent atoms, which always accompany the soul, wherever it migrates; whether to regions physical or super-physical. The hearing or seeing objects at a distance is accomplished by these senses or rather permanent atoms, by the vibratory length of their waves. In other words by the expansion of their qualities. As the jiva pervades the whole body, though the particular place of its residence is the heart, so the senses are the ministers of the jiva and surround the jiva, but pervade the whole body through their qualities. This Sûtra thus refutes the doctrine of the Sâṅkhyas who maintain that the senses are all-prevading.

Adhikaraṇa IV.—The chief Prâṇa has also an origin.

In the Muṇḍaka Upaniṣad, II. 1. 3, we read:—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From Him (when entering on creation) is born prâṇa, mind, and all organs of senses, ether, air, light, water, and the earth, the support of all.

(*Doubt.*)—The above text evidently refers to the chief prâṇa. The question therefore arises, does the chief prâṇa come out of Brahmaṇ like the jiva or does it originate from Brahmaṇ like the ether and other elements? If it comes out like the jîva it would be eternal, otherwise it is a creature and hence transient.

(*Pûrva-pakṣa.*)—The Pûrva-pakṣin maintains that the chief prâṇa has no origin, because of the Sruti which declares this prâṇa verily does not rise, nor does it set. To the same effect is also a Smṛiti text:—

यत् प्राप्तिर्यत् परित्याग उत्पत्तिर्मरणं तथा ।
तस्योत्पत्तिमृतिश्चैव कथं प्राणस्य युज्यते ॥

Birth and death, entering the body or abandoing it, have only reference to the body. It is body which is born and dies and it has no reference to the chief prâṇa.

***Note.*—The ordinary phrases such as, the prâṇa has entered, the prâṇa has gone out, really do not mean that the prâṇa has an origin or that it is destroyed. They are to be explained in the same way, as the jîva has entered the body, the jîva has gone out.**

Hence the Pûrva-pakṣin maintains that the prâṇa is eternal like the jiva, and has no origin.

(*Siddhânta.*)—The next Sûtra declares that even the chief prâṇa has an origin.

SÛTRA II. 4. 8.

श्रेष्ठश्च ॥ २ । ४ । ८ ॥

श्रेष्ठः Sreṣṭhaḥ, the best, the chief prâṇa. **च** Cha, and.

8. The chief prâṇa has also an origin.—277.

COMMENTARY.

The chief prâṇa originates like âkâśa and the rest, because the above text of the Muṇḍaka Upaniṣad distinctly uses the word 'Jâyate Prâṇaḥ,' the chief prâṇa is born. Moreover, having regard to the promissory statement of the Muṇḍaka Upaniṣad 'He created *all* this,' we must infer that prâṇa also is created by the Lord, otherwise the general proposition 'He created *all* this' would not be accurate. This being the case, the texts that declare the chief prâṇa is not created are to be interpreted in a metaphorical way. The chief prâṇa is called the best, because it is the cause of the maintenance of the body. The going out of the chief breath is followed by the decomposition of the body. The separation of this Sûtra from the last is in order to carry the Anuvṛitti of the word "chief prâṇa" into the next Sûtra. The word 'chief prâṇa' is to be supplied in that Sûtra in order to complete the sense, and not the word 'Aṇavaścha.' The next Sûtra refers to the chief prâṇa and not to the prâṇas in general. Had the

present Sûtra and the preceding Sûtra 7 been enunciated as one Sûtra, it would not have been possible to read the Anuvṛitti of the chief prâṇa alone into the next Sûtra.

Adhikaraṇa V.—The chief Prâṇa is not air.

The author now examines the essential nature of the chief Prâṇa.

(Doubt).—Is this chief Prâṇa nothing else but air or is it the vibration of air, one of the activities of air or is it air that has assumed some special condition on account of its having entered the animal body?

(Pûrva-pakṣa).—The Pûrva-pakṣin maintains that the chief prâṇa is nothing but external air, because the Bṛihad-âraṇyaka Śruti declares :— (Bṛihad-âraṇyaka Upaniṣad, III. I. 5.)

योऽयं प्राणः स वायुः ॥

That which is the prâṇa that is verily the air. The full text is given below :—

Yâjñavalkya said, "By the Udgâtṛi priest, who is Vâyu (the wind), who is the breath. For the breath is the Udgâtṛi of the sacrifice, and the breath is the wind, and he is the Udgâtṛi. This constitutes freedom and perfect freedom.

Or the mere air may not be called Prâṇa, but that particular modification of air which performs the function of respiration in animal bodies is prâṇa. Thus prâṇa is either air, pure and simple, or it is that particular motion of air which we find in inhalation and exhalation, for prâṇa is not applied generally to mere air.

(Siddhânta).—To this Pûrva-pakṣa, the next Sûtra supplies the answer.

SÛTRA II. 4. 9.

न वायुक्रिये पृथगुपदेशात् ॥ २ । ४ । ९ ॥

न Na, not. वायुक्रिये Vâyu-kriye, air or the function of air. पृथक् Pṛithak, separate. उपदेशात् Upadeśât, because of the teaching.

9. The chief Prâṇa is neither air, nor any function of air, because the text enunciates it separately from air.—278.

COMMENTARY.

The highest Praṇa is neither Air nor any motion of it. Because in the Muṇḍaka text quoted above "from Him there is produced Prâṇa, mind, and all sense organs and Vâyu, etc." shows that Prâṇa and Vâyu are not identical, for they have been separately mentioned. If Vâyu and Prâṇa were identical, then there was no necessity of mentioning these separately.

If Prâṇa was merely a function of Air, still there was no necessity of mentioning a function along with its root, for we do not find any mention made of the functions of fire and other elements, side by side with these elements, as separate things. The text of the Bṛihad-âraṇyaka Upaniṣad "That which is Prâṇa is verily Vâyu," intimates not that breath is identical with Air, but that breath is air having a special form and that it is not a separate element like ether, fire, etc.

The Sâṇkhyas hold that Prâṇa is the common function of the senses. In the Sâṇkhya Sûtra, II. ?1, it is declared:—

सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥ २ । ३१ ॥

The five Vâyus (prâṇa, apâna, etc.) are the modifications in common of the three internal instruments, namely of Buddhi, Ahaṁkâra and Manas.

This opinion of the Sâṅkhyas is not correct because Prâṇa boing one, cannot have conflicting functions, like those of the various senses.

Adhikaraṇa VI.—The chief prâṇa is also an instrument of the soul.

In the Bṛihad-âraṇyaka Upaniṣad it is said that when speech and other senses are asleep, Prâṇa alone remains awake; that Prâṇa alone is untouched by death, Prâṇa is the absorber, it absorbs all the senses like speech, etc.; that Prâṇa is the great protector, it protects all lower prâṇas as the mother...protects her children.

Note.—The reference to the Bṛihad-âraṇyaka Upaniṣad appears to be incorrect, it is rather in the Praśna Upaniṣad that we find similar references (Praśna II. 18., III.-3.), in fact the whole of the Second and Third Praśna has reference to this chief prâṇa.

(*Doubt.*)—Is this chief prâna an independent entity residing in this body like the jiva or is it merely an instrument of the jiva helping it.

(*Pûrva-pakṣa*).—Prâṇa is an independent entity dwelling in the body along with the jîva, because the texts declare his manifold perfections.

Note.—This Pûrva-pakṣa is really the view of Śrî Madhva. According to him, Prâṇa is a separate entity and dwells in the body along with the soul. This chief Prâṇa, corresponds with the Christ principle of the Gnostics. All souls dwell in Christ and the Christ dwells in the Lord. Madhva quotes Vâyu Parâṇa in support of his view:—

भूतानि वेदाम्नायाश्च मुख्यप्राणादिदं जगत् ।
मुख्यः प्राणः परस्माच्च न परः कारणान्वित इति वायु प्रोक्ते ॥

The elements, human senses, the sacred Scriptures and all this world came forth from the Supreme Prâṇa (Christ), the Supreme Prâṇa came out from the Highest Lord, but the perfect Lord is without a cause.

This trinity of God, Christ and Soul is more in harmony with the occult teachings, than the exoteric expositions of these Sûtras.

(*Siddhânta.*)—The Prâṇa is not an independent entity, but subsidiary to the jiva, as is shown in the following Sûtra.

SÛTRA II. 4. 10.

चक्षुरादिवत्तु तत्सह शिष्ट्यादिभ्यः ॥ २ । ४ । १० ॥

चक्षुरादिवत् Cnakṣur-â l-vat, like the eye and the rest. तु Tu, but. तत्‌—सह Tat-saha, along with them. शिष्ट्यादिभ्यः Śiṣṭyâdibhyaḥ, on account of being taught.

10. The Chief Prâṇa is also an instrument of the jîva like the eye and the rest, because it is taught along with these organs in the scriptures.—279.

COMMENTARY.

The word 'tu' removes the doubt. Prâṇa is also an organ of the jîva like eye and the rest. Why do we say so? Because in the section relating to the controversy between the prâṇa and the senses, the prâṇa is described as one of the senses of the jîva. Things having similar attributes are always taught together, as the metres called the Bṛihad-rathantra, etc. (See Praśna Upaniṣad II Praśna; and also the Chhândogya Upaniṣad V. 1. 1., etc.)

The word 'Âdi,' etc., used in the above indicates that the word 'Prâṇa' is also used in the sense of sense-organs. As we find in the sentence, 'whatever is verily this chief prâṇa, that is verily this middle prâṇa."

The prâṇa is enumerated along with the senses, in order to indicate that it is not indepeudent.

Adhikaraṇa VII.—The Chief Prâṇa is the prime minister of the soul.

If the chief prâṇa is an instrument of the soul, like the eye and the other organs, there must be some special function of the chief prâṇa, by which it assists the soul. But we do not find any such function given to this chief prâṇa, for there are not mentioned twelve senses but only eleven. Had the chief prâṇa been one of the senses, then it would have been said that the senses are twelve. Therefore there is no similarity between the senses like the eye, etc., and the chief prâṇa.

This objection is answered by the next Sûtra.

SÛTRA II. 4. 11.

अकरणत्वाच्च न दोषस्तथाहि दर्शयति ॥ २ । ४ । ११ ॥

Akaraṇatvât, on account of its not having any special function or activity. च Cha, and. न Na, not. दोषः Doṣaḥ, objection, fault. तथा Tathâ, thus, हि Hi, because. दर्शयति Darśayati, declares, shows.

11. There is no objection to the chief prâṇa being a sense, though it has no special activity, for the scriptures declare it to be so.—280.

COMMENTARY.

The word 'and' has the force of *but* here, and is employed to remove the doubt above raised. The word 'karaṇa' in the Sûtra means *activity*. Though the chief prâṇa is not useful to the Jîva in any special way, like the senses of sight and hearing, etc., yet that is no serious objection to its being an instrument of the soul, because it is of the greatest help to the soul, by being the support of all the other senses. Not only does it support the senses, but it is the organising life of the body, and hence of the greatest importance to the Jîva. Because we thus find in the Chhandogya Śruti Chapter V., Khaṇḍa I., verses 1 to 5.

यो ह ज्येष्ठञ्च श्रेष्ठञ्च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

He who knows verily the Oldest and the Best becomes himself the Oldest and the best (among his peers). The chief Prâṇa is indeed the Oldest and the Best.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥ २ ॥

He who verily knows the Best of the Dwellers, becomes the best of the residents among his own people. (The Prâṇa working through) Agni is indeed the Best of the Dwellers.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमुष्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next. (The Prâṇa working through) the Surya is indeed the Firm Stay.

यो ह वै सम्पदं वेद सं हास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव सम्पत् ॥ ४ ॥

He who knows the Success, succeeds in (getting all) his desires, both divine and human. The (Prâṇa working through) Indra indeed is the Success.

यो ह वा आयतनं वेदायतनं ह स्वानां भवति मनो ह वा आयतनम् ॥ ५ ॥

He who verily knows the Refuge, becomes a refuge of his people. (The Prâṇa working through) Rudra is indeed the Refuge.

This shows that the chief prâṇa is also an instrument of the Jîva. The senses like the eye, ear, etc., are as if officials of the Jîva, and help him in his enjoyment and activity, but the chief prâṇa is his prime minister and assists him in his highest functions, and in the attainment of all his desires.

Adhikaraṇa VIII.—The chief Prâṇa has five functions.

We find in the Bṛihad-âraṇyaka Upaniṣad (I. 5. 3).

That which is Vâyu that is the Prâṇa, and this Vâyu is fivefold, prâṇa, apâna, vyâna, udâna and samâna.

(*Doubt*).—Are these five prânas, apânas, etc., separate from the chief prâṇa or merely modifications of it?

(*Pûrva-pakṣa*).—The Pûrva-pakṣin maintains that they are separate from the chief prâṇa, because they have got separate names and because they have separate functions.

(*Siddhânta*).—The following Sûtra, however, refutes this view.

SÛTRA II. 4. 12.

पंचवृत्तिर्मनोवद् व्यपदिश्यते ॥ २ । ४ । १२ ॥

पंचवृत्तिः Pañcha-vṛittiḥ, having five functions. मनोवत् Manovat, like the mind. व्यपदिश्यते Vyapadiśyate, it is designated.

12. The chief Prâṇa is designated as having five functions like the Manas.—281.

COMMENTARY.

The Prâṇa, though one, becomes fivefold, according to the particular organ of the body which it occupies for the time being, and which it vitalises. Its functions become fivefold and diverse, owing to the diversity of the organs through which it works. The Chief Prâṇa, therefore, is designated by these five names of prâna, apâna, etc. These five are consequently the five aspects or functions of the Chief Prâṇa, and not separate from it. The difference of nomenclature is owing to the difference of their activities. There is no essential difference in their nature, and the word prâṇa is a common name for them all. (As one energy of steam by moving different machines such as a printing press, the fan, the drilling machines, etc., may perform different functions, according to the machine through which it acts, so the chief Prâṇa has different functions according to the different organs through which it works). In fact there is a distinct text of the Bṛihad-âraṇyaka Upaniṣad which says that these five are verily Prâṇas. (I. 5. 3).

The prâṇa, the apâna, the vyâna, the udâna and the samâna all that is breathing is Prâṇa only.

It is just like the functions of the mind mentioned in the same text. The full text is given below. (Br. Up., I. 5. 3).

त्रीण्यात्मनेऽकुरुतेतिमनो वाचं प्राणं ।
मना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति कामः सङ्कल्पो विचिकित्सा

श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति यः कश्च शब्दो वागेव सैषा ह्यन्तमायत्तैषा हि न प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एवैतन्मयो वा अयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥

When it is said, that 'he made three for himself,' that means that he made mind, speech, and breath for himself. As people say, 'My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear,' it is clear that a man sees with his mind and hears with his mind. Desire, representation, doubt, faith, want of faith, memory, forgetfulness, shame, reflexion, fear, all this is mind. Therefore even if a man is touched on the back, he knows it through the mind.

Whatever sound there is, that is speech. Speech indeed is intended for an end or object, it is nothing by itself.

The prâṇa or up-breathing, the apâna or down-breathing, the vyâna or back-breathing, the udâna or out-breathing, the samâna or on-breathing, all that is breathing is breath (prâṇa) only. Verily that Self consists of it; that Self consists of speech, mind, and breath.

Here though the names and the functions are different, yet desire, purpose, doubt, etc., are all forms of mind and not different from it, but only modifications of it; so Prâṇa, Apâna, etc., are merely modifications of the Chief Prâṇa.

The word 'Manovat' may also be explained as "according to the mind having five functions as taught in the Yoga philosophy." As the five functions of the mind are not different from the mind, so the five functions of the prâṇa are not different from the prâṇa.

Adhikaraṇa IX.—The Chief Prâṇa is also atomic.

(*Doubt*).—Is the chief prâṇa all-pervading or is it atomic?

(*Pûrva-pakṣa*).—The Chief Prâṇa is all-pervading as the following Śruti describes it. (Bṛihad-âraṇyaka, I. 3. 21 & 22).

एष उ एव ब्रह्मणस्पतिर्वाग्वै ब्रह्म तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥ एष उ एव साम वाग्वै सामैष सा चामश्चेति तत्साम्नः सामत्वं यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाश्नुते साम्नः सायुज्यँ सलोकतां जयति य एवमेतत्साम वेद ॥ २२ ॥

He (Chief Prâṇa) is also Brahmaṇaspati, for speech is Brahman (Yajur Veda), and he is her lord; therefore he is Brahmaṇaspati.

He (Chief Prâṇa) is also Sâman (the Udgîtha), for speech is Sâman (Sâma Veda), and that is both speech (sa) and breath (ama). This is why Sâman is called Sâman.

22. Or because he is equal (sama) to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, nay, equal to this universe, therefore he is Sâman. He who thus knows this Sâman, obtains union and oneness with Sâman.

This shows that Prâṇa is all-pervading as it is the same in all the three worlds.

(*Siddhânta*).—The Chief Prâṇa is atomic as shown in the next Sûtra.

SÛTRA II. 4. 13.

अणुश्च ॥ २ । ४ । १३ ॥

अणुः Aṇuḥ; atom, atomic. च Cha, and.

13. The Chief Prâṇa is also atomic.—282.

COMMENTARY.

The Chief Prâṇa is also atomic, because the text declares that it passes out of the body along with the jîva. Had it not been atomic, the passing out would be inappropriate regarding it. The Bṛihad-âraṇyaka, IV. 4. 2, says that the Chief Prâṇa also passes out along with the jîva.

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तꣳ सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामति तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

He has become one, they say, he does not see. He has become one, they say, he does not smell. He has become one, they say, he does not taste. He has become one, they say, he does not speak. He has become one, they say, he does not hear. He has become one, they say, he does not think. He has become one, they say, he does not touch. He has become one, they say, he does not know. The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life (the chief prâṇa) departs after him, and when life thus departs all the other vital spirits (prâṇas) depart after it. He is conscious, and being conscious he follows and departs.

Then both his knowledge and his work take hold of him, and his acquaintance with former things.

The all-embracingness ascribed to Chief Prâṇa in the text quoted by the Pûrva-pakṣin must be interpreted to mean only that the life of all living and breathing creatures, depends upon the Chief Prâṇa.

Adhikaraṇa X.— Brahmaṇ as light is the inciter of prâṇas.

In the śruti " when the speech and other senses are asleep, the prâṇa alone keeps awake," we find the function of the Chief Prâṇa. In the text " these senses are seven in which the prâṇas move about," we find the function of the secondary prâṇas.

(*Doubt*).—The question arises, do the senses along with the prâṇa perform their respective functions of their own motion, or is there some other Being who moves these prâṇas to activity? Are these the Devatâs who are the moving spirits of the prâṇas or does the jîva move them or is it done by the Supreme Lord ?

(*Pûrva-pakṣa*).—The Pûrva-pakṣin maintains that the prâṇas move of themselves, because they are endowed with energy of action, or the Devatâs may be the movers of prâṇas. As we find in the text "Agni becoming speech, entered the mouth, etc." (Aitareya Upaniṣad, II. 4.) Or the Soul may be the mover of prâṇa, because the prâṇa is subsidiary to the jiva, and is an instrument with which it experiences pleasure and pain.

(*Siddhânta*).—The Supreme Brahmaṇ is the inciter of Prâṇa and not the Jîva or the Devatâs.

SÛTRA II. 4. 14.

ज्योतिराद्यधिष्ठानं तु तदामननात् ॥ २ । ४ । १४ ॥

ज्योतिः Jyotir, of fire and the rest, the Supreme Brahman called the light. आद्यधिष्ठानम् Âdy-adhiṣṭhânam, the Chief Ruler. तु Tu, but. तत् Tat, that statement of rulership. आमननात् Âmananât, on account of being so described.

14. The Light is the prime mover of the prâṇas, because the text so describes it.—283.

COMMENTARY.

The word 'but' is used in order to remove the doubt. The Great Light, namely the Supreme Brahmaṇ, is the first ruler or the Chief inciter of these prâṇas. The affix 'lyuṭ' in the word 'adhiṣṭhânam' has the force of agency here. Adhiṣṭhânam equal to Adhiṣṭhâtâ. Why do we say so? Because in the Antaryâmi Brâhmaṇa of the Bṛihad-âraṇyaka Upanisad we find the Supreme Lord as the ruler of the Chief Prâna as well.—(Bṛihad-âranyaka, III. 7. 16).

यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwells in the Prâṇa, and within the Prâṇa, whom the Prâṇa does not know, whose body the Prâṇa is, and who pulls (rules) the Prâṇa within, he is thy Self, the puller (ruler) within, the immortal.

This and similar texts of the same chapter show that the Supreme Ruler is the Brahmaṇ, though the secondary rulers are the Devas and the human jîvas. Prâṇa of itself can have no motion, because it is inert matter.

The jîva also rules the prâṇas, in order to get experiences, as is shown in the next Sûtra.

SÛTRA II. 4. 15.

प्राणवता शब्दात् ॥ २ । ४ । १५ ॥

प्राणवता Prâṇa-vatâ, by the jîva, by the soul having or possessing the prâṇas. शब्दात् Śabdât, on account of the scriptural text,

15. The soul controls the Prâṇa for its own enjoyment, because there is scriptural text to that effect.—284.

COMMENTARY.

The Soul is called Prâṇa-vat because the prâṇas belong to it. The soul rules the prâṇas and all the senses, in order to accomplish its objects of enjoyment. Why do we say so? Because there is a scriptural text declaring the rulership of the jîvas over the prâṇas.—Bṛihad-âraṇyaka, II. 1. 18, says :—

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

But when he moves about in sleep (and dream), then these are his worlds. He is, as it were, a great king; he is, as it were, a great Brâhmaṇa; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about, according to his pleasure, within his own domain, thus does that person (who is endowed with intelligence) keep in the various senses (prâṇas) and move about, according to his pleasure, within his own body (while dreaming.)

To sum up; the Devas and the Jîvas both rule the senses, in subordination to the over-lordship of the Supreme Brahmaṇ. The Devas rule the senses by merely giving them their activities; the Jîvas rule the senses in order to enjoy pleasureable experiences, while the Supreme Lord by His mere will, empowers the Devas and the Jîvas to act as subordinate rulers.

To this rule there is no exception as will be shown in the next Sûtra.

SÛTRA II. 4. 16.

तस्य च नित्यत्वात् ॥ १६ ॥

तस्य Tasya, of this. च Cha, and. नित्यत्वात् Nityatvât, on account of the permanence or eternity.

16. And on account of the eternity of this (relationship between the Supreme Lord and the Devas and Souls, He is the real ruler).

COMMENTARY.

The Devas rule the body through the mere will of the Supreme Lord, because of the eternity of the relation between the Devas and the Supreme Self who is the real agent in all activities. In other words, the chief agency belongs to him. As we find from the Antaryâmi Brâhmaṇa (Bṛihad-âraṇyaka, III. 7.)

Adhikaraṇa XI.—The Chief Prâṇa is not an Indriya.

The author now raises another doubt with regard to this subject.

(*Doubt.*)—Are all the Prâṇas senses or only the lower Prâṇas and not the Chief Prâṇa? In other words, is the Chief Prâṇa also an Indriya or a sense organ?

(*Pûrva-pakṣa*).—The chief Prâṇa is also an Indriya because it is implied by the term Prâṇa or Sense, and because it assists the Jîva. Hence all the Prâṇas are Indriyas.

(*Siddhânta*).—The Chief Prâṇa is not an Indriya as is shown in the next Sûtra.

SÛTRA II. 4. 17.

तइंद्रियाणि तद्व्यपदेशादन्यत्रश्रेष्ठात् ॥ २ । ४ । १७ ॥

ते Te, they, namely the Prâṇas. इन्द्रियाणि Indriyâṇi, sense organs. तद्—व्यपदेशात् Tât-vyapadeśât, because designated âs such. अन्यत्र Anyatra, elsewhere except. श्रेष्ठात् Śreṣṭhât, than the best or the Chief Prâṇa.

17. All Prâṇas are sense organs, because of their being so designated, with the exception of the Chief Prâṇa.—286.

COMMENTARY.

All these Prâṇas, with the exception of the Chief Prâṇa, are certainly sense organs, because in the Muṇḍaka Upaniṣad they are so designated (Muṇḍaka Upaniṣad II. 3.) While in the case of the Chief Prâṇa, the mention is separately made from the Indriyas. In fact, the word Indriya or sense organ is applied to the organs like sight, hearing, etc., and never to the Chief Prâṇa. The Smṛiti also says that the Indriyas are eleven. Had the Chief Prâṇa been one of Indriyas then the number of organs would have been twelve and not eleven. (See Bhâgavad Gîtâ, XIII. 5.) There is a Śruti text also to the effect that the Chief Prâṇa is not an Indriya.

An objection is raised to this view. In the Bṛihad-âraṇyaka Upaniṣad, I. 5. 21., it is said that all the sense organs are but modifications of Prâṇa and are different forms of it. The Chief Prâṇa must also therefore be an Indriya, since every Indriya is but a form of it. The text of the Bṛihad-âraṇyaka is given below :—

तानि ज्ञातुं दध्रिरे अयं वै नः श्रेष्ठो यः सञ्चरꣳश्चासञ्चरꣳश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्व्वे रूपमसामेति त एतस्यैव सर्वे रूपमभवꣳस्तस्मादेत एते-नाख्यायन्ते प्राणाः ॥

Then the others tried to know him, and said: 'Verily, he is the best of us, he who, whether moving or not, does not tire and does not perish. Well, let all of us assume his

form.' Thereupon they all assumed his form, and therefore they are called after him 'breaths' (prâṇas).

How do you reconcile this statement with your view that the Chief Prâṇa is not an organ? To this the next Sûtra gives the reply.

SÛTRA II. 4. 18.

भेदश्रुतेः ॥ २ । ४ । १८ ॥

भेद—श्रुतेः: Bheda-śruteḥ; because there is difference denoting text.

18. The Chief Prâṇa is not an organ, because there is a scriptural statement of its being different from sense organs.—287.

COMMENTARY.

The text of the Muṇḍaka Upaniṣad, II. 1. 3, clearly mentions "From Him is born Praṇa, and the Manas and all organs." Thus the Prâṇa is separated from organs and therefore it is not an organ But Manas is also mentioned separately from organs or Indriyas in the same text, and it also ought not to be called an Indriya. To this we reply that Manas is an Indriya, because it is formally included in the organs in the Bhâgavat Gîtâ, XV 7, where it is called distinctly the sixth organ. For reference the Muṇḍaka and the Gîtâ texts are given below:—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From him (when entering on creation) is born breath (prâṇa), mind (manas), and all organs of sense, ether, air, light, water, and the earth, the support of all.—(Muṇḍaka Upanisad, II. 1. 3.)

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

A portion of Mine own Self, transformed in the world of life into an immortal Spirit, draweth round itself the senses of which the mind is the sixth, veiled in Matter. (Bhâgawat Gitâ, XV. 7.)

The Lord also speaks of Himself as Manas among the Indriyas (Bhâgavat Gitâ, X. 22.)

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

Of the Vedas I am the Sâma-Veda; I am Vâsava of the Shining Ones; and of the senses I am the mind; I am of living beings the intelligence.

Note.—As a general rule Manas is not included in the Indriyas in many passages of the Upaniṣads. Compare, for example, Kaṭha III. 4, 10., VI 7., Śvetaśvatara II. 8., Praśna III. 9., Gîtâ II. 7 and 40 and 42, and XVIII. 33.

SÛTRA II. 4. 19.

वैलक्षण्याच्च ॥ २ । ४ । १९ ॥

वैलक्षण्यात् Vailakṣaṇyât, on account of difference of characteristics. च Cha, and.

19. The Chief Prâṇa is not an organ, because it has not the characterstics of an organ.—288.

COMMENTARY.

There is moreover a difference of characteristic between the Chief Prâṇa and the senses. In deep sleep we still perceive the activity of the Chief Prâṇa, for the breathing goes on, while the senses like hearing, sight, etc., are dormant. The Chief Prâṇa supports the body and the senses, while the senses are instruments of knowledge and activity only. Thus there is a difference between the sense organs, and the Chief Prâṇa, both in their essential nature and in their activities. In the Bṛihad-âraṇyaka, no doubt, the sense organs are said to be of the form of the Chief Prâṇa. The phrase 'they became its form' means that their activity is dependent upon the Chief Prâṇa, and not that the sense organs became the Chief Prâṇa. It is similar to the statement that the Jîva has become Brahmaṇ, which does not mean that the Jîva has really become Brahmaṇ, but that the activity of the Jiva is dependent on Brahmaṇ.

Adhikaraṇa XII.—The production of individual forms is also from Brahmaṇ.

In the previous Sûtras it has been shown that the creation of the elements and the organs and their collective aspects (Samaṣṭi) and the activity of the Jivas proceed from the Highest Self. Now, is being determined, the question ' From whom proceeds the creation of the world in its discrete aspect (Vyaṣṭi), namely who creates the individual forms." In the Chhândogya Upaniṣad after having mentioned the creation of fire, water and earth, the Sruti goes on to say (Chhândogya Upaniṣad, VI. 3, 2 to 4).

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

That Being (*i.e.*, that which had produced fire, water and earth) thought, let me now enter those three beings (fire, water, earth) with this living Self (jivâtmam), and let me then reveal (develop) names and forms."

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

Then that Being having said, " Let me make each of these three tripartite (so that fire, water, and earth should each have itself for its principal ingredient, besides an admixture of the other two) enter into these three beings (devatâ) with this living self only," revealed names and forms.

तासां त्रिवृत त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

He made each of these tripartite, and how these three beings become each of them tripartite, that learn from me now, my friend.

(*Doubt*).—Here arises the doubt, is this differentiation of name and form work of the Jîva however high he may be, such as the Solar Logos), or is it the work of the Supreme Lord ?

(*Pûrva-pakṣa*) – The differentiation of name and form, in other words, the creation of the organised world is the work of the four-faced Brahmâ, who is a jîva and not of the supreme Lord directly. This we say because in the Chhândogya Upaniṣad, the creation of the pure elements of fire, water and earth is from the Lord, but the creation of the mixed elements of fire, water and earth called the triplicities, is from a jiva. The words of the Śruti are 'Anena Jîvena Âtmanâ,' "Let me now enter those three Devatâs--fire, water, earth—with this Jîvâtmâ, and let me then differentiate names and forms." This shows that the differentiation of names and forms and the creation of compound elements is from a Jîva. The instrumental case in 'Jîvena Âtmanâ' (with the Jîva-âtmâ), has not the implied meaning of association (together with this Jîvâtmâ); for if a case can be taken in its primary sense, it should not be taken in a sense which has to be expressed by means of a preposition. Nor can you object to the insturmental case in the 'Jîvena' to be understood in its primary sense, namely that of the instrument of an action. (The literal meaning of the third case is, that which is most suitable to accomplish the end of action, the Jîvâtmâ or the four-faced Brahmâ in this view would be the most suitable instrument of the Lord to produce the world). No Jîva, however high he may be, can be said to be the most suitable instrument to accomplish the ends of the Lord. He brings about everything by His mere will, for His *sankalpa* is true, and so Brahmâ cannot be called His 'Sâdhakâtamâ' or the most suitable instrument. Nor can it be said that the Jîva (four-faced Brahmâ) finishes his activity by merely entering into the pure elements of fire, water, and earth, while the act of differentiation of names and forms is the work of the Lord ; because entering and differentiating must refer to the same agent, and not that the entering should be referred to Brahmâ and differentiating to the Lord The word 'Praviśya' is a participial form and denotes a prior action having the same agent as the subsequent action. The phrase 'Praviśya vyâkaravâṇi' "By entering I shall differentiate" must therefore refer to the same person. But if the four-faced Brahmâ is the secondary creator and not the Supreme Lord ; why is the word 'Vyâkaravâṇi' used in the first person, for it means "I shall differentiate." The first person shows that the Supreme Lord is the creator of the organised universe of name and form as well. To this we

reply that the first person is also consistent with our view, just like a king who may say, "I shall estimate the strength of the hostile army, by entering into it through my spy." Here the estimation is really made by the spy, but the use of the first person by the king is not inappropriate. Similarly Brahmaṇ may as well say "I shall differentiate names and forms, by entering into these three pure elements with this four-faced Brahmâ." Nor is this merely a fancy of our own, evolved from our inner consciousness, but we have the authority of the scriptures in our favour.

विरिञ्चो वा इदं विरेचयति विदधाति ब्रह्मा वाव विरिञ्च एतस्माद्धीमे रूप नामनी ।

The four-faced Brahmâ is called Viriñcha, because he ordains (virechayati) or organises the universe. From him proceed all these organised creatures having particular name and form.

There is Smṛiti text also which attributes the creation of name and form to Brahmâ.

नाम रूपञ्च भूतानां कृत्यानां च प्रपञ्चनम् ।
वेद शब्देभ्य एवादौ देवादीनां चकार सः ॥

He (the four-faced Brahmâ) in the beginning made, from the words of the Veda, the names and forms of beings, of the Devas and the rest, and of actions.

Compare also Manu, Chapter I, verse 21.

सर्वेषां तु सनामानि कर्माणि च पृथक् पृथक् ।
वेद शब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे ॥

He (four-faced Brahmá) too first assigned to all creatures distinct names, distinct acts, and distinct occupations; as they had been revealed in the pre-existing Veda.

Therefore, the creation of name and form is not the work of the Supreme Brahman directly, but of the four-faced Brahmâ a jîva.

(*Siddhanta*).—The creation of the organised forms and of compound elements is also the work of the Supreme Lord, as is shown in the next Sûtra.

SÛTRA II. 4. 20.

संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत् कुर्वत उपदेशात् ॥ २ । ४ । २० ॥.

संज्ञा Sañjña, name. **मूर्ति** Mûrti, form. **क्लृप्तिः** Kliptiḥ, creation, making differentiation. **तु** Tu, but. **त्रिवृत्** Trivṛit, tripartite, compound. **कुर्वतः** Kurvataḥ, of the maker. **उपदेशात्** Upadeśât, on account of the teaching (of scripture).

20. The making of names and forms is the work of the Supreme Brahmaṇ, who compounds the pure elements into triplicities, because the scripture teaches it so.—289.

COMMENTARY.

The word 'but' removes the objection raised above. The differentiation of name and form belongs to him who mixes the pure elements

into their compounds by the method of tripartition, as shown in the Chhândogya Upaniṣad, VI. 3, and 4 Khs. The visible elements fire, water and earth are not pure elements. The making of this mixture (what the Theosophists call the Monadic essence) is admittedly the work of the Lord, (or the second life wave of the Theosophists). The creation of organised forms—nâma, rupa—from this Monadic essence or tripartite fire, water and earth, is also the work of the Supreme Lord in his third life wave and not of any jîva, however high he may be, like the four-faced Brahmâ. Why do we say so? Because the text quoted above expressly mentions that the differentiation of name and form, is the work of the same agent who makes the mixture of the pure elements, by the method of tripartite.

The method of tripartite is given in the following verse :—

त्रीण्येकैकं द्विधा कुर्यात् त्र्यर्धानि विभजेद् द्विधा ।
तत्तन्मुख्यार्धमुत्सृज्य योजयेच्च त्रिरूपता ॥

Divide each of the three elements into two equal halves, then divide one of those halves into two equal parts. Then add the smaller parts of the one element into the larger one of the other and thus we get the tripartite elements.

***Note.*—Thus divide pure fire, water and earth into halves, then divide each half into half again. Thus we have of fire three divisions—half, one-fourth and one-fourth, and so of water and earth. The compound fire is equl to or is made up of a mixture of half pure fire, one-fourth pure water and one-fourth pure earth. Similarly the compound water is made up of half pure water, one-fourth pure fire and one-fourth pure earth. The compound earth is in the same way a mixture of half pure earth, one-fourth pure fire and one-fourth pure water.**

This trivṛit-karaṇa is analogous to the 'Pañchîkaraṇa' of the modern Vedântins, who evolve the five compound elements from the pure elements or five tanmâtrâs by a process similar to the above.

It cannot be said that the making of the tripartite mixture is the work of the four-faced Brahmâ. Because the manifestation of the four-faced Brahmâ takes place then only, when these compound elements have already come into existence. The four-faced one abides within the Brahma egg, and that egg itself is produced from fire, water and earth, after they had become the compounds. As we find in Manu, I. 9.,

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

The seed became an egg bright as gold, blazing like a luminary with a thousand beams, and in that egg was born Brahmâ himself, great fore father of all the worlds.

Therefore in the text of the Chhândogya Upaniṣad, VI. 3. 2., the differentiation of name and form is the work of the same agency as that

of the compounding of the pure elements, and the succession shown in that text must not be taken to mean that first He created the ṇâma-rûpa, and then He made the compounding of elements. Though the text is liable to that interpretation, for it says that Brahmaṇ thought "let me now enter those three beings with this Jivâtmâ, and let me then develop name and forms." And then that being said "Let me make each of these three tripartite," yet the tripartition or compounding of elements takes place first, and then the creation of species (of names and forms). The Cosmic egg cannot be produced from the pure elements of fire, water and earth, but from their compound forms. The simple elements have not the power of producing the Cosmic egg.

Thus in the Bhâgavata Purâna, II. 5. 32 and 33, we find the following :—

यदैतेऽसंगता भावा भूतेन्द्रियमनोगुणाः ।
यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ॥ ३२ ॥
तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः ।
सदसत्त्वमुपादाय चोभयं ससृजुर्ह्यदः ॥ ३३ ॥

Because these pure elements so long as they remained uncombined and consisted of mere elements, senses, mind and attribute, they were not capable, O, best of the knowers of Brahmaṇ, to construct the organised body. Then they were combined one with the other impelled by the Divine energy, and the Lord created all this, both the discrete and the universal forms by taking up Pradhâna and her Guṇas—the Being and the Non-being.

In the same Smṛiti the method of 'Pañchîkaraṇa' is also described. The five elements ether, air, fire, water and earth are divided into halves each, and then each half is divided into four parts. The one-eighth part of each of the four elements is added to the half of the remaining element and thus the gross element is produced. For example, the gross ether is made up of half pure ether *plus* one-eighth pure Vâyu, one eighth pure water, one-eighth pure fire, and one-eighth pure earth. Similarly, the gross Vâyu is equal to half pure Vâyu, *plus* one-eighth pure ether, *plus* one-eighth pure fire, *plus* one-eighth pure water and one-eighth pure earth, and so on with the other elements.

In the Chhândogya Upaniṣad, VI. 5. 1 to 4, we find the following :—

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥

The earth (food) when eaten becomes three-fold; its grossest portion becomes fæces, its middle portion flesh, its subtlest portion mind.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

Water when drunk becomes three-fold, its grossest portion becomes water, its middle portion blood, its subtlest portion breath.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

Fire (*i.e.*, in oil, butter, &c.) when eaten becomes three-fold: its grossest portion becomes bone, its middle portion marrow, its subtlest portion speech,

अन्नमयꣳहि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

For truly, my child, mind comes of earth, breath of water, speech of fire.

Here the three-fold modification of earth, fire and water is not to be confounded with the process of tripartition. It is not the earthy portion of the earth that becomes feces, the watery portion flesh and the fiery portion mind. The whole compound earth, when eaten, is disposed of in three ways, namely feces, flesh and mind. Similarly, the whole compound water when drunk is disposed of in three ways, namely urine, blood and breath. So also the entire compound fire when eaten is disposed of in three ways, namely bone, marrow and speech.

In the sentence Chhândogya, VI. 3. 2, it is mentioned that the Lord entered with the Jîva-Self. That text should not be confounded as teaching that the Jîva is the creator of names and forms. On the other hand the words 'Âtmanâ Jîvena' being in the case of apposition mean that the Âtman of the Supreme Lord through His aspect called Jîva, namely, through His Jîva energy produces names and forms. For Brahmaṇ has three energies, one of which is the Jîva energy. This explains also the verse quoted above which ascribes the evolution of name and form to the four-faced Brahmâ. In this explanation the first person (in " Let me differentiate ") and the agency conveyed by the form of 'Pravisya) may without any difficulty, be taken in their primary literal senses. This also shows that the form 'Pravisya' and 'Vyâkaravâṇi' have one person as the agent of both actions. Therefore it follows that the Lord alone is the maker of names and forms. As we find in the Taittirîya Âraṇyaka, III. 12. 16.

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसः परस्तात् ।
तमेव विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय ॥

I know this great personage whose colour is refulgent like that of the sun and who is beyond darkness, who having created specific forms and names is ever making use of them. By knowing Him, one becomes immortal, there is no other way to walk upon.

Adhikarana XIII.—The vehicles of Soul are all made of earth.

Now the author considers the question of the bodies of individuals. The body is denoted by the term Mûrti or form. The text of Bṛihad-âranyaka, III. 2. 13, declares that the body is resolved into earth when the Soul leaves it and that this shows that the body is earthy. While

the Kauṇḍiṇya Śruti declares that the body consists of water. The original texts are given below :—

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितञ्च रेतश्च निधीयते क्वायं तदा पुरुषो भवति ।

Yâjñavalkya ! he said, ' when speech of this dead person enters into the fire, breath into the air, the eye into the sun, the mind into the moon, the hearing into space, into the earth the body, into the ether the self, into the shrubs the hairs of the body, into the trees the hairs of the head, when the blood and the seed are deposited in the water, where is then that person ? (Brihad-âraṇyaka, III. 2. 13).

अद्भ्योहीदमुत्पद्यते अपोवाव मांस मस्थि च अपवंत्वापः शरीरमापएवेदं सर्वमिति ।

From water indeed is produced all this ; water is verily flesh as well as bone ; water is verily the body ; water is verily all this.—(Kauṇḍiṇya Śruti).

While there is a third text which says: —

आप्यः सः अग्ने देवयोन्याः ।

He reaches the fire the source of Devas.

These three texts are conflicting.

(*Doubt*).—Thus arises the doubt, is the body made up of fire or of water or of earth, or of a combination of all these three; for we have three different texts describing three sorts of origin of the body.

(*Pûrva-pakṣa*).—The Pûrva-pakṣin says that it is indeterminate, because these three Śrutis are irreconcilable.

(*Siddhânta.*)—The body is of earth as is shown in the next Sûtra.

SÛTRA II. 4. 21.

मांसादि भौमं यथाशब्दमितरयोश्च ॥ २ । ४ । २१ ॥

मांसादि Mâṁsâdi, flesh and the rest. भौमम् Bhaumam, of earth, composed of earth. यथा-शब्दम् Yatha-śavdam, as declared by the scripture. इतरयोः Itarayoḥ, of the other two, namely of fire, and water. च Cha, and.

21. Flesh and the rest are of earthy nature, because of the text to that effect. And so also in the case of the two others.—290.

COMMENTARY.

The flesh and the best portion of the body are the products of earth. Similarly of the other two, namely of water and fire the products are blood and bone, etc. This we must admit because of the text of the Chândogya Upaniṣad, VI. 5. 1 to 4, quoted above. There is also an express text to the effect that body is of earth. In the Garbha Upaniṣad we find the following:

ॐ पञ्चात्मकं पञ्चसु वर्त्तमानं षडाश्रयं षड्गुणयोगयुक्तम्। तं सप्तधातु त्रिमलं द्वियोनिं चतुर्विधाहारमयं शरीरम्॥ भवति पञ्चात्मकमिति कस्मात् पृथिव्यापस्तेजोवायुराकाशमित्यस्मिन् पञ्चात्मके शरीरे का पृथिवी का आपः किं तेजः को वायुः किमाकाशमित्यस्मिन्पञ्चात्मके शरीरे तत्र यत्कठिनं सा पृथिवी यद्द्रवं ता आपः यदुष्णं तत्तेजः यत्सञ्चरति स वायुः यत्सुषिरं तदाकाशमित्युच्यते।

This body consists of five elements, it has five kinds of perceptional activities, it has six sorts of essences in it, it has six musical tones, seven humours, three kinds of excrescenses (nails, hairs of the body and hairs of the head), two origins (father and mother) and is maintained by four kinds of food. Why is it called made up of five elements? Because earth, water, fire, air and ether go to form it. What portion of the body is earth, what water, what fire, what air and what ether? The solid portion is earth, the liquid water, the heat fire, the respiratory system is air and the cavities and hollows (such as the frontal cavity) are ether.

Thus all bodies are threefold, whether they be the bodies of Gods or animals.

If all bodies (elements and elementals) are threefold, then why is it said, "this is fire, this is water, etc.?" For the so-called fire is after all not pure fire, but fire *plus* two other elements, nor is water pure water. And why is it said that the bodies of the Devas are made of fire, those of the Apsaras of water and those of the terrestrials of earth. To this the next Sûtra gives the reply.

SÛTRA II. 4. 22.

वैशेष्यात्तु तद्वादस्तद्वादः ॥ २ । ४ । २२ ॥

वैशेष्यात् Vaiśeṣyât, on account of the distinctive nature, on account of preponderance. तु Tu, but. तद्-वादः Tat-vâdaḥ, the designation of that. तद्-वादः Tad-vâdaḥ, that designation, namely their designation of fires, ether, etc.

22. The compound elements are so called because of the preponderance of the pure element in their composition. —291.

COMMENTARY.

The word 'tu' or 'but' is employed in the Sûtra in order to remove the doubt raised in the previous section. Though each compound element is indeed three-fold in its nature, yet it gets its particular designation from the particular element that preponderates in its composition. Thus the compound fire is called fire because of the preponderance of pure fire in it. Similarly, the Devas are called fiery, because their bodies are made of substances in which fire preponderates. The repetition of the word 'Tad-vâdaḥ ? in the Sûtra is in order to indicate the completion of the Adhyâya.

वर्द्धस्व कल्पाग सर्वं समन्तात् पुष्णंस्तापक्लान्तिमाश्रितानाम् ।
त्वद्द्रुह्य सद्वीरुधः पराक्ता छिन्ना व्यासयुक्तिकुठारिकाभिः ॥

O, thou, tree of all desires, grow thou, fully and equally on all sides, and give the coolness of thy shade to the persons taking shelter under thy outspreading branches, for the shrubs and undergrowths which were suffocating thy growth have now been cut away by the sharp axe of the cogent reasoning of Srî Bâdarâyaṇa.

Here ends the Fourth Pâda of the Second Adhyâva of Govinda Bhâṣya.

THIRD ADHYÂYA.

First Pada.

न विना साधनैर्देवो ज्ञानवैराग्यभक्तिभिः ।
ददाति स्वपदं श्रीमानतस्तानि बुधः श्रयेत् ॥

The Lord God does not manifest His highest state, unless there be the proper Sâdhanas or practices, consisting of wisdom, dispassion and love. Let, therefore, the wise have these Sâdhanas.

In the two previous Adhyâyas, has been determined the essential nature of Brahmaṇ, who is the only cause of the world, who is free from all imperfections, who is an ocean of perfect attributes, who is existence, intelligence and bliss, and who is the highest person. It is shown therein, that all men desirous of release, must meditate on Brahmaṇ: for all Vedânta texts establish Him to be the proper object of meditation The two previous Adhyâyas have proved this by refuting the arguments of the opponents of Vedânta. Now in this Third Adhyâya are being determined those Sâdhanas or practices, which are the means of attaining the highest Brahmaṇ. In the First and Second Pâdas of this Adhyâya are being taught two things, namely, a strong yearning or desire to obtain Brahmaṇ, and an equally strong disgust towards all objects other than Brahmaṇ; for these two are the principals among all Sâdhanas, namely, Vairâgya and Prema. In order to teach Vairâgya (disgust), the Sûtras show in the First Pâda the imperfections of all worldly existences; and this they base on the Pañchâgni Vidyâ of the Chhândogya Upaniṣad in which is taught how the soul passes after death from one condition to another. The First Pâda, therefore, teaches the great doctrine of re-incarnation, the going out of the soul from the body, its sojourn into the lower or higher regions, and its coming back on this earth. This is done in order to teach Vairâgya or disgust. In the Second Pâda are described all the glorious attributes of the Supreme Brahmaṇ. His Omniscience, Omnipotence, Loveliness, etc., in order to attract the soul towards Him, so that He may be the only object of quest.

The Pañchâgni Vidyâ is described in the Chhândogya Upaniṣad (V. 3 to 10). Commencing with the verse "Ṣvetaketu Âruṇeya went to an assembly of the Pañchalâs. Pravâhana Jaibali said to him:—'Boy, has your father instructed you?' 'Yes, Sir,' he replied."

The whole of that discourse, contained in eight Khaṇḍas, shows *prima facie* that the soul goes to the next world after death, and again comes back to this world.

(*Doubt*).—Here arises the doubt, does the soul going to the next world, do so by throwing off all its subtle rudiments—the permanent atoms—or does it go there accompanied by the subtle rudiments?

(*Pûrva-pakṣa*).—The Pûrva-pakṣin maintains that these subtle rudiments or permanent atoms do not accompany the soul, but they being universally spread, are taken up by the soul, from the surrounding atmosphere, when it makes a new body for itself. Therefore, the soul goes on its journey to the higher world, unaccompanied by the subtle rudiments or permanent atoms.

(*Siddhânta*).—The soul is accompanied on its sojourn, by these permanent atoms, as is shown in the following Sûtra.

Note.—The whole passage is given below for facility of reference:—

ADHYÂYA V.—KHAṆḌA III.

श्वेतकेतुर्हारुणेयः पञ्चालानाꣳ समितिमेयाय तꣳ ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥ १ ॥

Śvetaketu Âruṇeya went to an assembly of the Pañchâlas. Pravâhaṇa Jaibali said to him:—"Boy has your father instructed you?" "Yes Sir," he replied.

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति । वेत्थ यथा पुनरावर्तन्ता ३ इति न भगव इति । वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति न भगव इति॥२॥

2. "Do you know to what place men go from here?" "No, Sir," he replied. "Do you know how they return again?" "No, Sir," he replied. "Do you know where the path of Devas and the path of the Fathers diverge?" "No, Sir," he replied.

वेत्थ यथासौ लोको न सम्पूर्यता ३ इति न भगव इति । वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥ ३ ॥

3. "Do you know why that world never becomes full?" "No, Sir," he replied. "Do you know why in the fifth libation water is called man?" "No, Sir," he replied.

अथ नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात् कथꣳसोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय तꣳहोवाचाननुशिष्य । वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

4. "Then why did you say (you had been) instructed? How could any body who did not know these things say that he had been instructed?" Then the boy went back sorrowfully to the place of his father and said: "Though you had not instructed me, Sir, you said you had instructed me."

: मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकञ्चनाशकं विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाहमेषां नैकञ्चन वेद यद्यहमिमानवेदिष्यं कथं नावक्ष्यमिति ॥ ५ ॥

5. "That fellow of a Râjanya asked me five questions, and I could not answer one of them." The father said: "As you have told me these questions of his, I do not know any one of these. If I knew these questions, how should I not have told you?"

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाञ्चकार स ह प्रातः सभाग उदेयाय तꣳ होवाच मानुषस्य भगवन् गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन् मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥ ६ ॥

6. Then Gautama went to the king's place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly. The king said to him: "Sir, Gautama, ask a boon of such things as men possess." He replied: "Such things as men possess may remain with you. Tell me the answer to the questions which you addressed to the boy."

स ह कृच्छ्रीबभूव तꣳ ह चिरं वसेत्याज्ञापयाञ्चकार तꣳ होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान् गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥ ७ ॥

7. The king was perplexed and commanded him, saying: "Stay with me some time." Then he said: "As (to what) you have said to me, Gautama, this knowledge did not go to any Brâhmaṇa before you, and therefore, this teaching belonged in all the world to the Kṣatra class alone." Then he began:

KHAṆḌA IV.—1.

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

1. The altar (on which the sacrifice is supposed to be offered) is that world (heaven), O Gautama; its fuel is the sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा सम्भवति ॥ २ ॥

2. On that altar the Devas (or Prâṇas represented by Agni, &c.) offer the Śraddhâ libation (consisting of water). From that oblation rises the sparkling Soma.

KHAṆḌA V.—1.

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

1. The altar is Parjyanya (the God of rain), O Gautama; its fuel is the air itself, the smoke the clouds, the light the lightning, the coals the thunderbolt, the sparks the thundering.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुतेर्वर्षꣳ सम्भवति ॥ २ ॥

On that altar the Devas offer the sparkling Soma, from that oblation rises rain.

KHAṆḌA VI.

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

The altar is the earth, O Gautama; its fuel is the year itself, the smoke the ether, the light the night, the coals the quarters, the sparks the intermediate quarter.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नꣳ सम्भवति ॥ २ ॥

2. "On that altar the Devas (Prâṇas) offer rain. From that oblation rises food, corn, &c.

KHAṆḌA VII.

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वाऽर्चिश्चक्षुरङ्गाराः श्रोत्रं
विस्फुलिङ्गाः ॥ १ ॥

1. "The altar is man, O Gautama; its fuel speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः सम्भवति ॥ २ ॥

2. "On that altar the Devas (Prâṇas) offer food. From oblation rises seed.

KHAṆḌA VIII.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः
करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥ १ ॥

1. "The altar is woman, O Gautama."

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥ २ ॥

2. "On that altar the Devas (the Prâṇas) offer seed. From that oblation rises the germ.

KHAṆḌA IX.—1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा
मासानन्तः शयित्वा यावद्वाथ जायते ॥ १ ॥

1. "For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born."

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः
सम्भूतो भवति ॥ २ ॥

2. "When born, he lives whatever the length of his life may be. When he has departed his friends carry him, as appointed, to the fire (of the funeral pile) from whence he came, from whence he sprang."

KHAṆḌA X.

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्न
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान् षडुदङ्ङेति मासांस्तान् ॥ १ ॥

मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो
मानवः स एनान् ब्रह्म गमयत्येष देवयानः पन्था इति ॥ २ ॥

1. "Those who know this (even though they still be Gṛihasthas householders) and those who in the forest follow faith and austerity (the Vânaprasthas, and the Parivrâjakas those who do not know yet the Higher Brahmaṇ) go to light, from light to day, from day to the light half of the Moon, from light half of the Moon to the six months when the Sun goes to the north, from the six months when the Sun goes to the north to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the lightning. There is a person not human."

2. "He leads to the Brahmaṇ. This is the path of the Devas."

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिं
रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

3. "They who living in a village practise (a life of) sacrifice, works of public utility, and alms, they go to the smoke, from smoke to the night, from night to the dark half of the Moon, from the dark half of the Moon to the six months when the Sun goes to the south. But they do not reach the year.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

4. "From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the Moon. That is the sparkling Soma. Here they are eaten by the Devas, yes, the Devas eat them."

तस्मिन्यावत्सम्पातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते यथैतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥ ५ ॥

5. "Having dwelt there, till good works are consumed, they return again that way as they come, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist."

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥ ६ ॥

6. "Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them."

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

7. "Those whose conduct has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or of a Kṣatriya, or of a Vaiśya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of (keeper of a) dog, or (the keeper of a) hog, or a Chaṇḍâla.

अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयᳪ स्थानं तेनासौ लोको न सम्पूर्यते तदेष श्लोकः ॥ ८ ॥

8. "On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, live and die. Theirs is a third place." Therefore that world never becomes full. "Hence let a man take care to himself, and thus it is said in the following Sloka :—

स्तेनो हिरण्यस्य सुरां पिबᳪश्च गुरोस्तल्पमावसन् ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरᳪस्तैरिति ॥ ९ ॥

9. "A man who steals gold, who drinks spirits, who dishonours his guru's bed, who kills a Brâhmaṇa, these four fall, and as a fifth he who associates with them.

अथ ह य एतानेवं पञ्चाग्नीन् वेद न सह तैरप्याचरन् पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद ॥ १० ॥

10. "But he who knows the five fires is not defiled by sin, even though he associates with them. He who knows this, is pure, clean, and obtains the world of the blessed, yea, he obtains the world of the blessed."

SÛTRA III. 1. 1.

तदंतर प्रतिपत्तौ रंहतिसंपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥ ३ ॥ १ । १ ॥

तत् Tat that, *i.e.*, a body. अन्तर Antara, different, another. प्रतिपत्तौ Pratipattau, in obtaining, in going to. रंहति Raṁhati goes, departs. संपरिष्वक्तः Saṁparişvaktaḥ, enveloped (by the subtle elements). प्रश्न Praśna, from question. निरूपणाभ्याम् Nirûpaṇâbhyâm, and from explanations.

1. In order to obtain another body, the soul goes accompanied by permanent atoms; as appears from the question and answer in the Chhândogya text.—292.

COMMENTARY.

The word 'that' refers to the word *body* mentioned in Sûtra II. 4. 20, because the Anuvṛitti of the word 'Mûrti' is understood in this Sûtra from that already mentioned. The jiva goes surrounded by the subtle rudiments, when it goes out of one body in order to obtain another. How do we know this? Because the question and answer in Chapter five of the Chhândogya Upanişad shows this. The question there put is "Do you know to what place men go from here?" And then the answer is given in the Fourth Khaṇḍa, namely, "the altar is that world, O, Gautama," etc. The story as given in the Chhândogya Upanişad is this. The king of the Pañchâlas, a Kşatriya, called Pravâhaṇa, asked five questions from a Brâhmaṇ boy named Śvetaketu who had come to his court. Those questions related to (1) the regions where the performers of sacrifices go, (2) the method of return from that region, (3) the persons who do not attain that world, (4) and the two paths called the paths of the Devas and the paths of the Pitṛis, (5) The last question was "Do you know why in the fifth libation water is called Man?" That bov not being able to answer these questions, returned to his father Gautama, and expressed his sorrow to him. The father also did not know the answer to these five questions, and in order to learn it, he went to Pravâhaṇa. The king received him with proper honour, and expressed his desire to give him riches, but Gautama begged of him the answers to those five questions. The king then answered those questions, commencing with the last one, saying "that world, O Gautama, is the altar, etc." He described this as five fires, the first fire is the Heaven world, the second is Rain, the third is the Earth, the fourth Man, and the fifth Woman. In these five fires, five sorts of libations are poured by the Devas, namely, Śraddhâ, Soma, Rain, Food and the Seed respectively. The sacrificial priests in these libations in every case are the Devas. The

Homa is the throwing of the soul which is surrounded by its subtle rudiments into the various worlds, beginning with heaven; in order that it may attain enjoyments of heaven and the rest. The senses of the Jîva which has departed from its body, are called Devas. These Devas sacrifice in the fire of heaven Śraddhâ. That Śraddhâ becomes transformed into a celestial body called Soma-râja, and it is through this body that the soul enjoys heavenly felicities. Then the period comes that the jîva should be thrown down from the heaven-world, then at the end of its enjoyment, the soul in this vehicle called Soma-râja is thrown into the fire called Parjanya, where it becomes Rain. The body which the soul now gets is called the Rain-body. This Rain-body is thrown into the fire of Earth, namely, it falls on Earth. From this offering arise plants. This plant or food is the third body of the soul. Then the food is eaten by some male which represents the fourth libation and the male represents the Fire. From this Homa of food in the Fire of male arises the semen which is the fourth body of the Soul. This Semen is poured into Fire of the Female where it gets its fifth body and becomes the embryo. Having mentioned these five oblations, the King says in answer to his fifth question, "For this reason is water in the fifth oblation called Man." The meaning is, that the Soul when offered in the fifth Fire as seed, becomes incarnated, and assumes the human body, which is called the man. The Soul returns to the womb of woman along with all those waters (permanent atoms or senses) with which it went to the heaven-world, and thus it appears that the Soul in its return to the higher world goes enveloped by the subtle rudiments of organs, that is, by the permanent atoms.

But the text in the Chhândogya Upaniṣad speaks of 'water' as going up to heaven and coming back as rain and ultimately becoming man. It shows that water only accompanies the soul, and not any other element. How do you then say that the Soul goes enveloped by *all* the elements? To this objection the next Sûtra gives the reply.

SÛTRA III. 1. 2.

त्र्यात्मकत्वात्तु भूयस्त्वात् ॥ ३ । १ । २ ।

त्रि-आत्मकत्वात् Tri-âtmakatvât, on account of consisting of three, three-fold. तु Tu, but. भूयस्त्वात् Bhûyastvât, on account of preponderating

2. The water which envelopes the Soul being three-fold, it denotes all the other elements by implication; and the text specifies water, because it preponderates in the human body.—293.

COMMENTARY.

The word "But" denotes the removal of the doubt above raised; as the *compound water* has in it all the other elements, because it consists of water, fire and earth. Therefore when the Soul goes enveloped by this *compound water* it follows that the other elements also go with it. In the embryo of the body, which is made up of the sperm and the germ cells, it is apparent that liquid is the predominant element, though the solids are also there. It is owing to the predominance of the watery elements that the word 'water' is called the great destroyer of heat. In fact on account of this preponderance of water in the constitution of the human body, the water alone is mentioned as going along with the Soul.

SÛTRA III. 1. 3.

प्राणगतेश्च ॥ ३ । १ । ३ ॥

प्राण Prâṇa, of the prâṇas (the sense organs). गतेः Gateḥ, on account of the going out. च Cha and.

3. Since the Soul goes out with the Prânas, all the elements must accompany it.—294.

COMMENTARY.

In the Bṛihad-âraṇyaka Upaniṣad (IV. 4. 2.) it is mentioned that when the Soul goes out, in order to take another body, the Prâṇas also accompany it.

तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तꣳ सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामन्ति तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

And when he (soul) thus departs, the chief Prâṇa departs after him, and when the Prâṇa thus departs all the other vital spirits (prâṇâs) depart after him. He is conscious, and being conscious he follows and departs.

But the prâṇas cannot exist without a substrate. During life the prâṇas exist in the elements; therefore, after death, if they have to accompany the soul, they must accompany with their substrate, the rudiments of elements. We must, therefore, admit that the rudiments of elements, the permanent atoms, must accompany the Soul, because they are the vehicles of prânas.

SÛTRA III. 1. 4.

अग्न्यादि गति श्रुतेरिति चेन्न भाक्तत्वात् ॥ ३ । १ । ४ ॥

अग्न्यादि Agny-âdi, Agni and others. गति Gati, about going, entering. श्रुतेः Śruteḥ, on account of the statement of the scriptures. इति Iti, as, thus. चेत् Chet, if. न Na, not, no. भाक्तत्वात् Bhâktatvât, on account of the metaphorical nature of, for referring to the partial.

4. If it be said that the scriptural text mentions also the going of the various senses into various elements, like fire, etc., and therefore, the senses do not accompany the Soul, when it goes out of the body; to this we reply, that the going of the senses to the elements is metaphorical only.—295.

COMMENTARY.

In the Bṛihad-âraṇyaka Upaniṣad we find the following:

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरा-
दित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीꣳ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा
अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर सोम्य हस्तमार्तभागावामे-
वैतस्य वेदिष्यावो न नावेतत् स जन इति तौ होत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः
कर्म हैव तदूचतुरथ यत्प्रशशाꣳसतुः कर्म हैव तत्प्रशशाꣳसतुः पुण्यो वै पुण्येन कर्मणा
भवति पापः पापेनेति ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

'Yâjñavalkya,' he said, 'when the speech of this dead person enters into the fire, breath into the air, the eye into the sun, the mind into the moon, the hearing into space, into the earth the body, into the ether the self, into the shrubs the hairs of the body, into the trees the hairs of the head, when the blood and the seed are deposited in the water, where is then that person?'

This going of the sense organs like speech, etc., into fire, etc., shows that they do not accompany the soul when it leaves the body. The text which says that the senses accompany the soul must, therefore, be interpreted in a different way. To this objection, the Sûtra replies that it is not so. The merging of the speech in fire, etc., is to be explained in a metaphoric sense, because in its literal sense they are not true. For the hairs of the body do not enter into the herbs, nor do the hair of the head into trees. Manifestly, Lomas and Keśas do not enter into herbs and trees; and in their case we are forced to explain the statement as figurative only. Why should then the entering of speech into fire, breath into the air, the eye into the sun, the mind into the moon, etc., be taken in its literal sense? For both being read in the same sentence, must be explained in the same way. Either the whole is metaphorical, or the whole is literally true. But it is not literally true, because the Lomas and the Keśas are never seen to jump out of the human body and enter into herbs and trees. The entering of speech into fire, etc., means that at the time of death, these senses cease to perform their functions, and not that they are absolutely lost to the Soul. The conclusion, therefore, is that the soul does go accompanied by the senses, and the permanent atoms, for the gross accompanies the subtle.

SÛTRA. III. 1. 5.

प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॥ ३ । १ । ५ ॥

प्रथमे Prathame, in the first, in the beginning, (in connection with the first oblation in the first fire). अश्रवणात् Aśravanât, on account of not being mentioned, for want of mention. इति Iti, thus. चेत् Chet, if. न Na, not, no. ताः एव Tâḥ eva, those very, the same, (the waters). हि Hi, because of. उपपत्तेः Upapatteḥ, on account of agreement, because of fitness.

5. If it be objected that water is not mentioned in the first oblation, and therefore the soul does not go accompanied by water, we reply, that even in the first oblation, water is verily meant by the word Śraddhâ, for that is the most appropriate meaning of this word in that passage.—296.

COMMENTARY.

(*Objection*).—If water be the oblation in all the five offerings, then, of course, it will be appropriate to say that the soul goes enveloped in water, and that in the fifth oblation water gets the name of man. But that is not the case. In the first fire we do not find that water is mentioned as an oblation, on the other hand Sraddhâ or faith is mentioned there as first oblation; for the text says:—"In that fire the Devas offer Śraddhâ." Śraddhâ is a well known name of a mental attitude and means faith or belief, and it never means water. The other four oblations of Soma, Rain, etc., have something of water in them, and they may be explained as water, but Śraddhâ, by no stretch of language, can be called water. Therefore, from this text of the Chhândogya Upaniṣad, we cannot deduce the conclusion that the soul of the dead goes enveloped by water.

(*Reply*).—To this objection, the Sûtra replies in its second portion, that in the first fire also, "*water*" is the oblation, because the word Śraddhâ there must be interpreted as meaning 'water.' Why should it be so interpreted? Because of its fitness, in connection with questions and answers. The question is '*Knowest thou why water in the fifth oblation is called man?*' This shows that all the five oblations are of water. But in the first answer Śraddhâ is mentioned as an offering. Consequently, Śraddhâ must be taken there to mean *water*, otherwise the question and answer would not agree with each other. If the word Sraddhâ there did not mean *water*, then there would be a conflict between the question and the answer. Water is connected with all the five offerings here. If Śraddhâ did not mean water, then water would be connected with *four* offerings only. Moreover, the other four offerings Soma, Rain, Food and Seed

are described there to be the effects of Śraddhâ. It is Śraddhâ which becoming more and more dense, modifies itself into these four. Therefore, it must be a substance belonging to the same category as these four, for the cause cannot be different from its effect. And an effect is only a modification of the cause. Therefore, it is reasonable to interpret Śraddhâ to mean water here, whose effects are the Soma (or the Devachanik body), Rain (the astral body), Food (the etherial body), and Seed (the physical body). Hence Śraddhâ there must be interpreted as water. Moreover, in the Śruti "Śraddhâ indeed is water" (Taittirîya Saṁhitâ I. 6. 8. 1) this word is expressly used to denote water. It cannot mean here "belief" or "faith," which is a function of the mind, and which no one can take out of the mind and offer as an oblation to fire. Hence it follows that the soul goes surrounded by waters, when it departs from the body.

But another objection is raised by the opponent. The text mentions or may be interpreted to mention that the waters go up and come down, but throughout the whole section there is no mention of the Jîva going surrounded by water. In fact, the word Jîva does not occur at all in that section of the Chhândogya Upaniṣad. It cannot, therefore, be deduced that the Soul goes enveloped by waters. To this objection the next Sûtra gives the reply.

SÛTRA III. 1. 6.

अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः ॥ ३ । १ । ६ ॥

अश्रुतत्वात् Aśrutatvât, on account of this not being stated by the scriptures; because not proved. इति Iti, this, so. चेत् Chet, if. न na, not, no. इष्टादिकारिणाम् Iṣṭa-âdi-kâriṇâm, in reference to those who perform sacrifices, &c. प्रतीतेः Pratîteḥ, on account of being seen in the Śruti, on account of being understood.

6. If it be said, that the word Jîva is not mentioned at all in that section, we reply, it is not so, because the whole section is to be understood as referring to those who perform sacrifices and other good works.—297.

COMMENTARY.

The word 'Aśrutatvât' means because not proved. In that Chhândogya Upaniṣad the going of the performer of good works to Moon is mentioned. The performers are Souls and not Waters. In the Chhândogya Upaniṣad (V. 10. 3 and 4) the Pitṛiyâna is thus described :—

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेर-
' मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

But they who living in a village practise (a life of) sacrifices, works of public utility and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

4. From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is the sparkling Soma. Here they are eaten by the Devas, yes, the Devas eat them.

From this we understand, that the performers of sacrifices and so on, having reached the astral plane (Chandra-loka), get the name of "Somarâja." This technical name "Somarâja" is applied here to the Soul. That very word we find used in connection with the first offering (Chhândogya Upaniṣad, V. 4. 2.)

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति ॥२॥

On that altar the Devas (or prâṇas represented by Agni, &c.) offer the Śraddhâ libation (consisting of water). From that oblation rises Somarâja.

Now, therefore, the same word being employed in both places, we hold that the Soul, in the moon plane, gets a body consisting of Śraddhâ, a body called Soma. Though the word Jîva is not expressly used in connection with these oblations, yet *body* being the abode of Jîva, and its nature being to be the abode of Jîva and Jîva only, the word *body* is sometimes used to denote the Soul. In other words, the connotation of the word *body* extends up to the Soul. Hence the "waters" only do not go, but the Jîva surrounded by waters goes up.

Now another objection is raised. This celestial body which the jîva assumes in the heaven world is called Somarâja-Refulgent nectar. The same text, Chhândogya Upaniṣad, V. 10. 4, also mentions that this Somarâja, the sparkling nectar, is the drink of the Devas, and that the Devas eat this *body*. Since the Devas eat this Somarâja *body*, we cannot say that it means the Soul in his heavenly garb, for no one can eat the Soul. To this objection the next Sûtra gives the reply.

SÛTRA III. 1. 7.

भाक्तं वानात्मवित्त्वात्तथा हि दर्शयति ॥ ३ । १ । ७ ॥

भाक्तम् Bhâktam, metaphorical, partial. वा Vâ, or अनात्मवित्त्वात् Anâtmavittvât, on account of their not knowing the self. तथा Tathâ, so. हि Hi, because. दर्शयति Darśayati, (the scripture) shows.

7. The Jîva called Somarâja is said to be the food of the Devas in a figurative sense only, because they do not know the Self, for thus the Sruti declares.—298.

COMMENTARY.

The word 'Vâ' or "or" has the force here of removing the doubt. The Jîva termed Somarâja is said to be the food of the Devas, in a metaphorical sense only, and not literally. It is said to be the food, because it gives pleasurable enjoyment to the Devas. The reason being, such souls are servants of the Devas. They are servants, because they do not know the Self. The Śruti also declares that those who do not know the Self become servants of the Devas. In the Bṛihad-âraṇyaka Upanisad we find (I 4. 10):

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत् सर्वमभवत् तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवꣳ सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदꣳ सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते । आत्मा ह्येषाꣳ स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽहमस्मीति न स वेद यथा पशुरेवꣳ स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान् भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

Verily in the beginning this was Brahmaṇ, that Brahmaṇ knew (its) Self only, saying, 'I am Brahmaṇ.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahmaṇ), he indeed became that Brahmaṇ; and the same with Riṣis and men. The Riṣi Vâmadeva saw and understood it, singing, 'I was Manu (moon), I was the sun.' Therefore, now also he who thus knows that he is Brahmaṇ, becomes all this, and even the Devas cannot prevent it, for he himself is their Self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. *He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas.* If only one beast is taken away, it is not pleasant: how much more when many are taken. Therefore, it is not pleasant to the Devas that men should know this.

The sense is this. It is not possible to eat the soul as food; therefore the soul becoming the food of the Devas means that it is a source of enjoyment or satisfaction to the Devas; and the word *food* is used in a figurative sense. In fact we find the use of the word *food* in this sense, in sentences like the following:—" The Vaiśyas are the food of the Kings, the cattle are the food for the Vaiśyas," where the word food is evidently used in a metaphorical sense, and means the source of enjoyment; for the King derives the greatest part of his revenue from the Vaiśyas (the great agricultural and mercantile class); while the source of the wealth of the Vaiśyas is their cattle.

If the word *food* were to be taken in its literal sense, then all the rules about sacrifices like Jyotiṣṭoma and the rest, would be useless. If the Devas were to eat the souls, that go to the lunar world, why would

men then exert themselves to go there, and why would they perform sacrifices like Jyotiṣṭoma and the rest by which they reach that world. Hence, the conclusion is that the *soul* goes to the other world enveloped by permanent atoms, (in order to *serve* the Devas).

Adhikaraṇa II.—*Does the soul come back on earth with a portion of its karmas or after totally exhausting all its karmas.*

Viṣaya.—In the Chhândogya Upaniṣad (V. 10. 5), we find the following text after "But they who live in a village sacrificing, etc.," which describes the method of return from the heaven-world, of those who go there by the Pitṛiyâna path.

तस्मिन्यावत्संपातमुषित्वाऽथैतमेवाध्वानंपुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमोभूत्वाऽभ्रं भवति॥ ५ ॥

Having dwelt there, till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to air. Then the sacrificer, having become air, becomes smoke, having becomes smoke he becomes mist.

अभ्रं भूत्वामेघो भवति मेघो भूत्वाप्रवर्षत तइह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वैखलु दुर्निष्पपतरं यो यो ह्यन्नमत्ति योरेतः सिञ्चति तद्भूयएव भवति ॥ ६ ॥

Having become mist, he becomes a cloud, having become a cloud he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

(Doubt).—Now arises the doubt, is the soul returning from heaven accompanied by any remainder of its works or does it descend having exhausted all its karma.

(Pûrva-pakṣa).—It returns having *fully* enjoyed the fruits of its karmas, and without any remainder. The words 'Yâvat-sampâtam' in the above text show, that they do not return till *all* their works are consumed. Another text also shows that when the *end* of the karma is reached, then the soul returns from heaven. That text is of the Bṛihad-âraṇyaka Upaniṣad (IV. 4. 6.)

तदेष श्लोको भवति ॥ तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नुकामय मानोऽथाकामयमानोयोऽकामोनिष्काम आप्तकाम आत्मकामो नतस्यप्राणा उत्क्रामन्ति ब्रह्मैवसन्ब्रह्माप्येति ॥

And here there is this verse: "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the *end* (the

last results) of *whatever deed* he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action.

So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, or desires the Self only, his vital spirits do not depart elsewhere,—being Brahman, he goes to Brahman.

Here also the words 'Antam-karmaṇaḥ' show that *all* karmas are exhausted, before the soul returns to earth. Therefore, the descent of the soul is without any remainder. The word 'Sampâta' means literally *karma*, that which carries one to Swarga Loka, (Sampatante anene svargalokam iti sampâtaḥ). The word Anuśaya means that part of the karma which remains over and above the part enjoyed in heaven, and which causes experiences in another life, (anuśete kartâram phala bhogâya). Hence it follows, that when the fruit of entire karma has been enjoyed, there is no remainder which can follow the soul, and start a new series of experiences.

(*Siddhânta.*)—The soul, in its descent from heaven, comes with a remainder of its karmas, namely, that portion of it which is not exhausted in heaven world, and for which the proper place of fruition is the lower world. This is shown in the next Sûtra.

SÛTRA III. 1. 8.

कृतात्ययेनुशयवान् दृष्टस्मृतिभ्याम् ।३।२।२॥

कृत Kṛita, of what is done, of the karma. अत्यये Atyaye, at the end, at the exhaustion. अनुशयवान् Anuśayavan, with a remainder of the (karma). दृष्टस्मृतिभ्याम् Drista-smṛitibhyam, from Śruti and Smṛiti.

8. The soul returns on earth with a remainder of the karmas, as is proved by the Smṛiti and Śruti texts.—299.

COMMENTARY.

The fruits of karmas, like sacrifices and the rest, which were performed with the object of attaining the heaven world, and enjoying happiness there, are *entirely* exhausted in heaven. Then the body of enjoyment, which the soul had assumed in the Chandraloka, (literally, the world of gladness) is burnt up in the fire of grief, caused by the coming approach of the fall to the earth; and the soul returns with the *remainder* of karmas other than the good ones. The heaven-carrying karmas called Sampâta (literally, heaven-soothing energy), are all exhausted in their entirety. But there are many good and bad deeds, besides the Sampâta works, performed by the soul. Those karmas are the Anuśaya or remainder, with which the soul returns. This we find from the very text of the same Chhândogya Upaniṣad in the next verse (V. 10. 7).

तद् य इह रमणीयचरणा अभ्यासो ह यत् ते रमणीयां योनिमापद्येरन्, ब्राह्मणयोनिं वा वैश्ययोनिं वा। अथ ये इह कपूयचरणा अभ्याशो हयत् कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥

Those quickly falling souls, whose conduct has been good, will indeed attain some good birth, the birth of a Brâhmaṇa, or Kṣatriya, or a Vaiśya. But those quickly falling souls whose conduct has been evil, will indeed attain an evil birth, the birth of a keeper of a dog or of a hog, or a Chaṇḍâla.

The word 'Ramaṇîya-charaṇa' means works which are Ramaṇîya or good, that is to say, the remainder of works which is good. If the remainder of the work is good, it is called 'Ramaṇîya-charaṇa.' The word 'Abhvyâsa' means the quick-comer and is derived from the root '*As*' with the affix 'Kvip' preceded by the propositon of 'Abhi.' The word 'Ha' means indeed, 'Yat' means when. The following Smṛiti text is also to the same effect:—

इह पुनर्भवे ते उभयशेषाभ्यां निविशन्ति

They enter into this world with the remainder of both their good and bad works in order to reincarnate.

Hence it follows that the soul descends with a remainder.

The word 'Yâvat-sampâtam' does nct mean the exhaustion of all karmas, but the exhaustion of the heaven-mounting energy, the energy that took the soul to heaven, and which is exhausted in heaven-world by the enjoyment of unalloyed bliss.

In the next Sûtra the author shows the peculiar mode of descent of these souls.

SÛTRA III. 1. 9.

यथेतमनेवं च ॥ ३ । १। ९ ॥

यथा Yathâ as इतम् Itam, gone, went. अनेवम् An-evam, not thus by different steps: च Cha, and.

9. The soul descends partly by the same path as it ascended and partly by a different path.—300.

COMMENTARY.

The soul, returning from the Chandra-world, with a remainder of its work, does so by the path it went but not wholly in that way, but by a different way also. The ascent takes place by the following stages:— smoke, night, etc., as mentioned in the following verses of the Chhândogya Upaniṣad, V. 10. 3 and 4.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

But they who living in a village practise (*a life of*) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to south. But they do not reach the year.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवाना-मन्नं तं देवा भक्षयन्ति ॥ ४ ॥

From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Somrâja. Here they are eaten by the Devas, yes, the Devas eat them.

The method of descent, given in the next verse, shows that it agrees to a certain extent with the way of ascent, namely, so far as smoke and ether are concerned, for these two are common to both the ascending and descending paths. But on the descending line, there is no mention of the night or the dark half of the moon and the rest. On the other hand, there is the additional mention of the cloud, the rain and the rest. This shows that the journey on the descending path, is partly by the same road as the soul ascended, and partly by a different road.

SÛTRA. III. 1. 10.

चरणादितिचेत् नोपलक्षणार्थेति कार्ष्णाजिनिः ॥३।१।१०॥

चरणात् Charaṇât, through conduct. इति Iti, thus, so. चेत् Chet, if. न Na, no, not. तत् Tat, that. उपलक्षणार्था Ubalakṣaṇa-arthâ, meant to imply, meant to connote इति Iti, so, thus. कार्ष्णाजिनिः Kârṣṇâjiniḥ, (says, holds, thinks) Kârṣṇâjini.

10. If it be objected, that the birth of the re-incarnating soul is determined by its conduct, and not by the remainder of its unexhausted karmas, we say it is not so, for according to Kârṣṇâjiri the word 'Charaṇa' or 'conduct' is illustrative of karmas not exhausted in the heaven-world.—301.

COMMENTARY.

(*Objection*).—An objector says, it is not right to say that the soul gets a particular birth on account of the remainder of its unexhausted karmas, when it falls from heaven. The words 'Ramaṇiya-charaṇa' and and 'Kapûya Charaṇa,' generally translated as 'good conduct' and 'bad conduct,' show that the birth is regulated by conduct and character, and not by unexhausted karmas. The word 'Charaṇa' (conduct) and

'Anuśaya' unexhausted karma or the remainder) are not synonymous. In fact, we find the word Karma and Charaṇa used in different senses. In Bṛihad-âraṇyaka Upaniṣad the re-birth is said to be regulated by Karma and Charaṇa both, for the words used there are 'Yathâkâri' (as one behaves). Therefore, Karma or act (special performance of ritualistic acts) and Âchâra or conduct (observance of the general rules of good conduct) are different things and have different significance and are differently employed in language.

Though the word 'Anuśaya' means the remainder of unexhausted karmas and 'Charaṇa' means "conduct," yet it is not a serious objection to their denoting the same thing. For the text about 'Charaṇa' is illustrative of remainder of karmas and the word 'Charaṇa' is used there in a larger sense than the ordinary. This is the opinion of the sage Kârṣṇâjini. According to him, the word 'Charaṇa' is used in the Chhândogya Upaniṣad (V. 10. 7) as connoting by implication Karmas or ritualistic works. Because, it is a well-known maxim of the Śâstras, that karmas or sacrificial works are the causes of everything that we see, including good conduct, etc.

SÛTRA III. 1. 11.

आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॥३।१।११॥

आनर्थक्यम् Ânarthakyam, purposelessness, it is purposeless. इति Iti, thus as. चेत् Chet, if. न Na, not. तत् Tat that, (conduct). अपेक्षत्वात् Apekṣatoât, on account of the dependence, because it depends on that.

11. If Karma be the cause of all objects, then good conduct would be purposeless. It would not be so, we reply, because the right to perform karmas is dependent upon good conduct.—302.

COMMENTARY.

An objector says, character and conduct would not regulate re-birth, if the due performance of sacrificial works be the cause of all that happens to a man. To this, we reply, that the rules enjoining good conduct are not useless, because the right to perform sacrifices is itself dependent upon the possession of good conduct. A person devoid of good conduct is not entitled to perform those works. As says a Smṛiti "A person who does not perform his daily prayers, and is always impure, is unfit for all religious works." This being so, religious works are fruitful in the case of that person only who possesses good conduct.

Therefore by the word conduct is to be understood Karma here. Thus the opinion of Kârsnâjini is that the word 'Charana' of the text implies Karma.

SÛTRA III. 1. 12.

सुकृतदुष्कृतएवेति तु बादरि: ॥३।१।१२॥

सुकृत Sukṛita, good or righteous deeds. दुष्कृते Duskṛite, and bad or unrighteous deeds. एव Eva, only. इति Iti, thus. तु Tu, but. बादरि: Badariḥ, says or thinks Badari.

12. But Bâdari is of opinion that the phrases 'Ramaṇîya-charaṇa' and 'Kapûya-charaṇa' mean good and evil works.—303

COMMENTARY.

The word 'but' is employed in the Sûtra in order to set aside the view of Kârsṇâjini mentioned above. Bâdari is of opinion that by the word 'Charaṇa' is meant here good and bad deeds. In the phrases like Puṇyam karma âcharati, the verb âchara takes for its object the word karma. Therefore, the word 'charaṇa,' means karma. When it is possible to give to a word its principal meaning, it is not desirable to interpret it in a figurative sense. The word 'charaṇam' Anuṣthânam, and Karma are synonymous. Good conduct is also a particular kind of Karma only.

Note.—Every holy work enjoined by the scripture is technically a Karma. Good conduct is also enjoined by scriptures, sometimes, by direct texts and sometimes by implication, and thus it may also be called Karma in the broader sense of the word.

Though Achâra and Karma in this view are one, yet they are spoken of sometimes as different, on the maxim of "Kuru Pâṇḍavas." Though the Pâṇḍavas were also Kurus, yet in the phrase Kurus and Pâṇḍavas the word Kuru is used in a narrower sense. The force of the word *only* in this sûtra is to indicate that this is the opinion of the author of the Sûtras. The conclusion is that since by the word Charaṇa is mentioned a particular kind of Karma, therefore, the soul descends with a remainder of its karmas.

Adhikarana III.—Do the evil-doers also go to the Chandra-loka?

It was mentioned above that those who perform sacrifices and so on, go to the moon-world and descend from it with the remainder of their works. Now is discussed the question, whether the sinners, who do not

perform any holy works, also go to the Moon-world, and what is their method of ascent and descent? In the Îśâvaşya Upanişat, verse 3, it is said :—

असुर्या नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

There are the worlds of the Asuras, covered with blind darkness. Those who have destroyed their self go after death to those worlds.

(*Doubt.*)—Now arises the doubt, do the sinners go the Moon world or do they go to the Yama loka?

(*Pûrva-pakşa*).—The Pûrva-pakşin maintains that the evil-doers also go to the world of Gladness. The author summarises their view in the next Sûtra which is really a Pûrva-pakşa Sûtra.

SÛTRA III. 1. 12.

अनिष्टादि कारिणामपि च श्रुतम् ॥ १२ ॥

अनिष्टादिकारिणाम् Anişţâdikâriņâm, of those who do not perform sacrifices. अपि Api, also. च Cha and. श्रुतम् *Śrutam, stated in the Śruti, declared by scripture.*

13. The scripture declares that the non-performer of sacrifices and so on, also go to the world of gladness.—304.

COMMENTARY.

(*Objection.*)—The scripture declares the ascent to the world of gladness even of those persons who are non-performers of sacrifices and so on, just like those who perform these works. In the Kausîtaki Upanişad (I. 2) it is declared that all go to the Chandra loka.

स होवाच ये वै के चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति ॥

All who depart from this world (or this body) go to the Moon.

The word *oll* shows that it is a universal proposition, without any qualifications. Since *all* who die, must go to the world of gladness, it follows that the *sinners* also go there. This being so, the above text of the Îśâvâşya Upanişat must be interpreted as a *threat*, in order to make men desist from evil deeds: for there is no such place like the land of the Asuras.

If this be so, then what is the difference between the sinners and the holy men, for both go equally to the land of joy, after their death. Both have the same fruit. To this we reply, there is a vast difference in their conditions. The sinners in the world of joy, do not experience any happiness (because they have not got the vehicles to enjoy that world), they remain there in a state of swoon.

(*Siddhânta*).—The sinners do not go to the Moon-world, but to the world of punishment, as is shown by the next Sûtra.

SUTRA III. 1. 14.

संयमनेत्वनु भूयेतरेषामारोहावरोहौ तद्गतिदर्शनात् ॥३।१।१४॥

संयमने Saṁyamane, in or after the punishment (of Yama) in hell. तु but, further. अनुभूय Anubhûya, having experienced. इतरेषाम् Itareṣâm, of the others, (*i.e.*, of those that do not perform sacrifices). आरोहावरोहौ. Aroha-avarohau, ascent and descent (*i.e.*, coming to worldly existence and going to still nether regions.) तत् Tat, of them. गति Gati (about their) courses. दर्शनात् Darśanât, owing to or from the Scripture.

14. But of the others (namely, sinners) the going is to the city of reform. Having suffered there, they come down on earth. Such is their ascent and descent. And this is the path described in the scriptures.—305.

COMMENTARY.

The word 'but' indicates the setting aside of the Pûrva-pakṣa. Of the others who do not perform holy works and the rest, going is to the city of Yama called Saṁyamana. There having suffered the punishment inflicted by Yama, they come back here again—such is the nature of their ascent and descent. How do you know this? Because of the following text of the Kaṭha Upaniṣad. (I. 2. 6.)

न साम्परायः प्रतिभाति बालम्प्रमाद्यन्तं वित्तमोहेन मूढम् । अयं लोको नास्ति पर इति मानी पुनःपुनर्वशमापद्यते मे ॥ ६ ॥

The way to the supreme Liberation does not appear to the child deluded by the illusion of wealth and acting carelessly. He who thinks that this world only exists and not the other, falls again and again under my control.

This shows that the souls of sinners go to the world of Yama and are there punished by him.

SÛTRA III. 1. 15.

स्मरन्ति च ॥ १५ ॥

स्मरन्ति Smaranti, they remember, declare in the Smṛitis. च Cha, and.

15. The Smṛitis also declare the same fate of the sinners.—306.

COMMENTARY.

In the Bhâgavata Purâṇa it is thus mentioned.

तत्र तत्र पतन् श्रान्तो मूर्च्छितः पुनरुत्थितः । पथापापीयसा नीतस्तरसा यमसादनम् ।

They are quickly carried to the abode of Yama, by the path of the sinners, on which they travel with great pains, constantly rising and falling, tired and swooning.

In another verse it is said :—

सर्वे चैते वशंयान्ति यमस्य भगवन् ॥

All these sinners come under the control of Yama, O Lord.

Sages thus declare that the sinners come under the jurisdiction of Yama.

SÛTRA III. 1. 16.

अपिसप्त ॥ १६ ॥

अपि Api, also, moreover. सप्त Sapta, the seven (the hells).

16. Also according to the Smriti the Hells are seven. —307.

COMMENTARY.

रौरवोऽथमहांश्चैव वह्निर्वैतरणीतथा । कुम्भीपाक इतिप्रोक्तान्यनित्यनरकाणितु ॥
तामिस्रश्चान्धतामिस्रोद्वौनित्यौसंप्रकीर्त्तितौ । इतिसप्तप्रधानानि बलीयस्तूत्तरोत्तरम् ॥

Thus the Bhârata, "The temporary Hells are said to be Raurava, Mahâraurava, Vanhi, Vaitaraṇî, and Kumbhipâka; and the two eternal Hells are called Darkness and the Blinding Darkness. These are the seven chief hells in the ascending order of horribleness. By regularly going through these only, ascent or descent takes place."

Thus seven Hells are declared in the Smṛiti to be the place of punishment for the sinners. They go to those places and not to the land of Joy. The force of the word also in the Sûtra is to include all those other Hells mentioned in the Bhâgavata Purâna at the end of the fifth Skandha, where twenty hells are described.

If Yama has jurisdiction in Hell to punish all the sinners; does it not contradict the rule that all power belongs to the Lord, and that He punishes and gives rewards. The answer to this objection is given in the next Sûtra.

SÛTRA III. 1. 17.

तत्रापितद्व्यापारादविरोधः ॥ १७ ॥

तत्र Tatra, there (in those hells). अपि Api, also. तत् Tad, of those (the others, the jivas in hell) or of Him. व्यापारात् Vyâpârât, on account of activity, guidance. अविरोधः Avirodhaḥ, no contradiction.

17. There is no contradiction because His activity is present there also.—308.

COMMENTARY.

The saying that the Lord is the punisher is not contradicted by the fact that Yama and the rest are the actual inflicters of punishment. They

are guided by the command of the Lord, in the act of punishment. It is a well-known fact in the Purâṇas, that Yama and others punish the sinners, under the command of the Lord.

An objector says, it may be possible for the sinners also to ascend to the world of Joy, after having expiated for their sins by suffering punishment at the hands of Yama. This must be so, because the Kauşîtaki Upanişad uses the word *all*, when it says : "All who depart from this world go to the land of Joy." This view is set aside by the next Sûtra.

SÛTRA III. 1. 18.

विद्याकर्मणोरितिप्रकृतत्वात् ॥३।१।१८॥

विद्या Vidya, of knowledge, कर्मणोः Karmaṇoḥ, and of karma or action. तु Tu, only, but. इति Iti, as, so. प्रकृतत्वात् Prakṛitatvât, on account of these being the topics.

18. But the sinners never go to the world of Joy, because the topic relating to the two paths in the Chhândogya Upanişat is confined to men of knowledge and men of work and has no reference to sinners.—309.

COMMENTARY.

The word 'But' sets aside the view propounded by the objector. The word 'Not' is to be read into the Sûtra from the preceding Sûtra (III. 1. 11). The sinners never go to the world of Joy, because the two paths Devayâna and Pitṛiyâna are trod by two sorts of men, and by none other. Men of knowledge go by the path of the Devas to the world of the Gods, and men of work go by the path of the Fathers to the land of Joy. The Chhândogya Upanişat (V. 10. 1) declares that men of knowledge go by the path of the Devas; while V. 10. 3. declares that men who perform sacrifices go by the path of the Fathers. Thus the world of Joy which is reached by the path of the Fathers is meant only for those who living in a village practise a life of sacrifices, works of public utility and alms. It is not meant for those who do not perform sacrifices. This being so, the word '*All*' in the Kauşîtaki Upanişat (I. 2), must be interpreted in a restricted sense, namely *all* those persons who perform sacrifices go to the Moon.

If the sinners do not go to the world of Moon, then no new body can be produced in their case; because there is no fifth oblation possible in their case, and the fifth oblation is dependent on one's going to the

Moon. Therefore, all must go to the Moon, in order to get new embodiment. This objection is answered by the next Sûtra.

SÛTRA III. 1. 19.

न तृतीयेतथोपलब्धेः ॥३।१।१९॥

न Na not, no. तृतीये Tritiye, in the third. तथा Tathâ, so, such, thus. उपलब्धेः Upalabdheḥ, it being perceived or seen to be.

19. The fifth oblation is not necessary in the case of those who go to the third place, because it is thus declared in the Scriptures.—310.

COMMENTARY.

Those who go to the "third" place, do not depend on the fifth oblation for getting a new body. Why do we say so? Because it is thus perceived in the Scriptures. In the Chhândogya Upanişad Pravâhaṇa Jaibali puts this question to Śvetaketu, "Do you know why that world never becomes full?" In answer to this question he says (Chhândogya, V. 10. 8.) "On neither of these two ways those smaller creatures (flies worms, etc.) are continually returning of whom it may be said live and die. Theirs is a third place. Therefore that world never becomes full." Those creatures who do not go either by the path of Devayâna or of Pitŗiyâna, are the small creatures, who are classed as insects, mosquitoes, &c. They return by a different path, and their return is very quick. About them it is said "live and die." That is to say these small creatures are coutinually being born and are dying. This constitutes the third place. The sinners are called small creatures because they assume the bodies of gnats, insects, &c. Their place is called the "third" place, because it is neither the Brahma loka, nor the Dyu loka. Therefore, those who are not entitled to go by the path of the Devas to Brahma loka, because they do not possess knowledge, nor are entitled to go by the path of the Fathers, because they have not performed sacrificial works, are the pitiable creatures who are born as mosquitoes, gnats, &c. They constitute a third class. Hence the Heaven-world never becomes full, because these sinners never go there. The origination of their bodies is in the third plane, the fifth oblation is not necessary in their case.

SÛTRA III 1. 20.

स्मर्यतेऽपि च लोके ॥ २० ॥

स्मर्यते Smaryate, is recorded, is said in the Smŗitis. अपि च Api cha, and as well as, moreover. लोके Loke, in the world.

20. The Smṛitis record that in this world also the fifth oblation is not necessary in their case.—311.

COMMENTARY.

In the Smṛitis there are accounts of some holy persons being born without the fifth oblation. The getting of body by the fifth oblation is the usual course of nature. But holy men like Droṇa, &c., were born without a mother and Dhṛiṣṭadyumna, &c., without a father. In their case the number of oblations was incomplete. It is possible that an embodiment may take place without passing through the five oblations or stages mentioned in the Chhândogya. In other words, sexual generation is not a universal law of nature, for we see exceptions to it in the cases of lower creatures; and in the cases of some specially meritorious human beings like Drona, Dhṛiṣṭadyumna.

SÛTRA III. 1. 21.

दर्शनाच्च ॥२१॥

दर्शनात् Darśanât, on account of direct perception, or being seen. च Cha, and.

21. And it is seen that beings originate independently of sexual union, and the Scriptures so describe it.—312.

COMMENTARY.

In the Chhândogya Upaniṣat (VI. 3. 1) we find three origins mentioned with regard to all beings :—

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥

Of these beings verily there are three sources only (namely, the Fire, the Water and the Earth). All living beings are produced either from an egg, or are viviparous, or are produced by fission.

Here the Heat born and the plants are mentioned as originating without sexual union, and so the fifth oblation is not absolutely necessary to procreate the body. It thus follows that procreation by sexual union is possible in the case of those Jîvas only who ascend to the world of Moon, and descend therefrom to take up a human birth. But those whose karma is not such as to take them to the Moon world, their re-birth takes place in lower organisms, without the fifth oblation. In their case the re-birth may take place from mere water without the fifth oblation. In the Scriptures we do not find any prohibition to the contrary.

But—says an objector—we do not find any mention in the text quoted by you of beings orginating from heat. It only mentions three kinds of

reproduction, namely egg-born, live-born, and born by fission. This objection is answered in the next Sûtra.

SÛTRA III. 1. 22.

तृतीयशब्दावरोधः संशोकस्य ३।१।२२॥

तृतीय Tṛitîya, the third. शब्द Śabda, term, or word of sense. अवरोधः Avarodhaḥ, description, including. संशोकजस्य Saṁśokajasya, of that which springs from heat, on account of the feeling of horror.

22. The heat-born is included in the third word (namely, udbhijjam of the above text.)—313.

COMMENTARY.

In the third word Udbhijjam is included the sweat-born or the heat-born also. The word Udhijjam literally means born by bursting through; and it applies (to the plants, because they burst through the earth and to the heat-born also, for they burst through water.) Thus the origin of both is similar, because both are born by bursting through. The difference between them consists only in the fact that the plants are permanently rooted to the soil, while the heat-born are moving creatures. It is looking to this characteristic of locomotion or its absence that they are differently classified. But if the method of reproduction be taken as the basis of classification, then the plants and the heat-born may be put in the same category, for both reproduce by fission. Thus the settled conclusion is that those who do not perform sacrifices and so on, do not go to the land of Joy.

Adhikaraṇa. IV.—The soul on its descent from the Moon world does not become identified with its temporary abode.

It has been shown above that those who perform sacrifices and the rest, go to the world of Moon, and having dwelt there till their works are consumed, return to this earth with a remainder of their karmas (anuśaya); and accompanied by the permanent atoms (bhûta sûkṣma). The method of this descent is given there (Chhândogya V. 10. 5) thus:

Having dwelt there, till their works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist, having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

This passage shows that on its descent, the soul becomes ether, air, &c.

(*Doubt*).—Does this "becoming ether, &c." mean becoming absolutely ether, &c., or attaining similarity with it?

(*Pûrva-pakṣa*).—The Pûrva-pakṣin maintains that becoming ether, &c., means attaining identity with ether, &c. It does not mean merely getting similarity with it. If it meant similarity, then the passage would require to be explained metaphorically, and by lakṣaṇâ. It is a maxim of interpretation that lakṣaṇâ should be avoided as far as possible. The result is that the soul, in its descent, does absolutely become identical with ether, air, &c.

(*Siddhânta*).—The soul does not become identically ether, &c., but becomes similar to them only, as is shown in the next Sûtra.

SÛTRA III. 1. 23.

तत्साभाव्यापत्तिरुपपत्तेः ॥३।१।२३॥

तत् Tat, with those, the others. साभाव्य Sâbhâvya, being similar, similarity, a similar state. आपत्तिः Âpattiḥ, attaining, entering into. उपपत्तेः Upapatteḥ, there being a reason or possibility, it being reasonable or possible.

23. The descending soul enters into similarity of being with ether and so on; since there is a reason for this. —314.

COMMENTARY.

"Becoming ether," &c., means getting similarity with these. Why do we say so? There is a reason for it. The astral body (Soma-râja) assumed by the soul in the Chandra lôka was taken for the sake of enjoying the pleasures of that world: that astral body (literally, the body of water) melts away like ice under the rays of the burning sun; and when the karma is exhausted, that body is evaporated by the fire of grief, at the prospect of impending fall; and thus the soul becomes disembodied like ether and then it comes under the control of air, and then it becomes united with smoke and the rest. This is a more reasonable construction to put on the above passage. For it is not possible for souls to become ether, &c., for one substance cannot become another. And if a soul did really become ether, &c., then there would be no possibility of descent for it.

Adhikarana V.—The soul does not stay long in ether up to rain.

(*Doubt.*)—Next arises the question, does the soul in its descent through ether down to rain, stay at each stage for a very long time, or passes through it quickly?

(*Pûrva-pakṣa.*)—There being nothing to define the time of its stay, it remains indefinitely long at each stage. This Pûrva-pakṣa is set aside by the next Sûtra.

SÛTRA III. 1. 24.

नातिचिरेण विशेषात् ॥ ३ । १ । २४ ॥

न Na, not. अतिचिरेण Atichireṇa, very long after. विशेषात् Viśeṣât, on account of special (inference) it being distinctly stated.

24. The soul does not stay very long in its stages through ether up to rain, on account of special statement to that effect.—315.

COMMENTARY.

The descent of soul through ether and the rest, is accomplished in a very short time, because there is a special inference to that effect. In the sentence following the description of the passing of the soul from ether up to rain, occurs the statement that the soul becomes rice or grain or the like. And the special statement is made that the passing out of that state is beset with great difficulties. The exact words are :—

Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties.

The staying in rice and corn, &c., is for a comparatively long period; from which we infer that the soul's stay in the preceding stages is short. The escape from the condition of rice, corn, &c., being specially stated to be difficult, it follows that the escape from the condition of ether up to rain is not so difficult and hence quick.

Adhikaraṇa VI.—(Human soul is but a co-tenant with plants and animals, but does not become so.)

(*Viṣaya*).—After rain, the Śruti declares that the soul is born here as rice and corn, herbs and trees, sesamum and beans.

(*Doubt*).—Here arises the doubt, are these souls descending with a remnant of their karmas, themselves born as rice, corn &c., or do they merely cling to those plants, &c.

(*Pûrva-pakṣa*).—The souls are born as rice, corn, &c., and do not merely cling to them.

(*Siddhânta*).—The souls are not born as rice and corn, &c., literally, as is declared in the next Sûtra.

SÛTRA III. 1. 25.

अन्याधिष्ठिते पूर्ववदभिलापात् ॥ ३ । १ । २५ ॥

अन्य Anya, by another soul. अधिष्ठिते Adhiṣṭhite, in what is occupied. पूर्ववत् Pûrvavat, like the previous, in the manner already explained. अभिलापात् Abhilâpât, on account of the scriptural statements.

25. The souls merely cling to plants, which are animated by other souls, and do not become plants, because the statement here is similar to that in the previous cases of ether and so on.—316.

COMMENTARY.

The souls merely cling to the bodies of plants, &c., and do not themselves become these, because these plants, &c., have animating jîvas of their own. The souls are not born there, for the purpose of retributive enjoyment. Why do we say so? Because the present statement is just like the previous one about the soul's becoming ether and the rest. As the souls do not actually become ether and the rest, but are merely in contact with them, and are in a state of perfect dormancy, without enjoying pleasure and pain, so they are merely in contact with rice, corn, &c., without experiencing pleasure and pain. They are perfectly inactive in that state, and have no experiencing. Where the text intends to declare that the soul experiences pleasure and pain as a result of its karmas, it uses a different phraseology, as in verse 7 of the Chhândogya V. 10.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

"Those whose conduct has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kṣatriya, or a Vaiśya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a (keeper of a) dog, of a (keeper of a) hog, or a Chandâla."

Therefore, the souls descending from the Moon-world merely cling to rice, corn, &c., and are not literally born as such.

SÛTRA III. 1. 26.

अशुद्धमितिचेन्नशब्दात् ॥ २६ ॥

अशुद्धम् Aśuddham, impure, hurtful, unholy. इति Iti, so, thus. चेत् Chet, if. न Na, no. शब्दात् Śabdât, on the ground of the Scripture, on account of the Word.

26. If it be said that every sacrificial act is unholy, we say it is not so, because the scripture declares it so.—317.

COMMENTARY.

(*Objection*).—An objector says it is wrong to assert that the descending soul merely clings to the bodies of rice, corn, &c., which are themselves animated by other souls, and that they are not born there for the purpose of retributive enjoyment; for there *are* no karmas left to be enjoyed in the bodies of plants, &c. Some karmas are left, whose proper place of retributive enjoyment is the body of plants. All karmas are of two sorts the sacrificial karmas and non-sacrificial karmas or conduct (Charaṇa). The fruit of sacrificial karmas is not fully exhausted in the Moon-world. No sacrifice performed with the object of attaining heaven is free from a tinge of impurity. All such sacrifices require the killing of animals and cannot be said to be pure. For every killing is really a sin. The Scriptures declare "mâ hiṁsyât sarvâ bhûtâni" let him not kill *any* animal. This declares a universal rule. The killing of animals in sacrifices like "agnîṣomîya" is unholy. Such a sacrifice is thus a mixed karma. Its holy portion takes the soul to the Heaven-world, and is exhausted there *completely*. Its sinful portion causes the soul to be born as rice, corn, &c. As says Manu in XII. 9.—

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः । वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ९

"The soul is born as plant owing to the sins committed by the body; it becomes a bird or a beast for the sins of speech, and an outcaste for the mental sins."

The soul is, therefore, *actually* born as rice, corn, &c., and is not a mere co-tenant with the jîvas of plants.

(*Reply*).—The objection thus raised is not valid. The sacrificial acts are not unholy, because the scriptures enjoin it. The Veda declares "Agnîṣomîyam pasum âlabheta" "Let him sacrifice an animal sacred to Agnî-ṣomau." Since the Veda enjoins the killing of animals, it cannot be unholy. For the right or wrong, holiness or unholiness of an action, is to be learnt from the Veda alone. Therefore, those sacrifices which enjoin killing of animals must be considered to be holy and cannot be considered unrighteous, because killing of animals in sacrifices is enjoined by the Vedas. Let him not kill any animal is a general proposition, but to this there is the exception that animals may be killed in Yajñas like the Agnîṣomîya sacrifice. Hence every killing is not a sin. A general proposition and an exception have different scopes, settled by usage, and so there is no conflict between them. Hence it follows that

the soul on its descent becomes rice, corn, &c., not to expiate for the sins of having killed animals in sacrifices, for such killing is no sin; but it becomes rice, &c., in the sense of clinging to those plants and not really becoming plants. The soul is perfectly unconscious in these stages.

What becomes of the soul after its clinging to the plants is next mentioned.

SÛTRA III. 1. 27.

रेतःसिग्योगोऽथ ॥ ३ । १ । २७ ॥

रेतःसिक् Retaḥ-sik, the sprinkler of the seed; one who performs the act of generating. योगः Yogaḥ, conjunction with. अथ Atha, first, or after.

27. Then the soul unites with the being who performs the act of fertilisation.—318.

COMMENTARY.

After its passing through the stage of contact with plants, the soul enters the body of a person who performs the act of generation. This is mentioned in the same Upaniṣad (Chhandogya V. 10. 6) In the same verse which mentions its becoming rice, corn, &c., it is said:

अभ्रं भूत्वामेघोभवति मेघोभूत्वाप्रवर्षति तइह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वैखलु दुर्निष्प्रपतरंयोयोह्यन्नमत्ति योरेतः सिञ्चति तद्भूयएव भवति ॥ ६ ॥

"Having been in the mist, he enters the cloud, having been in the cloud, he enters the rain (and falls down). Then he is born as a rice or barley, herbs or trees, sesamum or beans, &c. From this point there is constant (tantalising) rise and fall. For whoever eats the food and begets offspring (the jîva) is there in that food and that seed."

The text literally says for whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them. This does not mean that the soul really takes the form of and becomes identical with its procreator, for one thing cannot take the form of another thing. If it were to become literally the "Retas sik," then there would be no possibilty of its getting another body. Therefore, it must be admitted that the soul merely clings to the body of the "Retas sik" and does not become that body. This being so, the soul clings to plants, &c., in the preceding stages of plant life also. For there is no reason why it should be anything else.

SÛTRA III. 1. 28.

योनेःशरीरम् ॥ ३ । १ । २८ ॥

योनेः Yoneḥ, (after entering) the mother. शरीरम् Śarîram, (obtaining) the gross body.

28. The soul next passes from the father into the mother and then obtains the gross body.—319.

COMMENTARY.

The word "Yoneḥ" is in the ablative case in the Sûtra, but it must be construed in the accusative case here, and is governed by the participle "praviśya" understood here. The soul having left the father's body, and having entered the mother's womb, obtains a physical incarnation, in order to experience the consequences of the remaining karmas. The family into which it is to be born is regulated by the nature of this remainder, as mentioned in Chhândogya, V. 10. 7.

"Of these those whose conduct here has been good will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kṣatriya or a Vaiśya. But those whose conduct here has been evil will quickly attain an evil birth, the birth of a dog, or a hog, or a Chaṇḍâla."

Thus it has been demonstrated that the soul becomes plant, &c., in the same sense as it becomes ether, &c. The whole object of teaching this law of reincarnation is, that the wise should realise that God alone is the highest bliss, and ought to be the sole object of quest; and that the soul should get disgusted with this world of sorrow and try to seek the eternal bliss of the Lord.

Here ends the first Pâda of the third Adhyâya.

THIRD ADHYÂYA.

SECOND PADA.

विरतिर्विरक्तिश्चकृताञ्जलिः पुरो
यस्याः परानन्दतनोर्वितिष्ठते ।
सिद्धिश्च सेवासमयं प्रतीक्षते
भक्तिः परेशस्य पुनातु सा जगत् ॥

May that love (Bhakti) for the Supreme Lord purify the world. He has the body of Supreme Bliss and in His Presence stand Wisdom and Dispassion with folded hands, obedient to His call; and Occult powers are ever attendant upon Him, seeking for an opportunity to serve.

In this Pâda is described Bhakti or intense love for God, which consists in a yearning to obtain the object of desire. The object to be attained is Brahman, and in order to strengthen soul's love towards Him, this Pâda describes the various powers of the Lord, such as His being a creator of the dream-world, His various Avatâras and their unity with Him, His essential form, His Self, His being separate from the worshipper, yet being his inmost Self, and to be obtained by Bhakti alone, His illumining the both worlds, His being all bliss, His manifestation being according to the idea of the person worshipping, His being beyond all, the giver of everything, and various other qualities like these. All these are described in this chapter. When a person desires to cultivate love, he requires to be convinced that the object of love has these qualities. When he is convinced of it, then he begins to love Him, otherwise not.

Therefore, in the beginning, the author describes the creation of the dream-world by the Lord. If any one else than the Lord was the creator of the dream-world, then the all-creatorship of Brahman would not be true; and so far as dreams were concerned, He would not be the creator, but the Jîva or time would be the creator. If Brahman be a partial creator only, then there cannot be that intense Bhakti towards Him, which the worshipper wants to cultivate. Therefore, in order to show the glory of the Lord, it is described that He is the creator of the dream-world as well.

Adhikaraṇa I—God creates the dream-world.

(*Viṣaya.*)—In the Bṛihadâraṇyaka Upaniṣat (IV. 3. 9-12) we have the following :—

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदञ्च परलोकस्थानञ्च सन्ध्यं तृतीयꣳ स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदञ्च परलोकस्थानञ्च

अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान् पाप्मन आनन्दांश्च पश्यति स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥ ९ ॥ न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशान्ताः पुष्करिण्यः स्रवन्त्यः सृजते स हि कर्ता ॥ १० ॥ तदेते श्लोका भवन्ति ॥ स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति ॥ शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष एकहंसः ॥ ११ ॥ प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ॥ स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

"And there are two states for that person, the one here in this world, the other in the other world, and as a third an intermediate state, the state of sleep. When in that intermediate state, he sees both these states together, the one here in this world, and the other in the other world. Now whatever His admission to the other world may be, having gained that admission to, he sees both the evils and the blessings.

And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building it up again, he sleeps (dreams) by his own light. In that state the person is self-illuminated.

There are no real chariots in that state, no horses, no roads, but he himself sends forth (creates) chariots, horses and roads. There are no blessings there, no happiness, no joys, but he himself sends forth (creates) blessings, happiness and joys. There are no tanks there, no lakes, no rivers, but he himself sends forth (creates) tanks, lakes and rivers. He indeed is the maker. On this there are these verses:

"After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping senses. Having assumed light, he goes again to his place, the golden person, the lonely bird.

"Guarding with the breath (prâṇa life) the lower nest, the immortal one goes wherever he likes, the golden person, the lonely bird."

(*Doubt.*)—Now arises the doubt whether this dream-creation of chariots, &c., is the work of the human soul or the creation of the Supreme Self?

(*Pûrvapakṣa.*)—The dream is the creation of the soul, for the saying of Prajâpati in the Chhândogya Upaniṣat (VIII. 7. 1.) shows that the human soul also has the power of creating by mere will-force, and has its saṅkalpa true, *i.e.*, has the power of realising all its wishes.

(*Siddhânta.*)—The human soul is not the creator of the dream-world, as is shown by the following Sûtra.

SÛTRA III. 2. 1.

सन्ध्ये सृष्टिराह हि । ३ । २ । १ ॥

सन्ध्ये Sandhye, in the intermediate (state or sphere). सृष्टिः Sṛiṣṭiḥ, the creation. आह Âha, says (the Scripture). हि Hi, because.

1. Because the Scripture declares that in the dream-state also the creation is by the Lord—320.

COMMENTARY.

The word "Sandhya" means dream, as we find from the above passage, "and as a third an intermediate state, the state of sleep." It is called "Sandhya" or the intermediate state, because it is midway between waking and the deep sleep state; between the "Jâgrata" and the "Suṣupti." The creation of chariots, &c., is verily by the Lord and not by the human self. Why do we say so? Because the same text says "Sa hi kartâ," "He indeed is the maker." The sense is this, the Supreme Self creates chariots, &c., in the dream state, which exist so long as the dream lasts, and which are perceived not by all the Jîvas, but by the person seeing the dream alone, and which are created as fruition of the minor works of the Jîva. In order to reward the soul for very minor karmas, the Lord creates the dreams. The Lord possesses mysterious powers, creates by the mere force of His will and so it is possible for Him to create these dream-objects, while the human soul has no such power. In another text also the dream-creation is said to be the work of the Lord: (Kaṭha Up. IV. 4.)

स्वप्नान्तं जागरितान्तञ्चोभौ येनानुपश्यति । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

"The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great Omnipresent Self, grieves no more."

The Jîva has also the power of creating by mere will-force, and is also "Satya-saṅkalpa," but only in the state of Mukti. The Mukta Jîva creates the world there, but that is not a dream-world. The Mukta Jîvas, like Masters, have divine creative power, but it has nothing to do with the dream-creation.

SÛTRA III. 2. 2.

निर्मातारञ्चैके पुत्रादयश्च । ३ । २ । २ ॥

निर्मातारम् Nirmâtâram, the maker. च Cha, and एके Eke, some. पुत्रादयः Putrâdayaḥ, sons, &c. च Cha, and.

2. Because one class of texts declares the Lord to be the creator of the dream-world as well, as of sons and the rest—321.

COMMENTARY.

The followers of one Śâkhâ, namely the Kâṭhakas, state in their text that the Supreme Lord is alone the creator of all Kâmas in the dream-state, for the dreamers. (Kaṭha Up. V. 8.)

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः। तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते। तस्मिँल्लोकाः श्रिताः सर्व्वे तदु नात्येति कश्चन। एतद्वै तत्॥ ८॥

"He the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another. That indeed is the Bright, that is Brahman, that alone is called the Immortal. All words are contained in Him, and no one goes beyond Him. This is that."

The term Kâma here denotes such things as sons and the like, which are *objects* of desires, and does not denote mere *desires*. It is used in this sense in the previous passage also, such as "Ask for all Kâmas according to thy wish." (Kaṭha Up. I. 25.) And that the word Kâma there means sons, &c., we infer from Kaṭha I. 23, where we find these Kâmas described as sons and grandsons, &c. We give these three verses in the original here :—

शतायुषः पुत्रपौत्रान् वृणीष्व बहून् पशून् हस्तिहिरण्यमश्वान्। भूमेर्महदायतनं वृणीष्व स्वयञ्च जीव शरदो यावदिच्छसि॥ २३॥ एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकाञ्च। महाभूमौ नचिकेतस्त्वमेधि कामानान्त्वा कामभाजं करोमि॥ २४॥

ये ये कामा दुर्लभा मर्त्यलोके सर्व्वान् कामांश्छन्दतः प्रार्थयस्व। इमा रामाः सरथाः सतूर्या नहीदृशा लम्भनीया मनुष्यैः। आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः॥ २५॥

Death said: "Choose sons and grandsons, who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth, and live thyself as many harvests as thou desirest.

"If thou canst think of any boon equal to that, choose wealth, and long life. Be King, Nachiketas, on the wide earth. I make thee enjoyer of all desires.

"Whatever desires are difficult to attain among mortals, ask for them according to thy wish;—these fair maidens with their chariots and musical instruments,—such are indeed not to be obtained by men—be waited on by them, whom I give to thee, but do not ask me about dying."

In the Gaupavana Śruti we find the following :—

एतस्माद्ध्येव पुत्रो जायते एतस्माद्भ्राता तस्माद्भार्या यद्वैनं पुरुषमेव स्वप्ने नाभिहन्ति॥

"From this Lord when He overpowers the soul through sleep is born verily the son (seen in dream) from Him the brother, from Him the wife."

In the next Sûtra, the author mentions the material and the means, with which the Lord creates the dream objects.

SÛTRA III. 2. 3.

मायामात्रं तु कार्त्स्न्येनानभिव्यक्तस्वरूपात् ॥ ३ । २ । ३ ॥

मायामात्रम् Mâyâmâtram, produced from the will of Him and with impressions (stored in the mind of the soul). तु Tu, but. कार्त्स्न्येन Kârtsnyena, fully. अनभिव्यक्तस्वरूपत्वात् Anabhivyakta svarûpatvât, being destitute of tangible forms occupying space, not being fully manifested.

3. Mâyâ or the will of the Lord is the only means through which He creates dream-objects. (They are not made of objective matter), because they are not perceptible to all persons, but are seen only by the dreamer—322.

COMMENTARY.

The mysterious Mâyâ is the only material with which the dream-objects are created. They are not made of the gross elements, nor are they created by Brahmâ, the four-faced. Why do we say so? Because they do not become manifest, as objects of perception, to everyone. Thus it is demonstrated that the dream creation is the work of the Supreme Self.

Adhikaraṇa II—The dreams are not all false.

Next arises the question—are the creations of dream all false or true? The *Pûrvapakṣa* is that the dream is altogether unreal, because it is sublated by the waking consciousness. On waking from dream, one realises its unreality. This view is set aside by the next Sûtra.

SÛTRA III. 2. 4.

सूचकश्चहि श्रुतेराचक्षते च तद्विदः । ३ । २ । ४ ॥

सूचकः Sûchakaḥ, indicatory, suggestive. च Cha, and हि Hi, because. श्रुतेः Śruteḥ, from Śruti. आचक्षते Âchaksate, say, affirm. च Cha, and. तद्विदः Tadvidaḥ, those who know that.

4. The dream creation is indicatory of good or evil, (hence it is not unreal). The scriptures also teach the dreams to be indicatory, and the experts thereof also declare the same---323.

COMMENTARY.

The dream creation is true. The objects seen in dream are indicatory of good or bad luck, or of certain mantras. Scriptures teach this.—(Chhândogya. V. 2, 8 and 9.)

निर्णिज्य कंऽसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत् समृद्धं कर्मेति विद्यात् ॥ ८ ॥ तदेष श्लोको यदा कर्मसु काम्येषु स्त्रियऽंस्वप्नेषु पश्यति । समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥ ९ ॥

"Then having washed the mantha vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on a bare ground, silently and singly. If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful.

On this there is the following verse :—" If in Kâmya sacrifices, he sees a woman in his dreams, then let him know this bodes success—this vision shown him in a dream, this vision shown him in a dream."

Similarly, in the Kauśitaki Brâhmaṇa we find the following :—

अथ स्वप्ने पुरुषं कृष्णं कृष्णदंतं पश्यति स एनं हन्ति ॥

"If one sees in a dream, a black person with black teeth then it forebodes that he will kill him."

The word "Tadviḍ" or expert means those who know how to interpret dreams, such as Bṛihaspati and the rest. They declare that some dreams bode good, others evil. Such as dreaming that one is riding on an elephant bodes *good* : while if he dreams that he is riding on a donkey, it forebodes evil.

Sometimes one gets in dream Mantras, as we find from the following verse :—

आदिष्टवान् यथा स्वप्ने रामरक्षां यथा हरः ।
तथा लिखितवान् प्रातः प्रबुद्धो बुध कौशिकः ॥

"As the Lord Śiva taught Viśvâmitra (Budha Kauśika) in dream the mantra called Ramarakṣa, he exactly wrote it out, in the morning, when he awoke from sleep."

This shows that poems and stotras can also be obtained in dreams.

Therefore, the dream creation is as real as the waking state. Because the dream objects indicate future true objects; secondly, because works of genius like poems, etc., are found in dreams, and remedies for diseases are prescribed therein; and sometimes the exact object seen in dreams is seen afterwards in waking state. Such as the person who will kill one.

The author now answers the objection based on the fact that because dream consciousness is sublated by the waking consciousness, therefore all dreams are unreal.

SÛTRA III. 2. 5.

पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ।३।२।५॥

पर Para, of the Lord, of the highest. अभिध्यानात् Abhidhyânât, by the will. तु Tu, only. तिरोहितम् Tirohitam, is withdrawn or hidden. ततः Tataḥ, from that (Lord). हि Hi, for. अस्य Asya, of this (Jiva). बन्धविपर्ययौ Bandha-viparyayau, bondage and release.

5. The dream consciousness is sublated by the will of the Supreme Lord alone, because from Him proceed the bondage and release of the soul—324.

COMMENTARY.

From the meditation or formative will of the Supreme Lord, proceeds the vanishing of the dream objects, like chariots, &c. The dream is not

unreal, like the illusion of silver in the shell. This is so, because the Supreme Lord is the cause of the bondage and release of the soul, as says the Śruti (Śvetâśvatara. VI. 16):—

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद् यः । प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥

"He makes all, He knows all, the self-caused, the knower, the time of time (destroyer of time), who assumes qualities and knows everything, the master of nature and of man, the Lord of the three qualities, the cause of bondage, the existence and the liberation of the world."

He who can cause the bondage and release of the soul, can easily bring about the dream and its withdrawal for the soul. There is nothing wonderful in it. Therefore, it must be understood, that the manifestation and withdrawal of the dream-world is also from that Lord. The same idea is expressed in the following verse of the Kûrma Purâṇa:—

स्वप्नादिबुद्धिकर्ता च तिरस्कर्ता स एव च ।
तदिच्छया यतो ह्यस्य बन्धमोक्षौ प्रतिष्ठितौ ॥

"It is He (the Lord) that makes the soul perceive the dream creation, &c., and He it is who hides them from his view; for on His will, the bondage and release of this soul depend."

Therefore the dream creation is real and is of the Lord.

Adhikarana III—The state of wakefulness is also created by Brahman.

Now the author describes that the waking consciousness is also caused by the Lord and by no one else. In the Kaṭha Upaniṣad (IV. 4) we read:—

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

"The wise, when he knows that that by which he perceives the state of the dreamless sleep (Suṣupti), and the dream state is the Great Omnipresent Self, grieves no more."

(*Doubt.*)—Here arises the doubt: Is the waking state of the Jîva caused by the Supreme Lord or not?

(*Pûrvapakṣa.*)—The waking consciousness is not caused by the Lord, because we see it dependent on time and the rest.

(*Siddhânta.*)—The waking state is also caused by the Lord, as is shown in the next Sûtra.

SÛTRA III. 2. 6.

देहयोगाद्वा सोऽपि । ३ । २ । ६ ॥

देहयोगात् Deha-yogât, from the connection with the body, the waking state. **वा** Vâ, or. **सः** Saḥ, (that withdrawing or hiding of the dream). **अपि** Api, even,

6. The waking consciousness also, which is found in connection with the body, is from the Lord—325.

COMMENTARY.

The waking consciousness, which is experienced by the soul when it is in connection with the body, is also from the Supreme Lord as is mentioned in the above text of the Kaṭha Upaniṣad, and which properly translated runs as follows :—

"The wise, when he knows that that by which he perceives all objects in sleep or in waking, is the Great Omnipresent Self, grieves no more."

The time and the rest being inert, cannot produce anything. The word "api" or "also" of the Sûtra indicates that the states of consciousness known as deep sleep (suṣupti) and swoon, (mûrchchha) are also created by the Lord. For the texts repeatedly declare that to Him belong the all-creative power.

Adhikaraṇa IV—The state of deep sleep is caused also by God.

Now is being considered the question, what is the place, abiding in which, the soul experiences deep sleep. The following are the Śruti texts relating to deep sleep or (Suṣupti). One declares that deep sleep is felt when the soul is in the Nâḍis, the other, when the soul is in the pericardium, and the third when it is in Brahman. These three texts are given below. In the Chhândogya (VIII. 6. 3.) we find :—

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा ह्‌िं तदा सम्पन्नो भवति ॥ ३ ॥

"This being so, when this Jiva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature) and dreams no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the light of the Lord."

In the Brihadâraṇyaka Upaniṣat (II. 1. 19.) we read :—

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेदहितानाम नाड्यो द्वासप्ततिसहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा कुमारो व महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते ॥ १९ ॥

"Next when he is in profound sleep, and knows nothing, there are the seventy-two thousand arteries called Hita, which from the heart spread through the body. Through them he moves forth, and rests in the surrounding body. And as a young man, or a great king or a great Brâhmana having reached the summit of happiness, might rest, so does he then rest,"

In the same (II. 1. 17.) we find :—

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग् गृहीतञ्चक्षुर्गृहीतं श्रोत्रं गृहीतं मनः ॥ १७ ॥

"Ajâtaśatru said : 'When this man was thus asleep, then the intelligent person (puruṣa), having through the intelligence of the senses (prâṇas) absorbed within himself all intelligence, lies in the ether, which is in the heart. When he takes in these different kinds of intelligence, then it is said that the man sleeps. Then the breath is kept in, the mind is kept in."

There are many other verses like these. In the above verse the word Âkâśa means Brahman. From the above three texts we find, that the soul enjoys deep sleep when it is in those three places, namely, in the Nâḍis (arteries), in Puritad (pericardium), or in Brahman.

(*Doubt.*)—Now arises the doubt : Are these three abiding places of the soul to be taken distributively or collectively?

(*Pûrvapakṣa.*)—The Pûrvapakṣin says they are to be taken distributively. For when words of equal force are employed in a sentence and there is no mutual dependence between them, then the passages should be construed as stating an option. In other words, Suṣupti is experienced when the soul is in any one of those three places.

(*Siddhânta.*)—Suṣupti is experienced by the soul abiding simultaneously in all those three places, as is shown in the next sûtra.

SÛTRA III. 2. 7.

तदभावो नाडिषु तच्छ्रुतेरात्मनि च । ३ । २ । ७ ॥

तद्-अभावः Tad-abhâvaḥ, the absence of that (the state of dreams or wakefulness). **नाडिषु** Nâḍiṣu, in the Nâḍis. **तत्** Tat, about it. **श्रुतेः** Śruteḥ, from the scriptural statement. **आत्मनि** Âtmani, in the self, or in the Lord. **च** Cha, and.

7. The Suṣupti, which is the absence of dream and waking consciousness, takes place in the Nâḍîs, in the Self, and in the pericardium collectively, because of the scriptural statement to that effect—326.

COMMENTARY.

By the word "and" in the Sûtra, pericardium is to be included. "Tad abhâvaḥ" means the absence of those two, namely, the absence of wakefulness and dream. In other words, "Tad abhâvaḥ" means the "suṣupti" or deep sleep This deep sleep takes place collectively in the Nâḍis, pericardium and the Lord. Why do we say so? Because in the

scriptures all these places are mentioned as the localities in which the soul enjoys deep sleep. If it was intended that they were to be taken alternatively or optionally, then there would be partial refutation of scriptural text. We find Nâḍis and Prâṇas mentioned collectively in deep sleep. In them the soul resides in deep sleep. In the Kauśîtaki Upaniṣad (IV. 19.) we find that Prâṇa also becomes united with the soul in deep sleep.

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ट यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो हृदयात्पुरीततमभिप्रतन्वन्ति यथा सहस्रधा केशो विपाटितस्तावद-ण्व्यः पिङ्गलस्याणिम्ना तिष्ठन्ते शुक्लस्य कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति तथैनं वाक् सर्वैर्नामभिः सहा-प्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथा-यतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः क्षुरधाने हितः स्याद्विश्वंभरो वा विश्वंभरकुलाय एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आलोमभ्य आ नखेभ्यः ॥१९॥

"And Ajataśatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: the arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black yellow, red. In these the person is when sleeping he sees no dream.

"Then he becomes one with that Prâṇa alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the Prâṇas (speech, &c.) proceed, each towards its place, from the Prâṇas, the gods; from the gods, the worlds. And as a razor might be fitted in a razor-case, or as fire in a fire place, even thus this conscious self enters the self of the body to the very hairs and the nails."

Nor can we have option on the strength of the maxim quoted by the Pûrvapakṣin, because that maxim applies where two statements are of equal force (tulyârtha). In the present case, there is no such equality of meaning. They do not serve the same purpose. It is only when several things may serve the same purpose equally, that an option is allowed. The case is here similar to the statement "entering by the door, he sleeps in the palace, on the couch." Here the three things—the door, the palace and the couch—are to be taken jointly and no option can be allowed as regards them, for they do not serve the same purpose. Similarly, the soul enters through the Nâḍis (which are like a *door*), into the *palace* called the pericardium, where Brahmaṇ is, and sleeps in the bosom of Brahmaṇ, which may represent the couch. Thus the nâḍis, pericardium, and Brahmaṇ, subserving different purposes, must be taken collectively, and not separately. Therefore, Brahmaṇ alone is the direct place, resting on which, the soul enjoys deep sleep.

The "Puritat" or pericardium is the covering which surrounds the lotus of the heart.

SÛTRA III. 2. 8.

अतः प्रबोधोऽस्मात् । ३ । २ । ८ ॥

अतः Ataḥ, hence. प्रबोधः Prabodhaḥ, waking. अस्मात् Asmât, from him (the Lord).

8. Therefore the waking of the soul is from that (Brahman)—327.

COMMENTARY.

Because Brahman alone is the immediate resting place of the soul, in deep sleep, the nâḍis being merely the gate-way to him; therefore, in the Chhândogya Upaniṣad it is described that the soul awakens from Brahmaṇ in deep sleep. There in VI. 9. 2. and in several Khaṇḍas following it, it is repeatedly declared that the soul awakens from Brahmaṇ called Sat, "coming out from Sat they do not know that they have come out of the Sat." Had option been allowed, it would have been mentioned that the soul comes out from the nâḍis, or from the pericardium, or from Brahmaṇ. If there were optional places, to which the soul might resort in deep sleep, the scripture would teach us that it awakes sometimes from the nâḍis, sometimes from the pericardium, and sometimes from the Self. For that reason also, the Self is the place of deep sleep. We give the original passage of the Chhândogya below.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाꣳरसान् समवहारमेकताꣳ रसं गमयन्ति ॥ १ ॥ ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः संति संपद्यामह इति ॥ २ ॥ त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥ स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

"As the bees, my child, make honey, by collecting the juice of different trees and bring together and mix them in one place. And as these juices have no discrimination, so that they might say 'I am the juice of that tree,' 'I am the juice of that tree,' in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.

Whatever these creatures are here, whether a tiger or a lion or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.

That highest God is the Essence and Ruler of all, the desired of all, and known through all the subtlest intellect. All this universe is controlled by Him, He pervades

it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, O Śvetaketu, art not that God."

" Please sir, instruct me still more," said the son. " Be it so my child," replied the

The father then goes on to give other illustrations, the burden of which all is to show " atat tvam asi "—" thou that art not."

Adhikaraṇa V—The same person comes back to the body on waking.

In the above it is stated that coming out of the Sat, they do not know that they have come out of the Sat.

(Doubt.)—Now arises the doubt, does the same individuality which had gone to sleep in Brahman arise therefrom when awaking or does another individuality arise after sleep?

(Pûrvapakṣa.)—The same individuality does not arise in awaking from deep sleep. When a cup of water is thrown into a river, and another cupful is taken out of it, it cannot be said that the water is identically the same. Similarly, when a person merges in Brahman in deep sleep, it is impossible, that he should, on awaking, come back into the same body.

(Siddhânta.)—The same personality awakes in the same body, which it left, when it went into deep sleep, as is shown in the next Sûtra.

SÛTRA III. 2. 9.

स एव तु कर्मानुस्मृति शब्दविधिभ्यः । ३ । २ । ९ ॥

सः एव Saḥ eva, that very person who went to sleep. तु Tu, but. कर्म Karma, activity, on account of his finishing the action left unfinished. अनुस्मृति Anusmṛiti, on account of memory of identity. शब्द Śabda, from the Śruti. विधिभ्यः Vidhibhyaḥ, from the commandments.

9. But the same person arises from sleep, because of his completing the work left unfinished, because of his retaining the memory of his identity, because of the texts of the scriptures, and because of the injunctions of the Śâstras —328.

COMMENTARY.

The word "but," "tu" removes the doubt. The same person who had gone to sleep arises from it and no one else. The reason for it is four-fold. First, he finishes the work which he had commenced before going to sleep. The word "karma" of the text means ordinary worldly works. Secondly, he has memory, that is recollection, in the shape of

"I am the person who had gone to sleep and who have now awakened." Thirdly, the express text of the Chhândogya quoted above also shows the same. (Chhândogya, VI. 9. 3).

" Whatever these creatures are here, whether a tiger or a lion, or a wolf or a boar, or a worm or an insect, or a gnat or a mosquito, that they become again and again."

This means the creatures like tigers, wolves, etc., come back on awakening into the same body, which they had, before they went to sleep. Fourthly, the scriptural injunctions like those of Bṛihadâraṇyaka, I. 4. 15, declare that the man must worship the Self as his true state. This shows that he must try for release. If everyone who went to sleep got release, then these injunctions about Mokṣa, would be useless.

When a Jîva enters into Brahman, he enters like a jar full of salt water, with covered mouth, plunged into the Ganges. When he awakens from sleep, it is the same jar, taken out of the river with the same water in it In the same way the Jîva, covered by his desires, goes to sleep and for the time being puts off all sense activities and goes to the resting place, namely, the Supreme Brahmaṇ, and again comes out of it, in order to get further experience. He does not become similar to Brahmaṇ, like the person who has obtained release. Thus we learn from this four-fold reason, that the same soul which had gone to sleep, awakes again into the same body.

Adhikaraṇa VI—The state of swoon.

Now we shall consider the state of swoon, which is similar to that of deep sleep.

(*Doubt.*)—Does the Jîva fully attain to Brahman in swoon or partially attain to him?

(*Pûrvapakṣa.*)—Swoon being a special kind of deep sleep, the soul attains to Brahmaṇ fully as in deep sleep. The next Sûtra sets aside this view.

SÛTRA III. 2. 10.

मुग्धेऽर्द्धसम्पत्तिः परिशेषात् । ३ । २ । १० ॥

मुग्धे Mugdhe, in the swooning person or state. अर्द्ध Arddha, half. सम्पत्तिः Sampattiḥ, combination or attaining Brahmaṇ; entering into Brahmaṇ. Baladeva's reading is Sampraptiḥ. परिशेषात् Pariśeṣât, on account of the remaining.

10. In the swooning condition, the Jîva is in half combination with Brahman; because the rule of the remainder shows this—329.

COMMENTARY.

When a man is in a swoon, or in a stunned condition, he is in half combination with Brahman, because of the rule of the remainder. In this condition Brahman is not reached in the same way *fully* as in deep sleep, because the soul is conscious of pain. Nor is there total want of attainment to Brahman, like the waking state, because the soul is unconscious of external objects. Thus by the rule of remainder, we conclude that there is half combination. This we find described in the following verses of the Varâhapurâṇa :—

हृदयस्थात्परात्जीवो दूरस्थो जाग्रदेत्यति ।
समीपस्थस्तथा स्वप्नं स्वपित्यपिहृदयं गतः ॥
अत एवं त्रयोऽवस्था मोहस्तु परिशेषतः ।
अर्द्धप्राप्तिरितिज्ञेयो दुःखमात्रं प्रतिस्मृतेः ॥

"When the soul is at a distance from the Supreme Lord in the heart (that is, when it is in the eyes), then it is in waking consciousness; when it is nearer to the Lord (that is, in the throat), then it is in the dream consciousness. But when it has entered into the Lord, it is in deep sleep. Therefore, these are the three states, thus described; but swoon is an intermediate state, in which there is half combination with Brahman, because on recovery, there is remembered the consciousness of pain."

The objector says :—The books describe only three states waking, dreaming, and deep sleep. Where do you get this fourth state called "Mugdha"? or swoon? This is not a new state, but one of the above three.

To this objection we reply, that this is a separate state altogether. It is not the waking state, because external objects are not perceived in this state through the senses. Nor is it the dreaming state, because the person is unconscious. Nor is it the deep sleep state, because there is not that peaceful look of the face and want of movement of the limbs. Therefore, it is a different state altogether and is to be inferred by the rule of the remainder. Moreover it is a well-known state, recognized both by the physicians and by the world. Thus the purport of the whole topic is that the Lord God Hari alone must be worshipped and served with devotion, for His glory is such that he is the Maker of every thing, even of the conditions of consciousness like waking, dreaming, and the rest.

Adhikaraṇa VII—The Lord is one though manifesting in various forms.

In the preceding passages, has been shown the glory of the Lord, as the controller and ordainer of every thing. Now will be described, His that inconceivable nature, by which He does not abandon His unity

in himself though He appears manifold in many places. Though in the Sûtra II. 3. 44. it was described that the powers of the Lord are mysterious, yet in those Sûtras, no reconciliation has been made of the paradoxical statements that the Lord though one, appears simultaneously in many forms, which are apparently different from each other. That reconciliation will now be made, by means of the doctrine of inconceivability.

We have the following text showing that the Lord though One manifests as many.

एकोऽपि सन् बहुधा योऽवभाति ।

"Though being One, He manifests as many."—(Gopâla Pûrva Tâpinî).

(*Doubt.*)—Are the various forms of the Lord, found in diverse places, mutually different from each other or not ?

(*Pûrvapakṣa.*)—The difference of locality presupposes the difference in the objects occupying that locality ; for substances occupying different places cannot be identical ; for the quality of being in different places separates them from each other. The above text is merely a general statement and does not mean that One Lord exists in different places. Therefore, the fact is that the gods are many, occupying different places and having different jurisdictions. Thus the gods being many, there cannot be that one-pointed devotion to one God, which you have been trying to establish.

(*Siddhânta.*)—The God is one only, and not many as will be shown in the next Sûtra.

SÛTRA III. 2. 11.

न स्थानतोऽपिपरस्योभयलिङ्गं सर्वत्र हि । ३ । २ । ११ ॥

न Na, not. स्थानतः Sthânataḥ, on account of place. अपि Api, even. परस्य Parasya, of the Highest, the Lord. उभयलिङ्गम् Ubhaya-liṅgam, having twofold characteristics ; not different on account of differences of locality. सर्वत्र Sarvatra, everywhere. हि Hi, because.

11. (The essential nature) of the Supreme Lord, though (differentiated) by space, does not undergo any change of characteristics ; because, (He simultaneously exists), everywhere—330.

COMMENTARY.

"Of the Supreme," namely, of the Adorable Lord, there is not twofoldness of characteristics or change of nature, by the mere fact of his being in two different places. Though there is difference of locality, there

is however no difference in the substance occupying these localities. Because His essential nature, through His Inconceivable power, simultaneously manifests itself in every place, as mentioned in the above Śruti :— eko'pi san bahudhâ yo' va bhâti.

The word "sthânâni" or localities are the centres (âspada) where the Lord manifests His glory; where are displayed His various sportive activities (Lîlâs). These sacred places are called also saṃvyoma (the Highest Ether or Vacuity).

The devotees of the Lord are also of various kinds (bhâvas). [Such as, some worship Him as their Master and themselves as His servants; others as their Beloved, and they His lovers, etc.

In all these various localities (saṃvyomas), and various devotees, the Lord, though manifesting His different aspects, is essentially the one and the same. He undergoes no change.

SÛTRA III. 2. 12.

न भेदादिति चेन्न प्रत्येकमतद्वचनात् । ३ । २ । १२ ॥

न Na, not. भेदात् Bhedat, on account of difference, on account of the statement of difference. इति Iti, as, so चेत् Chet, if. न Na, no. प्रत्येकम् Pratyekam, distinct, each (with reference to). अतद् Atad, the absence of that (*i. e.*, difference). वचनात् Vachanât, on account of the statement.

12. If it be said "This is not valid, because of the statement of difference," we reply, "No. Because (with reference) to every statement (declaring difference), (there is always) a counter-statement (in the scriptures) declaring non-difference—331.

COMMENTARY.

The statement made in the preceding sûtra, namely, that the Lord remains One, in all His manifestations, is not reasonable, says the objector. For in reality, these different manifestations are different entities, and cannot be called one. In fact, there is bheda or difference in the Lord.

This objection is raised in the first part of the sûtra, and is answered in the subsequent portion. With regard to every one of these manifestations, the texts take the precaution of saying, that the Lord is one.

Thus in the Bṛihadáraṇyaka Upaniṣad (II. 5. 19.) we have the following :—

इदं वै तन् मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः

शतद्दोसत्यं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च । तदेतद् ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् । अयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम् ।

Verily Dadhyach Âtharvaṇa proclaimed this honey to the two Aśvins, and a Riṣi, seeing this said (Rig Veda VI. 47. 18):—

" An image of the Lord is in every one of the forms, (in which a Jiva, or soul is embodied for every Jiva has the image of the Lord in it). That Image is for the sake of the seeing (and worshipping by that particular Jiva). The Lord (Indra—Almighty Ruler) appears multiform through His Energies (Mâyâs). Therefore it is right to say that these hundreds and ten forms, called Haris are His. (The Hari or Logos of every system is a ray of Brahman).

This (Brahman) is verily these Haris (Logoi); this (Brahman) is the Ten (Avatâras such as the Matsya, etc.), this (Brahman) is the Thousand (Avatâras, such as Viśva, etc.), this the Many (such as Para, etc.), this the Endless (such as Ajita, etc.). This is the Brahman, without cause and without effect; besides whom there is nothing, and outside whom there is nothing. This Âtman is Brahman, omnipresent and omniscient. This is the teaching of the Upaniṣads."

Thus the above text of the Bṛihadâraṇyaka Upaniṣad shows that every form of the Lord abiding in different individuals is the supreme Brahman, full and entire, and not *a portion* of Him, for an Infinity can have no parts.

SÛTRA III. 2. 13.

अपि चैवमेके । ३ । २ । १३ ॥

अपि Api, also. च Cha, and. एवम् Evam, thus. एके Eke, some.

13. And also some teach thus (that the Lord is one though multiform).—332.

COMMENTARY.

The words " and also " mean " moreover. " Thus in the Mâṇḍukya Upaniṣad (IV. 7 S. B. H., Vol. I, page 318, second edition):—

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओंकारो विदितो येन स मुनिर्नेतरोऽजनः ॥

" He who knows the Om-kâra, as partless and yet full of infinity of parts, as the destroyer of all false knowledge, and as blissful, he verily is a sage and no one else."

Thus these Śâkhins teach that the Lord is One Partless whole, having infinity of parts, each one of which is a whole infinity. The word ' partless ' means devoid of differences in itself or in its parts. " Infinity of parts " means having innumerable parts, each one a complete infinity (svâṃśa). It is thus written in the Matsya Purâṇa :—

एक एव परो विष्णुः सर्वत्रापि न संशयः ।
ऐश्वर्याद् रूपमेकञ्च सूर्यवद् बहुधेयते ॥

" The Supreme Viṣṇu is One only undoubtedly, though existing everywhere. He has one form, though through His Glory, he appears as many, like the Sun."

The sense is this. As a prismatic crystal, though one only, appears to emit different colours, such as red, or blue, &c., to the eyes of the spectators when viewed from different angles; or as an actor on the stage, appears playing different parts in different Acts of the Drama, but all the while he is one and the same, though expressing diverse emotions, appropriate to the part he is enacting for the time being; so the Lord Hari never abandons His essential unity of nature, though He appears as many, according to the different nature of the ideas (bhâva, or mental attitudes) of His devotees meditating upon Him, or according to the different nature of the works He is engaged upon accomplishing.

So also in Viṣṇu Tantra :—

मणिर्यथा विभागेन नीलपीतादिभिर्युतः ।
रूपभेदमवाप्नोति ध्यानभेदात् तथाच्युतः ॥

"As a prismatic crystal when looked at from different sides appears possessed of blue, yellow, &c., colours, so the Unchangeable Lord gets (in the eyes of His devotees) different forms, according to the different kinds of their meditation."

So also in the Bhâgavata Purâṇa :—

यत् तद् वपुर्भाति विभूषणायुधैर्
अव्यक्तचिद्व्यक्तमधारयद् हरिः ।
बभूव तेनैव स वामनो वटुः
संपश्यतोर्दिव्यगतिर्यथा नटः ॥

"Hari, whose essential nature is unmanifest pure Intelligence, manifested Himself in a form shining with radiant ornaments and holding diverse weapons. And as a divine magician capable of going to heaven, quickly changes his form in the very presence of his spectators, so that very body of the Lord with four arms, &c.) instantaneously assumed the form of the Dwarf (Vâmana), while (His Parents, Aditi and Kaśyapa) were looking on." (In their very sight He changed into the Dwarf-Form.)

Thus that One Reality, having Inconceivable Powers, and being the substrate of all contradictory attributes, simultaneously becomes manifold in Its manifestation. This gives rise to the notion of His possessing paradoxical qualities; and this instead of detracting from His greatness, strengthens the love of the devotees towards Him—the Lord of Mysterious Powers. Thus Bhakti towards the Lord increases by such contemplation over His contradictory attributes.

Adhikaraṇa VIII—The form of Brahman.

Now the author establishes the point that the Lord has Âtman for His body. [There is no body of the Lord]. If the body of the Lord were separate from the Self (Âtman) of the Lord, then Âtman being a subordinate member, the devotion towards it would also be of a subordinate

kind and not a primary bhakti. But this is not the case. For devotion is always felt (or rather experienced, as if it was drawn) towards the primary object. [The attraction or Love which the soul feels for the beautiful form of the Lord is not an attraction towards something secondary but primary. It follows, therefore, that the *form* of the Lord, is the Self of the Lord, is the very Lord itself. It thus differs from other forms. As a rule, the form embodies the soul: but the form of the Lord is the very soul or self of the Lord: otherwise why such an attraction towards it.]

(*Viṣaya.*)—Thus the Śrutis declare:—

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे ।—(Gopâl Pûrva Tâpanî Up. I).

"Salutation to that Kṛiṣṇa, the destroyer of pain, whose form is Being, Intelligence and Bliss."

गोविन्दं सच्चिदानन्दविग्रहम् ।

"To Govinda whose form is Being, Intelligence and Bliss."—[Atharva Śirasa].

(*Doubt.*)—Now arises the doubt, Has Brahmaṇ any form or not?

(*Pûrvapakṣa.*)—Brahmaṇ has a form: which consists (of the fine matter of the planes of) Being, Intelligence and Bliss. The phrase Sachchidânanda rûpa is a Bahuvrîhi compound, meaning he whose form is Being, Intelligence and Bliss. Therefore Viṣṇu has a form (mûrti).

(*Siddhânta.*)—The Lord has no form distinct from His Self: as is shown in the next sûtra.

SÛTRA III. 2. 14.

अरूपवदेव हि तत्प्रधानत्वात् । ३ । २ । १४ ॥

अरूपवत् Arûpavat, destitute of form. एव Eva, indeed. हि Hi, because. तत् Tat, of that, of that form. प्रधानत्वात् Pradhânatvât, on account of being the chief (or the supreme) thing and soul.

14. Brahman has no (ordinary) form indeed, because the form itself is the principal (life)—333.

COMMENTARY.

Brahman has no rûpa or form, vigraha or shape. Hence He is called arûpavat—formless. The word "indeed" is used in order to refute the argument of the Pûrvapkṣin. Why do we say so? Because that Form itself is the Chief. [In ordinary cases, form is always *subordinate* to the soul which it embodies. But in the case of Brahmaṇ, the form itself is the Âtman: there is no difference between the *form* and the *self* of Brahman. They are identical]. The *form* possesses all the attributes of Brahman—namely; it is all-pervading (vibhu), it is the knower (jñâtṛitva), it is the inner self of all Jîvas, &c. It is both the substance and the attribute.

But it is a well known fact, says an objector, that by meditating on Brahman, the supreme self and substance, the knowledge and bliss there ceases to exist Its opposite, namely, the prakṛiti, which is essentially inert and painful—how is it then possible that with regard to such a Brahman, the author of the sûtras should predicate a Form, (for all form is a limitation of life, and is inconsistent with the true conception of Brahman, as set forth above) This objection is answered in the next sûtra.

SÛTRA III. 2. 15.

प्रकाशवच्चावैयर्थ्यात् । ३ । २ । १५ ॥

प्रकाशवत् Prakâśavat, in the same way as in the sun consisting of light. च Cha, and. This word removes the doubt above raised. अवैयर्थ्यात् Avaiyarthyât, on account of the want of purposelessness, or of meaninglessness (of the form.)

15. And (the conception of a Form with regard to Brahman) is not meaningless, just as (the idea of a form with regard to the Sun which is) pure light—334.

COMMENTARY.

The word 'and' in the sûtra is employed in order to remove the doubt raised above. The affix 'vat' in prakâśavat, has the force of 'iva' or 'like unto'; and it is added to the word 'prakâśa' in the locative case. Namely, प्रकाशैकरूपे रवौ as in the case of the Sun, whose single form is pure light, there is conceived a form for the sake of meditation; and as such conception with regard to the Sun is not purposeless, for it helps concentration of the mind; similarly, in the case of Brahman, who, though the pure light of knowledge and bliss, is conceived to have a Form, to facilitate meditation on Him. For meditation is impossible without ascribing a form. The word dhyâna or meditation is always used in connection with some form. As in the sentence, "the wife, parted from her husband, meditates (dhyâyati) on him (*i.e.*, on his form pictured in her mind)."

Nor must it be said, that this mental picture, formed for the sake of meditation, is an unreality after all and Brahman has no form actually. Because there is evidence of His having a form.

SUTRA III. 2. 16.

आह च तन्मात्रम् । ३ । २ । १६ ॥

आह Âha, (the Śruti) declares. च Cha, and, however. तन्मात्रम् Tanmâtram, only that much, or consisting of the essence of His Self.

16. The Śruti declares, however, that the Form of the Supreme consists of the very essence of His Self—335.

COMMENTARY.

The force of the word "mâtra" in tanmâtra is to denote exclusiveness. Since the Scriptures declare this Form alone to be the Supreme Self, hence this Form is a Real Entity, (and not an imagined thought-picture created by the mind of the devotee). In the same Atharva Śiras, the Lord is thus described:—

सत् पुण्डरीकनयनं मेघाभं वैद्युताम्बरम् ।
द्विभुजं मौनमुद्राढ्यं वनमालिनमीश्वरम् ॥

("Meditate on) the Lord as having eyes like full-blown white lotus, a body of the (blue) colour of clouds, garments of lightning, with two arms, and adorned with the symbol of silence, and having a garland round his neck, which is made up of all the spheres of the heavenly orbs."—(Gopâla Pûrva Tâpanî, p. 185 of the Ânandâśrama series).

Note.—Vanamâlâ means a garland made of flowers, fruits and leaves all strung together. In the case of Viṣṇu, the Vanamâlâ means all the globes strung together:—

वनमालामयाद् विष्णुर्वनानि चतुर्दश ।

Or it may mean a garland made of flowers of five colours, yellow, white, red, blue and black. In the case of Viṣṇu, it means a garland made of five elements—earth, etc.:—

पृथ्वी पीता, वारि शुक्लं, रक्तोऽग्निरसितो मरुत् ।
नभो नीलं पञ्चवर्णा वनमाला हरेरिति ॥

In the above, the attributes like "lotus-eyed," &c., are shown to be the essential qualities of the Lord and the Lord and the Form are identical clearly, for this Form is called the Lord in the above.

So also in the Padma Purâṇa we read:--

देहदेहिभिदा चैव नेश्वरे विद्यते क्वचित् ।

"In the Lord there is no distinction of Life and Form—(the Form itself is the Life)."

In every thing else, the form embodies the life, but in the case of the Lord, the Form Itself is the Life manifest. In other words, the deha (body) is verily the dehin (the embodied)—the Body of the Lord is verily the Lord Himself.

SÛTRA III. 2. 17.

दर्शयति चाथोऽपि स्मर्यते । ३ । २ । १७ ॥

दर्शयति Darśayati, (the Scripture or Śruti) shows. च Cha and. अथो Atho, fully, completely. अपि Api, also. स्मर्यते Smaryate, the Smṛitis declare.

17.—Moreover (the Scripture) also fully shows (this, and the Tradition also) declares it—336.

COMMENTARY.

In answer to the question "How did Gopâla, the Supreme Self, who essentially is above all Prakṛiti, descend on this earth (and incarnate Himself in matter)," the Śruti goes on to describe the Form of this Supreme

Self: and shows that the Supreme Self is identical with His Form. The word Gopâla is primarily applied to that Entity who is the Supreme Lord having the most beautiful face, hands, feet, &c., and with a body of the color of the blue cloud. In the Gopâla Pûrva Tâpanî, the sages ask Brahmâ the following question: "What is the form of the Lord, what is His sacred formula of worship, and what is the method of His worship, tell that to us who are anxious to know." In reply to this question, Brahmâ says:—

गोपवेषं मघाभं तरुणं कल्पद्रुमाश्रितम्। तदिह श्लोका भवन्ति—
सत्पुण्डरीकनयनं मेघाभं वैद्युताम्बरम्।
द्विभुजं मौनमुद्राढ्यं वनमालिनमीश्वरम्॥
गोपीगोपगवावीतं सुरद्रुमतलाश्रितम्।
दिव्यालंकरणोपेतं रत्नपङ्कजमध्यगम्॥
कालिन्दीजलकल्लोलसङ्गिमारुतसेवितम्।
चिन्तयंश्चेतसा कृष्णं मुक्तो भवति संसृतेः॥

"Kṛiṣṇa is dressed as a Gopa (a cow-herd, or a World-Saviour), has the colour of a cloud, is a youth, and stands under the Tree of all Desires. On this subject are the following verses:—

He who meditates, with his heart, on Kṛiṣṇa as described below is freed from re-births:—

He has eyes like full-blown white lotus, a body of the colour of clouds, garments of lightning, with two arms adorned with the symbol of silence (a particular position of fingers), a garland of heavenly orbs, the supreme Lord. He, surrounded by cows, cow-herds, and shepherdesses, under the heavenly Tree, adorned with divine ornaments, is seated on a throne inlaid with lotuses of jewels, and fanned by the cool wind resonant with the music of the waves of the River Kâlindî."

Note.—The cows are celestial orbs, the cowherds (male and female) are the Rulers of these solar and planetary systems. The River Kalindî is the daughter of Time—or rather Time (Kâla) personified.

The Smṛitis also declare that the Self of the Lord and the Form of the Lord are identical. Thus in the Brahma Samhitâ it is said:—

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः।

"Kṛiṣṇa is the Supreme Lord the Form of Being, Intelligence and Bliss."

By these two sûtras (16 and 17) the mutual co-extensiveness is declared: *i.e.*, the Form is verily the Life, and the Life is verily the Form, in the case of the Lord विग्रह एवात्मा आत्मैव विग्रहः, the Form is even the Self and the Self is even the form.

Thus it is established that the Form is the Self. In inconceivable verities known only through the Revelation, there can be no room for argument, and so it must not be doubted how can the Form be the Âtman. It is one of the mysteries of Godhead, revealed by the Śruti and must be believed so.

Therefore, Bhakti or love for the Form of the Lord is not an inferior kind of Bhakti, but the highest Bhakti; for the Form of the Lord is the Lord itself.

Though the Ātman, Being, Knowledge and Bliss, logically excludes the idea of form, yet in matters transcendental, where the Revelation is our sole guide, we must believe that the Ātman has a form, which is identical with itself. That Form verily is to be perceived by the heart alone when it is purified by love: just as the form of the music is perceived by the ear trained to appreciate musical notes. [Every music is supposed to have a form which is perceived through the trained ear.]

If the Lord were formless, then the Śruti texts like विज्ञानघनः "image of intelligence," आनन्दघनः "image of bliss," &c., would become meaningless, for these phrases employ the word "ghana" which means form. Thus the Form of the Lord is not only all Intelligence and Bliss, it has the other attributes of being the all-pervading and the Inner Self of all. To have any other conception about this form would be wrong and based upon error. As it is said by the Lord to Nārada in the Mokṣa-dharma—

एतत् त्वया न विज्ञेयं रूपवानिति दृश्यते ।
इच्छन् मुहूर्तान् नश्येयम्, ईशोऽहं जगतो गुरुः ॥
मायाह्येषा मया सृष्टा यन् मां पश्यसि नारद ।
सर्वभूतगुणैर्युक्तं नैवं त्वं ज्ञातुमर्हसि ॥

"O Nārada! Do not think so "I see this Form because it is a form, (and every thing that has a form is visible)." For (this Form is not like other forms, because) in a moment on my merely so willing, I can become invisible to thee. For I am the Lord and the Teacher of the world (by being the Inner Guide of all). That which thou seest Me as having all the qualities of all the beings, that is a Māyā created by Me. Thou canst not know me thus."

Adhikaraṇa IX—The worshipped is different from the worshipper.

Now the author establishes the difference between the worshipper and the worshipped—between the Jīva and Brahman. For if the worshipper were identical with the worshipped, the result of the advaita notion "I am That"—then there would arise no Bhakti (love), for no one entertains the notion that his own self is the fit object of adoration. [For Bhakti is really worship, and it is a feeling entertained to a being who is superior to one's own self.]

Though the author has repeatedly established the proposition that the Jīva is different from the Lord, yet he again reverts to that

topic, dealing with it from a different aspect, in order to enlighten those misguided souls, who through the false teaching that the Jîva is a reflection of Brahman, are deluded into the idea that they are verily the Supreme Brahman, (and prayers and pûjâs are useless for them).

(*Viṣaya.*)—Says a Śruti :—

बहवः सूर्यका यद्वत् सूर्यस्य सदृशा जले ।
एवमेवात्मका लोके परात्मसदृशा मताः ॥

"As many images of the sun are seen in various vessels of water, so in this world the various selfs are to be considered as the reflection of the Supreme Self."

Says another Śruti, Brahma Vindu Upaniṣad :—

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥

"The Bhûta-Âtman is indeed One, existing in every being. It appears as one or as many, like the reflection of the moon in water."

(*Doubt.*)—Now arises the doubt. It has been demonstrated before that the Supreme Self is an Image of Bliss and Intelligence. Does that Supreme Self become Jîva under certain conditions, or is He always separate from the Jîva.

(*Pûrvapakṣa.*)—The opponent urges that the Supreme Self itself becomes the Jîva. For a Jîva is nothing but the reflection of the Supreme in the Nescience. A reflection is identical with the original, for it exists so long as the original source exists, and ceases to exist, when the source exists no longer. Therefore it has been said : "If a person looks at a mirror in front of him, he sees his own face only therein, but if he turns away his eyes, he sees nothing." Therefore the Supreme Self, by its conjunction with Avidyâ (Nescience), has become Jîva.

(*Siddhânta.*)—This view is set aside by the next sûtra. The Jîva is not a reflection of Brahman.

SÛTRA III. 2. 18.

अतएव चोपमा सूर्यकादिवत् । ३ । २ । १८ ॥

अतः एव Ataḥ, eva, for this very reason. च Cha. and. (Another reading has — न Na, not.) उपमा Upamâ, similarity, or absolute identity. सूर्यकादिवत् Sûryakâdivat, just as between the sun and its images.

18. Therefore the simile of the sun and its reflection (holds good with regard to the Jîva and the Supreme Self as showing difference)—337.

COMMENTARY.

Because the Jîva is separate from the Supreme Self, therefore it is spoken of figuratively like the reflection of the sun. This is the meaning

of the sûtra, when the reading is अतएव चोपमा instead of चोपमा. For in *two* (?) substances which are identically one, there cannot exist the relationship of the reflector and the reflected. For if the reflection were identically the same as its source, then the shadow of the fire would also cause burning, the reflection of a sword would cut substances.

But there is, however, no such identity, for the two are different.

The word 'and' in the sûtra includes other causes of differences also.

Therefore, it follows that the Jîva is different from the Supreme Self.

Adhikaraṇa X—Jîva not a reflection of God.

Admitted that the Jîva is different from the Supreme, on account of the above simile, but that very simile however shows that the Jîva is a *reflection* at least of the Intelligence. As the reflection of the sun in water is called Sûryaka, so the reflection of the Supreme in the Avidyâ, is called Jîva. Where is the harm in it?

This doubt, however, is also set aside by the next sûtra.

SÛTRA III. 2. 19.

अम्बुवदग्रहणात्तु न तथात्वम् । ३ । २ । १९ ॥

अम्बुवत् Ambuvat, like in or of water, like the reflection of the sun in water. The affix, vat, has the force of "like" and the word before it is either in the sixth or in the seventh case. अग्रहणात् Agrahanât, in the absence of perception. तु Tu, but, has the sense of exclusion. न Na, not. तथात्वम् Tathâtvam, that state (*i.e.*, that cf equality). The simile does not hold good.

19. The Jîva is not a reflection of the Supreme, like the sun reflected in water, because it is not so perceived—338.

COMMENTARY.

The similarity of the sun and water does not hold good here. The sun is at a *distance* from the water, and so it is possible for its reflection to be in the water. But the Supreme Self is all-pervading, so no object can be at a distance from Him. So the similarity of the sun and water cannot hold good with regard to the Self and the Jîva. The sun is reflected in water, &c., because of its distance from water, &c., but there can be no such distance between the Supreme Self and any object. So "reflection" in this connection is a meaningless term.

Therefore the Jîva cannot be a reflection of the Supreme Self. The Śruti also says "He is colourless, reflectionless."—(Praśna Up. IV. 10.)

On the other hand, the Jîva is an intelligent entity like the Supreme Self. As says the Śruti: "He is the Eternal among the eternals, the conscious among the conscious ones."—(Katha Up. V. 13).

This refutes the illustration taken from the space and its reflection. The space has no reflection, the so-called reflection of the sky seen in water is really caused by the rays of the sun, &c., in particular limited portions of the space. It is a wrong notion of the ignorant when they say they see the reflection of space, otherwise one would also see the reflection of the directions, east, west, &c. Nor the sound and its echo are a proper illustration, for echo is not a reflection of sound. Therefore, the Lord has no reflection.

The next sûtra shows the reconciliation of these Śrutis, mentioning reflection.

SÛTRA III. 2. 20.

वृद्धिह्रासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवम् ॥ ३ ॥ २ ॥ २० ॥

वृद्धि Vriddhi, increase, a higher degree. ह्रास Hrâsa, decrease, a lower degree. भाक्त्वम् Bhâktvam, participation, being admitted of the difference. अन्तर्भावात् Antarbhâvât, because of being included in that. The purport of the scriptures ends with teaching only so much. उभय Ubhaya, towards both. सामञ्जस्यात् Sâmañjasyât, because of the justness, appropriateness. एवम् Evam, thus.

20. (The comparison is not appropriate in its primary sense, but in its secondary sense) of participating in increase and decrease; because (the purport of the scripture) is fulfilled thereby, and thus both comparisons become appropriate—339.

COMMENTARY.

The above comparison of the sun and its reflection does not hold good primarily, but it is a good illustration in a secondary sense. Namely, as showing the increase of the one—the greatness of the one (*i.e.*, the Lord); and the decrease of the other, *i.e.*, the smallness of the other, *i.e.*, the Jîva.

This illustration is valid having regard to the particular nature of these. [The sun is great and so the Supreme Self is great, its reflection is small and so the Jîva is small. Taking the illustration in this light, it holds good]. Why do we say so? Because "antarbhâvât"—the sense of the scriptures is fully satisfied by this mode of explanation—every thing is contained within it. By explaining it thus, the reconciliation of both takes place: namely, the reconciliation between the illustration

and the object of illustration, the standard of comparison and the subject of comparison.

The sense is this. In the preceding sûtra, the comparison of the sun and its reflection was set aside as inappropriate in its ordinary sense, but that comparison was taken to be good in its secondary sense, namely, having regard to the attributes found in the sun and its reflection. Looking to the attributes of these two, the illustration holds good. It is to be understood in this way. The sun participates in increase, it is a large luminary, untouched by the limitations of water, etc., in which it is reflected. It is independent, and unvarying. Its reflections, the smaller suns (sûryakas), participate in decrease (they increase or decrease according to the size of the surface on which the reflection is made). They are limited by the conditions of the reflecting surfaces like water, etc., are not independent and unvarying like the sun, but vary according to the variations of the reflecting surfaces. Thus the Supreme Self is all-pervading, untouched by the attributes of Matter (Prakṛiti); and is independent The Jîvas, which are his aṃśas (parts) are not all-pervading but atomic, are joined with the attributes of Prakṛiti (are affected by the material environment in which they exist), and are not independent. Thus the comparison holds good showing the difference of the Jîva from the Lord, the subordination of the former to the latter; and similarity also between them, inasmuch as both are conscious. The illustration is not good, if it is taken in the sense that the Jîva is identical with Brahman, as the reflection is identical with its source. Therefore, the Paingi Śruti says that the Jîva is a reflection, but without any upâdhi.

सोपाधिरनुपाधिश्च प्रतिबिम्बो द्विधेष्यते ।
जीव ईशस्यानुपाधिरिन्द्रचापो यथा रवेः ॥

"The reflection is of two sorts, limited by upâdhi and not so limited. The Jîva is a reflection of the Lord, but not in any upâdhi: as the rainbow is a reflection of the Sun, but not in any upâdhi (like the water, &c)."

Note.—The upâdhi limited reflections are such as those in water, or in a mirror, &c.

SÛTRA III. 2. 21.

दर्शनाच्च । ३ । २ । २१ ॥

दर्शनात् Darśanât, because it is seen (in the world). च Cha, and.

21. Moreover it is thus seen (in the world, that comparisons are sometimes taken in their secondary sense) —340.

COMMENTARY.

In similes like "Devadatta is a lion," we find that the worldly usage also is in favour of taking these comparisons to be good only so far as relevant. (Devadatta is a lion, is good only so far as the similarity between the courage of both is concerned. It should not be strained further to indicate that Devadatta has got claws like a lion, &c).

Therefore, the scriptural texts of comparison between the Lord and the Jîva should be explained in this figurative sense, and not literally.

Adhikaraṇa XI—The Neti Neti text explained.

An objector says:—It is not right to assert that the Jîva is a separate conscious entity like the Supreme Self, but it is merely a reflection of Brahman, and not a substance by itself. In the Bṛihadâraṇyaka Upanishad in chapter II. 3.1, beginning with it "there are two forms of Brahman, &c.," the existence of every thing other than Brahman is expressly denied. That text is as follows:—

"There are two forms of Brahman, the material and the immaterial, the mortal and the immortal, the solid and the fluid, Sat (being) and Tya (that) (i.e., Sat-tya, true.")

Then the Śruti divides all the five elements and their products into two groups—material and immaterial, (gross and fine). It declares all these to be the form of Brahman, and then goes on to declare:—

"And what is the form of that Person? Like a saffron-coloured raiment, like yellow wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning."

The Śruti having thus described that Person as having the colour of a saffron raiment, &c., goes on to state:—

"Now follows the teaching—Neti, Neti, not so, not so. For there is not any thing else higher than this "Neti—Not so." Then comes the Name, Satyasya Satyam, the True of the true: the senses being the true, and he (the Brahman) the True of them."

The sense of the above is this. The Śruti refers to the whole world as material and immaterial, subtle and gross, and having described it as such, states that the highest good is not to be obtained by a knowledge of this world, and therefore it gives next the teaching—Neti, Neti, not so, not so. The thing taught by neti, neti, not so, not so, must be understood to mean Brahman alone. This text denies the existence of all objects, whether they fall under the category of thoughts and things, or matter and mind. [It declares that the only existence is Brahman; everything else is Neti, Neti, not so, not so.] The Sruti itself declares, what is the meaning of the teaching Neti, Neti—it says there is verily nothing else other then this Brahman. But may not the word "Neti, not so" be taken to deny the

existence of Brahman also, as it denies the existence of the world: may it not teach pure Nihilism? Not so. For the Śruti teaches that there exists an entity other than all visible worldly objects, higher than all; the end of all illusious, the pure Being, the Brahman. Therefore 'not so' teaches that there exists no other object than Brahman; and consequently there do not exist *separate* entities like your Jîvas (souls); but that the Jîva is nothing other than the reflection of Brahman in Avidyâ. Your statement that there are two âtmans—lower (the Jîva), and the Higher (the Lord); that they are different, because the one is all-pervading, and the other is atomic, &c., is incorrect. All this apparent difference can be explained on the analogy of space in a jar and space outside it: the atomicity, &c., of the Jîva are apparent only; and not sufficient to establish the difference between Jîva and Brahman.

(*Siddhânta.*)—To this Pûrvapakṣa, the next sûtra gives an answer.

Note.—For clearness of understanding the whole text of the Bṛihad-âraṇyaka Upaniṣad (II. 3. 1 to 6) is given below:—

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यं च ॥ १ ॥ तदेतन्मूर्तं यदन्यद्वायोश्चांतरिक्षाच्चैतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य एष तपति सतो ह्येष रसः ॥ २ ॥ अथामूर्तं वायुश्चांतरिक्षं चैतदमृतमेतद्यदेतत्त्यं तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मंडले पुरुषस्त्यस्य ह्येष रस इत्यधिदैवतम् ॥ ३ ॥ अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमंतरात्मन्नाकाश एतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः सतो ह्येष रसः ॥ ४ ॥ अथामूर्तं प्राणश्च यश्चायमंतरात्मन्नाकाश एतदमृतमेतद्यदेतत्त्यं तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषस्त्यस्य ह्येष रसः ॥ ५ ॥ तस्य हैतस्य पुरुषस्य रूपं यथा माहारजनं वासो यथा पांड्वाविकं यथेंद्रगोपो यथाग्न्यर्चिर्यथा पुंडरीकं यथा सकृद्विद्युत्तँ सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेदाथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेयँ सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ ६ ॥ मूर्तामूर्तब्राह्मणम् ॥ ४ ॥ ३ ॥

There are two forms of Brahman, the material and the immaterial, the mortal and the immortal, the solid and the fluid, sat (being) and tya (that), (*i.e.*, sat-tya, true).

Everything except air and sky is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the sun that shines, for he is the essence of sat (the definite).

But air and sky are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the disk of the sun, for he is the essence of tyad (the indefinite). So far with regard to the Devas.

Now with regard to the body. Everything except the breath and the ether within the body is material, is mortal, is solid, is definite. The essence of that which is material,

which is mortal, which is solid, which is definite is the Eye, for it is the essence of sat (the definite).

But breath and the ether within the body are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is the person in the right eye, for he is the essence of tyad (the indefinite).

And what is the appearance of that person? Like a saffron-coloured raiment, like white wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning.

Next follows the teaching (of Brahman) by No, no! (neti, neti) for there is noting else higher than this (if one says); 'It is not so! Then comes the name 'the True of the True,' the senses (the Jîvas) being the True, and He (the Brahman) the True of them.

SÛTRA III. 2. 22.

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ।३।२।२२॥

प्रकृता Prakṛitâ, previously stated, the same. एतावत्त्वम् Etâvattvam, so-muchness, or the limitation of power to the extent spoken of at first. हि Hi, because. प्रतिषेधति Pratiṣedhati, denies. ततः Tataḥ, than that. ब्रवीति Bravîti, declares. च Cha, and. भूयः Bhûyaḥ, more.

22. (The Sruti, Neti Neti) denies the previously mentioned limitation (only with regard to Brahman), for it declares (Him to be) more than that—341.

COMMENTARY.

This Śruti (Neti, Neti) does not teach that Brahman alone exists, and nothing else exists than it; and that It is without any attributes and qualities. It only denies the so-muchness of Brahman, as was described in the preceding verses. It says that the material and immaterial is not the *wnole* of Brahman. It is something more than that. It does not deny the existence of those forms mentioned in the previous verses, but it says "do not fall into the error of thinking that Brahman *so much* is only Neti, Neti—it is not so much only, it is not so much only." For after the negation of Neti, Neti (which might have been liable to the nihilistic interpretation of the Advaitins, had there been no further statement); the Śruti goes on to describe in *positive* terms, the further attributes of this Brahman—His name being the True of the true. [By this phrase "the True among the true ones"—not only sets aside the nihilistic theory, but the Advaita also—for it asserts the existence of other true ones—real entities, than Brahman. The Jîvas are not unreal shadows but *true*: Brahman being the *True*.]

The sense of the above teaching is this. The Śruti at first enumerates all forms of Brahman, such as the material and the immaterial, etc. But since Brahman is limitless in His Form, it declares Neti, Neti, He is not so much only, He is not so much only. The word iti (na + iti = neti)

means here "end"—Neti means "this is not the end." The Neti is, therefore, equal to iti + na, "end not"—the previously mentioned forms are not the end or limit of Brahman. For He is more than them—His name is True, He is the True of the true. The text itself clearly says so much :—

न ह्येतस्मात् इति नेति, अन्यत् परम् ।
अस्ति, अथ नामधेयं सत्यस्य सत्यमिति ॥

"It is not so that this is the end. There is a *Higher* Form than this. Its name is 'the True of the true.' Moreover it must not be said that higher than these material and immaterial form is the Form of Brahman called the True, etc., and that is the end. For it is not thus—Neti. The "True of the true" is no doubt higher than all *mûrta* and *amûrta* forms, but even that is not the limit to the forms of Brahman. These are merely illustrative. The proper thing to say is that His Forms are illimitable and infinite. As an illustration, the text gives one of these Higher Forms and Names, by saying "His name is the True of the true." The name here declares the form of Brahman. The first satyam means the *souls*, the *Jîvas*; the prâṇâs always accompany the Jîvas; and so Satya which means prâṇa, is a name of Jîva. The Śruti, hence, explains the phrase Satyasya Satyam, by प्राणा वै सत्यं तेषामेष सत्यम् । "The Prâṇas are the True, and He is the True of them." The word prâṇa is used for prâṇin—the life for the living self. The word rûpa in the above verse (II. 3. 6) means attributes. This text establishes Brahman to be material (Prâkṛita), as well as immaterial (Aprâkṛita), and possessing infinite number of attributes. It does not deny the existence of every substance other than Brahman (for that is not the purport of this text). All forms whether mûrta or amûrta—material or immaterial, are prâkṛitic. The forms shown in the illustrations of saffron-coloured raiment, like yellow wool, like cochineal, etc., are to be understood as non-Prâkṛitic—not consisting of Prâkṛitic matter (Brahman's forms are thus of both Prâkṛitic and non-Prâkṛitic matter, and yet there are forms above them all—Neti, Neti—for this is not all, this is not all).

The Jîvas are called in the above Śruti Prâṇas: and are also designated Satyam, the True. The Jîvas are called True, because they do not like the elements, ether, etc., undergo modifications causing an alteration in their essential nature. In this respect they are similar to Brahman; and so both the Jîvas and Brahman are called True. But Brahman is the True of the True, because the Jîvas undergo, in accordance with their Karmas, contractions and expansions of intelligence, but there is no such modification in Brahman.

Therefore the Jîva is an eternal conscious entity (subject to contraction and expansion of intelligence, according to his deeds). The Supreme Self is a mine of infinite auspicious qualities, (and liable to no modifications whatever). Thus love (Bhakti) for Brahman becomes still more natural when we contemplate on the greatness of his attributes, and the insignificance of the Jîva.

Nor does this Bṛihadâraṇyaka Śruti deny *form* to Brahman. For if that was what the Śruti intended to teach, then it would not have taught the transcendental forms of Brahman as in II. 3. 6 (he is of the colour of a saffron-coloured raiment, a yellow fine wool, etc.); and then deliberately demolish this teaching by saying "Brahman has no form." For no one in his right senses would say at first "Brahman has such and such form" and then say "He has no form—all that I said before is wrong." Moreover the author of the sûtra also would have employed different words, had that been teaching of the Śruti. For, then instead of saying Etâvattva—"the Śruti denies so-muchness only"—he would have said "etad rûpam pratiṣe hati"—"the Śruti denies this form of Brahman." The wording of the sûtra, therefore, also shows that the interpretation of the Śruti above given is the right one and consistent throughout; and more reasonable.

Adhikaraṇa XII—The Form of the Lord.

The author now establishes that Brahman is the Inner Self of all. For if He were as easily attainable as the external objects like the jars, pots &c., there would be no love for Him.

(*Viṣaya.*)—In the Śruti already mentioned previously, Brahman is described as having Being, Intelligence and Bliss for His form (Sachchidânandrûpâya, &c.)

(*Doubt.*)—Now arises the doubt, has the Supreme Self an external form capable of being perceived through the senses, or is it an Inner Form, not to be apprehended by the senses.

(*Pûrvapakṣa.* —The form is an external one, because men, angels and demon, see the form.

(*Siddhânta.*)—The form is not external as is shown in the next sûtra :—

SÛTRA III. 2. 23.

तदव्यक्तमाह हि । ३ । २ । २३ ॥

तत् Tat, that. अव्यक्तम् Avyaktam, non-manifest, the Inner. आह Âha, says, (the scripture). हि Hi, for.

23. The form of Brahman is unmanifest, for the scripture declares it so.—342.

COMMENTARY.

The Brahman in his true form is not manifest to the external senses, it is Inner: and is to be perceived by the inner sense. For says the Kaṭha Up. (VI. 9):—

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

"His form is not object of perception to any one, nor by the eye does any one see Him."

So also the Bṛihadâraṇyaka III. 9. 26:—

अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते ।

"He is non-apprehensible by the senses, for He cannot be apprehended, He is imperishable, for He cannot perish."

So also in the Gîtâ (VIII. 21):—

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

"He is said to be the unmanifest, and the imperishable, Him they declare to be the Highest goal."

Adhikaraṇa XIII.—Brahman can be seen.

Though Brahman is not an external object, but Pratîcha or an Inner Substance, yet He is attainable through wisdom and devotion. The author shows this next. Had He been absolutely invisible—even to those whose hearts were purified—then there could not arise any love (Bhakti) for such a being.

(*Viṣaya.*)—It is thus heard in the Kaivalya Upaniṣad (Verse 2):—

श्रद्धाभक्तिध्यानयोगादवैहि ।

"Know Him through the yoga (union) of faith, love and meditation."

From this it appears that a faithful and devoted person can obtain Hari, through meditation.

(*Doubt.*)—Now arises the doubt. Is the Lord apprehended by the mind—an object of mental perception or is he visible to eyes, &c., also?

(*Pûrvapakṣa.*)—The Lord is an object of mental perception only, and not of external perception through the eyes, &c. The following text of the Bṛihadâraṇyaka clearly shows this, by using the term "only" (IV. 4. 19):—

मनसैवानुद्रष्टव्यं नेह नानास्ति किंचन ॥

"He is to be perceived by the mind *only*, there is in Him no diversity."

(*Siddhânta.*)—Brahman is visible to eyes also of the purified devotee: as is shown in the next sûtra.

SÛTRA III. 2. 24.

अपि संराधने प्रत्यक्षानुमानाभ्याम् । ३ । २ । २४ ॥

अपि Api, even though, also: not so. The word 'api' sets aside the pûrvapakṣa. संराधने Saṃrâdhane, in conciliation, in an intensely devout worship. प्रत्यक्ष Pratyakṣa, as apparent, as directly perceptible, through Revelation. अनुमानाभ्याम् Anumânâbhyâm, and from inferences (*i.e.*, through the Smṛiti).

24. In devout love, (the Lord even becomes visible to the eyes, &c., of the devotee, as is taught in the) Śruti and the Smṛiti—343.

COMMENTARY.

The word 'api' is used in a deprecative sense. The above Pûrvapakṣa is not *even* worthy of consideration. In saṃrâdhana or absorbed devotion, the Lord becomes perceptible even to the eyes, &c., of the devotee. How do you know this? Through Revelation (pratyakṣa or the Direct statement of the Vedas), and through Inference or the indirect inferential statements of the Smṛitis. Thus the Kaṭha Sruti says (II. 4 1):—

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद् धीरः प्रत्यगात्मानमैक्षद् आवृत्तचक्षुरमृतत्वमिच्छन् ।

"The self-existent created the senses with outgoing tendencies; therefore the man sees external objects and not the Internal Self, but the wise, with the eye averted from external objects and desirous of immortality, *beholds* the Self Within."

So also in Muṇḍaka Up. (III. 1. 8):—

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानम् ॥

"He cannot be apprehended by the senses like the eye, nor by revealed texts, nor by the grace of any other shining one, nor by austerities and work. Through the grace of wisdom, the pure in heart, see Him who is partless, in their meditation."

This also shows that the Lord becomes visible to His wise and loving devotee.

So also in the Gitâ (XI. 53 and 54):—

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

'Nor can I be seen as thou hast seen Me, by the Vedas, nor by austerities, nor by alms, nor by offerings:

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

"But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.

Thus it is established that the Blessed Hari is perceptible to the senses even, when the soul is full of entire love. The eyes, etc., then

become saturated with His essence and become fit to see Him, and so He is seen through such purified eyes.

This being so, the force of *eva* in मनसैवानुद्रष्टव्यः "He is to be apprehended by the mind alone" is not that of exclusion of other means of knowing Him, but teaches that the mind also can know Him. [The word *eva* should be translated by *even* and not by *only*. He can be known by the mind *even*.]

It does not mean that the senses, like the eye, etc., cannot comprehend Him. They also can comprehend Him, under certain circumstances.

SÛTRA III. 2. 25.

प्रकाशादिवच्चावैशेष्यम् । ३ । २ । २५ ॥

[न Na, not]. प्रकाशादिवत् Prakâśâdivat, as in the case of fire, etc. च Cha, and. अवैशेष्यम् Avaiśeṣyam, non-difference, non-distinctions.

25. The Lord is not like fire and the rest, for there are not such distinctions in Him—344.

COMMENTARY.

The word *not* is to be read into this sûtra from the preceding aphorism, III. 2. 19. As the fire has two states, coarse and fine, and is unmanifest when in the subtle state, and becomes manifest when in the coarse state; such is not the case with the Lord. Because there are not distinctions of subtle and gross in Him. The Śruti says: अस्थूलमनण्वह्रस्वमदीर्घम् (Br. Up. III. 8. 8.) "He is neither coarse nor fine, neither short nor long, etc."

So also in the Garuḍa Purâṇa :—

स्थूलसूक्ष्मविशेषोऽत्र न कश्चित् परमेश्वरे ।
सर्वत्रैव प्रकाशोऽसौ सर्वरूपेष्वजो यतः ॥

"In the supreme Lord there are no distinctions of subtle and coarse, because that Unborn is manifest verily everywhere in every form."

But there are persons who have full devotion and love towards God, how is it that they have not seen Him? It is not a universal rule, therefore, that any one who loves God must see God.

To this objection, the next sûtra gives the answer.

SÛTRA III. 2. 26.

प्रकाशश्च कर्मण्यभ्यासात् । ३ । २ । २६ ॥

प्रकाशः Prakâśaḥ, light, manifestation, the shining out. च Cha, and. It removes the doubt mentioned above. कर्मणि Karmaṇi, in practice (of devotion). अभ्यासात् Abhyâsât, through constant application.

26. And the Lord becomes manifest, by repeated practice (in meditation)—345.

COMMENTARY.

[In the Karman or act consisting in meditation on Him, in the acts like worshipping Him, etc., by constant repetition in such acts (of meditation and worship), the Lord verily becomes visible.]

It is by *constant repetition* of the acts like meditation and worship that the Lord shines forth. [If some devotees have not seen Him, it is because they heve not been constant in their practice of meditation. It is *abhyâsa* or constant repetition, which produces the state of ecstasy, in which the Lord is seen.] As says the Dhyâna-vindu Up. 18 (so also Brahma Up.):—

स्वदेहं अरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद् देवं पश्येन् निगूढवत् ॥

"Making one's body as the lower fire stick and the syllable Om as the upper stick, and by the practice of constant rubbing them through meditation, let him *see* the God, hidden in him."

Thus it is abhyâsa or repetition, that makes the hidden Lord manifest, as the constant rubbing of the sticks brings out the fire. It is by abhyâsa that one gets the love for the Lord and through such love, he gets ultimately the vision of the Beloved. But no one can see the Lord by mere worship (done for some selfish purpose such as to get heaven, &c.) without love. As says a text (Brahma Vaivarta):—

न तमाराधयित्वापि कश्चिद् व्यक्ती करिष्यति ।
नित्याव्यक्तो यतो देवः परमात्मा सनातनः ॥

"No one by worship alone can make Him become manifest: For the God, the Ancient Supreme Self is ever unmanifest."

This uselessness of worship and prayer refers to selfish prayers and worship, and not to the whole-hearted prayer of love. It is the prayer, devoid of love, which is incapable of producing divine vision

Says an objector, how can the Lord, who is all-pervading and inside all, become manifest and come out. It is a contradiction in terms. Therefore, the statement that the Lord can become directly visible is valueless, inasmuch as it contradicts the all-pervading inwardness of the Lord.

This objection is answered by the next sûtra.

SÛTRA III. 2. 27.

अतोऽनन्तेन तथाहि लिङ्गम् । ३ । २ । २७ ॥

अतः Ataḥ, hence. अनन्तेन Anantena, through (the grace of) the Lord who is infinite. तथा Tathâ, thus (*i.e.*, direct vision). हि Hi, because. लिङ्गम् Liṅgam, the indication or authority (of the scripture).

27. Hence the direct vision is possible through the infinite grace of the Lord; and there is scriptural authority for the same—346.

COMMENTARY.

There are authorities to support both the statements, that the Lord is unmanifest, and becomes manifest to the sight of the devoutly meditating worshipper. Hence though the Lord is unmanifest, infinite and unbounded, yet when he is pleased with His devotee, He manifests His essential Form to him, through His mysterious power of grace.

But how do you say this? Because there is scriptural authority for the same. As says the Âtharvan Śruti:—

"That Form of Intelligence and Bliss—one mass of Being and Bliss—becomes visible to the devotee through the meditation of love."

Similarly, in the Nârâyaṇa Adhyâtma:—

नित्याव्यक्तोऽपि भगवान्, ईक्षते निजशक्तितः ।
तामृते परमात्मानं कः पश्येतामितं प्रभुम् ॥

"Though the Lord is ever unmanifest, yet He becomes visible through His own powers (to the elect). Without the grace of that Supreme Self, who can see Him, the Unbounded, Infinite Lord."

The Lord Himself has said so in the Gitâ (VII, 24):—

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

"Those devoid of reason think of Me, the unmanifest, as having manifestation, knowing not My supreme nature, imperishable, most excellent."

Though the Lord is thus manifest to the eye of love, yet this fact does not detract from the essential invisibility of His Self. For this manifestation to His Lovers is an exercise of His mysterious power of Self. But with regard to persons devoid of love, the Lord never manifests in His essential form, but as a reflection. For says He in the Gîtâ, (VII. 25):—

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

"Nor am I of all discovered, enveloped in My creation-illusion. This deluded world knoweth Me not, the unborn, the imperishable."

Therefore, though the Lord is essentially all love, mercy and supreme joy, yet to the worldly He *appears* as a Being of all Terrible Power, a God of Vengence and Wrath.

Thus the term "unmanifest," when applied to the Lord, means that He is unmanifest to the eyes of those who have no love for Him; [but He suffuses the eyes of His lovers as the fire suffuses through an iron ball, and they see nothing but the Lord].

Adhikaraṇa XIV—Attributes are the substance of the Lord.

Now the author establishes that the attributes of the Lord are not different from the essential nature of the Lord. For if the attributes were different from the Lord, then they would become secondary, and the bhakti for the Lord would also become secondary (for the man loves the Lord for His attributes). But this is not the case. The love for the attributes of the Lord, is a love for the sake of the attributes themselves as something principal and loveable in themselves, and not for something as secondary.

(*Viṣaya.*)—We have the texts:—

विज्ञानमानन्दं ब्रह्म । The Brahman is intelligence and bliss.

यः सर्वज्ञः सर्ववित् । He who is Omniscient and All-knowing.

आनन्दं ब्रह्मणो विद्वान् Knowing that Brahman as bliss.

(*Doubt.*)—Now arises the doubt, is this Brahman who is to be adored and loved, mere intelligence and bliss, or one possessed of intelligence and bliss? (In other words, is He a personal God, having the attributes of intelligence and bliss, or is it pure intelligence and bliss).

(*Pûrvapakṣa.*)—As there are texts of both sorts, some showing Brahman to be personal, others impersonal, it is not possible to determine what is the true nature of Brahman—whether it is pure intelligence and bliss, or whether He is the all-intelligent and th e blissful one.

(*Siddhânta.*)—The next sûtra shows that the Lord is a personal being.

SÛTRA III. 2. 28.

उभयव्यपदेशात्त्वहिकुण्डलवत् । ३ । २ । २८ ॥

उभय Ubhaya, (about being) both. व्यपदेशात् Vyapadeśât, on account of the declaration of the scripture. तु Tu, but. अहि Ahi, like the serpent. कुण्डलवत् Kuṇḍalavat, like the coils.

28. But the Lord is both (bliss and blissful, &c.,) for the Scripture thus declares Him, as the snake and its coils —347.

COMMENTARY.

Brahman has intelligence and bliss as His essential nature; He is essentially knowledge and bliss, and these are His attributes also: as the serpent and its coils. The coils constitute the serpent, and are not separate from the serpent, yet they are also attributes of the serpent How do you know this? Because the above Śrutis describe Him as two-fold. The force of तु 'but' is to indicate that all Śrutis have one purport. The Lord being inconceivable He appears as bliss and blissful, &c. It cannot

be said, "as there are both sorts of texts, Brahman is partly blissful, and partly bliss, &c." For tnere are no Svagata-bheda in Brahman—He is one essence throughout like a diamond; and is not a unity like that of a tree which has internal differences, like root, leaves, flowers.

SUTRA III. 2. 20.

प्रकाशाश्रयवद्वा तेजस्त्वात् । ३ । २ । २९ ॥

प्रकाश Prakâśa, like the light. आश्रयवत् Âśrayavat, like the abode of light. वा Vâ, or. तेजस्त्वात् Tejastvat, on account of His being of a lustrous character, *i.e.*, being essentially all-sentiency and consciousness.

29. Or because Brahman is of a lustrous character, He is designated as the abode of Light—348.

COMMENTARY.

Because Brahman is tejas or all-sentiency. He is designated also as the abode of light, *i.e.*, the abode of knowledge. As the sun which is essntially light is said also to be the abode of light, so the Lord Hari whose essential nature is knowledge (jñâna) is said to be the abode of knowledge also. An object is called lustrous or tejas, who or which is opposite of ignorance or darkness. It is a term applied to both persons and things.

SÛTRA III. 2. 30.

पूर्ववद्वा । ३ । २ । ३० ॥

पूर्ववत् Pûrvavat, as in the prior time. वा Vâ, or.

30. (Brahman is both bliss and blissful, as one indivisible Time is said to be) prior (and posterior)—349.

COMMENTARY.

Or to take another illustration. As time is a duration, and has neither priority nor posteriority in it, but is one, and yet is spoken of as prior and posterior, and itself becomes the measure and the measured, so also Brahman is both knowledge and the knower, both blissful and bliss: both the attribute and the thing having an attribute. This illustration from time is meant for subtler intellects, as that of serpent and his coils was for dull-witted. In fact, each succeeding illustration is subtler than the one given in the preceding sûtra. As it is in the Brâhma Purâṇa (Padma according to Madhva):—

आनन्देन त्वभिन्ने न व्यवहारः प्रकाशवत् ।
पूर्ववद्वा यथा कालः स्वावच्छेदकतां भजेत् ॥

"Though Brahman is non-different from bliss (He is bliss and blissful), yet conventionally He is spoken of as separate from bliss (as possessing bliss), just like the light (in the case of the sun, which is both light and the abode of light); or like prior and posterior time, where the indivisible Time becomes its own measure."

SÛTRA III. 2. 31.

प्रतिषेधाच्च । ३ । २ । ३१ ॥

प्रतिषेधात् Pratiṣedhât, because of the denouncement or prohibition. च Cha, and: has the force of 'only': exclusion.

31. And because of the prohibition (in the Scriptures, which declare that the Lord and His attributes are not to be considered as different)—350.

COMMENTARY.

Thus in the Katha Up. (II. 4. 11 and 14):—

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

"Even through the purified mind this knowledge is to be obtained, that there is no difference whatsoever here (in the attributes of the Lord). From death to death he goes, who beholds this here with difference."

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥

"As water falling on an inaccessible mountain top runs down, thus seeing the qualities of the Lord as separate from the Lord a man runs down to Darkness."

Nor is there any Svagata bheda in the Lord, as the following text of the Nârada Pañcharâtra shows:—

निर्दोषपूर्णगुणविग्रह आत्मतन्त्रो-
निश्चेतनात्मकशरीरगुणैश्च हीनः ।
आनन्दमात्रकरपादमुखोदरादिः
सर्वत्र च स्वगतभेदविवर्जितात्मा ॥

"The Lord is an entity having perfect and faultless qualities. He is the Âtman or the Self and free from all the attributes of the body consisting of insentient matter. He too has a body—hands, feet, face, stomach, &c., but all of pure bliss (not of matter). That Âtman is everywhere and always devoid of internal differences also."

Thus these texts prohibit any difference between the quality and the qualified, and consequently the qualities of the Lord (are not accidents, as is generally the case with all qualities, but) are the essential nature of the Lord. Therefore the qualities like knowledge, &c., are sometimes designated by the term "Lord." As says the Viṣṇu Purâṇa:—

ज्ञानशक्तिबलैश्वर्यवीर्यतेजांस्यशेषतः ।
भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥

"The word Lord denotes infinite knowledge, power, strength, lordliness, energy and lustre, without the admixture of any baser qualities."

Thus these qualities are called Bhagawân or Lord. The *two* (the Lord and His attributes) are spoken of separately—though they are essentially *one*—just as the water and its waves are spoken of separately as *two*,

though it is all *one* water. The difference arises from this viśeṣa. Therefore the Lord who is ever joy and bliss, is said to be joyful and blissful and to have a body of all delight. All these qualities of the Lord are eternal, and consequently that *body* of the Lord is also eternal. Though there is no distinction (viśeṣa strictly so called), here between the quality and the qualified, yet for conventional purposes such a (viśeṣa) distinction is recognised and spoken of as such. If this conventional (viśeṣa) distinction be not admitted, then the sentences like the following would also become absurd (for they are really tautologies when logically analysed):—"The being exists," "The time always exists," "the space is everywhere." All these sentences are logical tautologies, but they are of constant use and good as conventions. Nor can it be said that such a usage is erroneous and is based upon delusion. For the phrase "the Be-ness exists" conveys as true an information as the sentence "the jar exists." For there is no subsequent experience which sublates this knowledge. Nor is the sentence "the Be-ness exists," is a superimposition or a figurative speech like "Devadatta is a lion." For we can never say of Be-ness that it does not exist, as we can say of Devadatta that he is not a lion. Nor can it be said that such a usage is a natural one, though there is no concrete content of any substance in these sentences like "the Be-ness exists." The very fact that such usage is natural shows that in these sentences also there is a viśeṣa. The existence of such viśeṣa is suggested by the expressive illustration of the water flowing down a hill. The man who makes a distinction between the Lord and His attributes goes down to darkness, like the water that falls on a mountain top. In that verse there is a prohibition of all difference between the Lord and His attributes which are described there. In the absence of such conventional difference, there cannot be the possibility of the relationship of quality and qualified, merely because there are many qualities. The category called viśeṣa (the specific attribute) therefore exists, even here, though it is not here separate from the substance, but still has a particular function of its own. Nor is it open to the objection of *regressus in infinitum*, that a viśeṣa must have a viśeṣa of its own, and so on. For we have said above, that the viśeṣa here though not separable from the substance (*i.e.*, the Lord) has a function of its own with regard to that substance. Therefore, the existence of viśeṣa is proved here also, as it is an invariable concomitant of the substance to which it appertains.

Note.—The whole discussion about viśeṣa is necessitated by the fact that there is a theory held by some Nyaiyâyikas that qualities are non-eternal, and are accidental. Some deny also the category called

viśesa. The substance alone is eternal and the viśesa is non-eternal. In this view, the viśesa or the quality becomes non-eternal, if it exists at all. The qualities of the Lord also become non-eternal. But in the case of Brahman the qualities are eternal; therefore, viśesa, which is ordinarily different from the substance, becomes the substance in the case of the Lord. The quality becomes the qualified—the viśesa becomes the dharmin.

Adhikaraṇa XV—Bliss of the Lord is the highest.

Now the author establishes that the bliss of the Lord Hari is the highest. Had that bliss been similar to that of the Jîva, there would arise then no love (bhakti) for such a Lord.

(*Viṣaya.*)—The texts under this Adhikaraṇa are all those which describe the bliss of the Lord.

(*Doubt.*)—Is there any difference between the Brâhmic and the Jaivic bliss or is there not?

(*Pûrvapakṣa.*)—There is no difference for the Divine bliss, is described in the terms of ordinary worldly bliss, &c., an object denoted by the term "jar," cannot be different from jar.

(*Siddhânta.*)—The bliss of the Lord is immeasurable, and cannot be stated in terms of worldly bliss, as shown in the next sûtra.

SÛTRA III. 2. 32.

परमतः सेतून्मानसम्बन्धभेदव्यपदेशेभ्यः । ३ । २ । ३२ ॥

परम् Param. higher than. अतः Ataḥ, from this (worldly bliss). सेतु Setu, about a bridge (as in Chh. Up. VIII. 4. 1.) उन्मान Unmâna, about being beyond measure (as in Br Up. VI. 4. 23). सम्बन्ध Sambandha, about relation. the proportionat ratio between the two blisses. भेद Bheda, about difference. व्यपदेशेभ्यः Vyapadeśebhyaḥ, from the declarations.

32. (The bliss, &c., of Brahman are) higher than this, as the declarations of "the bridge," "the immeasurableness," "the relative ratio" and "the difference" show this—351.

COMMENTARY.

The bliss, &c., of Brahman must not be considered like those of the Jîvas. It is infinitely higher in kind and quality. Why do we say so? Because the words used regarding it such as 'the bridge' &c., show this. Thus in the Chhândogya Up. VIII. 4. 1., it is said:—

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय ।

"Now this Self is a bridge, and a support, so that these worlds may be kept separate."

Here the bliss of Brahman is described as a bridge supporting the whole universe.

So also in the Taittirîya Up. II. 4. 1., the bliss of Brahman is said to be infinite (unmâna):—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह, आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचन।

"He who knows this bliss of Brahman—from which the speech together with the mind return (unable to fully grasp it and describe it), without comprehending it, is never afraid."

This shows that the bliss of Brahman is immeasurable.

The ratio between the bliss of the Lord and of a human being is that between infinity and one. As says the Br. Up. IV. 3. 32:—

एषोऽस्य परम आनन्दः; एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्ति॥

"This is His highest bliss. All other creatures live on a small portion of that bliss."

This shows the relation between the Divine and human bliss.

The difference between the Divine knowledge and the human knowledge is also shown clearly in the following verse:—

अन्यज् ज्ञानन्तु जीवानां, अन्यज् ज्ञानं परस्य च।
नित्यानन्दाव्ययं पूर्णं परं ज्ञानं विधीयते॥

"The knowledge of the Jivas is one thing, the knowledge of the Supreme is another. The knowledge of the Supreme is declared to be eternal, blissful, immutable and perfect."

In the worldly bliss are not to be found these qualities of being a bridge, &c.

The following sûtra answers the objection that an object designated by the word 'jar' cannot be totally different from a jar.

SÛTRA III. 2. 33.

सामान्यात्तु। ३। २। ३३॥

सामान्यात् Sâmânyât, on account of being perceptable, or from resemblance. तु Tu, and, but. This word removes the doubt.

33. But (the word bliss is applied to human joy, merely) on account of generic resemblance (and not because the two blisses are of the similar nature)—352.

COMMENTARY.

As even one word 'jar' is applied to all kinds of jars, because all possess the common quality of being a jar; so the words bliss, &c., are applied to human as well as to divine bliss, &c., merely as a common

term, and do not indicate any further similarity between the two. It is not necessary that the two should be individually similar, though they may belong to the same category. Thus says a text :—

परज्ञानमयोऽसद्भिर्नामजात्यादिभिर्विभुः ।
न योगवान् न युक्तोऽभून् नैव पार्थिव योक्ष्यति ॥

"The all-pervading Lord is possessed of supreme knowledge, &c., is ever untainted with the name and species of the qualities of matter : He is never touched by them, or was touched by them, or will ever be touched by them, O king."

The knowledge of the Supreme is thus different from human knowledge.

If Brahman, the substratum of all attributes, is distinct from the whole universe consisting of sentient and insentient objects, then how do you explain the following teaching of the Chhândogya Up III. 14. 1, which declares the whole world to be Brahman :—

सर्वं खल्विदं ब्रह्म, तज्जलानिति शान्त उपासीत ।

"All this is verily Brahman. It is produced from Him, lives in Him and merges in Him. Let one meditate calmly on Him thus."

The next sûtra answers this doubt.

SÛTRA III. 2. 34.

बुद्ध्यर्थः पादवत् । ३ । २ । ३४ ॥

बुद्ध्यर्थः Buddhyarthah, to aid the understanding पादवत् Pâdavat, as in the case of the word "Foot."

34. This teaching is in order to aid the understanding, just like the word "Foot" (in the Ṛig Veda, X. 90. 3., where the world is spoken of as the foot of Brahman)—353

COMMENTARY.

The whole world is said to be Brahman in order to help the understanding in realising Him, by cognising that every thing is His and is dependent upon Him. As in the Ṛig Veda, X. 90. 3, the whole universe is said to be one foot of Brahman while His three other feet are in Heaven. That metaphor is also meant to help the understanding to realise Brahman. When the mind realises that every thing belongs to Brahman, sarvam khalvidam Brahman, and Brahman is in every thing, then its hatred ceases, for then it can hate no one; and when all hatreds and prejudices, national, racial or otherwise, cease, then the mind becomes fit to be inclined towards the Lord. The texts like these do not teach that one should feel attraction for every thing, for then that also would be a distraction of understanding. The sole object of all these texts is to teach that one should hate no one, nor love any one more than God.

Adhikaraṇa XVI—Brahman is not monotonous.

Says an objector :—Admitted that Brahman has infinite bliss, etc., yet it cannot be an object of devout love, because there is dull monotony in it. The mind seeks variety in its object of love.

The author, therefore, now shows that there is such variety of manifestation also in the object of adoration, the blessed Lord Hari. This variety is necessary in order to meet the wants of the various emotional temperaments, and the various moods of one and the same bhakta. For if the Lord had not this variety, there would not have existed these various sorts of bhaktis. These various manifestations of the Lord are each eternal, because the place, etc., where these manifestations (bhâna) are to be found, are also beginningless. The texts like " though one, He shines forth as many," show that though there are varieties of manifestation of the Lord, yet in all those places, etc., where such manifestations are taking place the Lord is one. It is one Brahman that shines forth in all these places.

(*Doubt.*)—Now arises the doubt, does there occur any decrease or increase—any distinctions—in these manifestations, owing to their being various ? Are some manifestations full and complete, and others less full and partial ?

(*Pûrvapakṣa.*)—All manifestations are equally full and perfect, for the substance manifesting is one, and so all its manifestations must be similar, for all words which are synonyms give rise to the same conception. So there is no difference in these manifestations.

(*Siddhânta.*)—The manifestations are different, as is shown in the next sûtra.

SÛTRA III. 2. 35.

स्थानविशेषात् प्रकाशादिवत् । ३ । २ । ३५ ॥

स्थानविशेषात् Sthâna-viśeṣât, from the peculiarity of the place. प्रकाशादिवत् Prakâśâdivat, as in the case of (the sun's) light, etc.

35. There is difference in the manifestations of Brahman, on account of the peculiarity of place, etc., where He manifests, as in the case of the light of the sun—354.

COMMENTARY.

Though the essential form of Brahman is indeed one, yet owing to the differences of the places of manifestation, and the differences of the

natures of the souls (bhaktas, devotees), there arise differences in the manifestations of Brahman. In some He manifests His Lordliness, in others His Loveliness, in others His Peacefulness, etc., according as the bhakti relation is that of a master and servant the lover and the beloved, the quiet meditating yogî and the object of meditation, etc. Thus as the one light of a lamp burning in a temple assumes different manifestations, as it falls on the different parts of it, according as it is a crystalline surface, or a wall embedded with rubies, or painted yellow, etc. Or as one air, passing through various musical instruments, produces different notes, sharp, high, flat, etc., as the instrument is a conch shell, lute, drum, etc.: so the one Brahman manifests as many-hued, according to the difference of the receptacle.

The sense is this. Where there is the manifestation of the Supreme Lordliness of Brahman, there the bhakti is moved and guided by Law. [All staid and sober bhaktas love the Lord, as the slave loves the master: Their God is a God of Power and Glory.] It is like the light of a lamp burning in a temple made of pure white crystal—where the reflected light is pure in its brilliancy and is dazzling in its effect. But where in addition to Lordliness, there is manifestation of the Loveliness of Brahman also, there the bhakti is moved not by the fear of the law, but by the force of love. There the light is less dazzling but more sweet—it is the light burning in a temple made of rosy rubies.

Thus bhakti is different according to the emotional nature of the bhaktas, *i.e.*, the worshippers of the Lord.

SÛTRA III. 2. 36.

उपपत्तेश्च । ३ । २ । ३६ ॥

उपपत्तेः: Upapatteḥ, because of the possibility: of the reasonableness. च Cha, and.

36. And so the text of the Chhândogya Up. (III. 14. 1.) becomes appropriate—355.

COMMENTARY.

According to this explanation, the text of the Chhândogya Up., III. 14. 1., also becomes reasonable. It says "as is one's faith (kratu), so is his reward" which means that according to the nature of one's bhakti, is the vision of the Lord in the next life.

Thus it is established that one Brahman has different manifestations, according to the differences of the receptacles in which He shines forth.

Adhikaraṇa XVII—The Lord is the Highest.

The author now establishes that the Lord is the Highest. For if there exists any other Being higher than the Lord, then there cannot arise bhakti for such a Lord.

(*Viṣaya.*)—In the Śvetaśvatara Upaniṣad we read (III. 8):—

वेदाहमेतं पुरुषं महान्तम्

"I know that Great Person."

This and the subsequent verses describe the Brahman as the Highest. But then it says in III. 10. ततो यदुत्तरतरं तदरूपं, etc. "that which is beyond that (Brahman) is without form, etc. This shows that there is something beyond Brahman and therefore higher than Brahman.

(*Doubt.*)—Is there any object higher than Brahman who is the object of our worship.

(*Pûrvapakṣa.*)—There is something higher than Brahman, as the above text shows.

(*Siddhânta.*)—The following sûtra refutes this.

SÛTRA III. 2. 37.

तथाऽन्यप्रतिषेधात् । ३ । २ । ३७ ॥

तथा Tathâ, similarly, so Brahman is the highest. अन्य Anya, of the other, of the higher. प्रतिषेधात् Pratiṣedhât, owing to the denial or prohibition (to look upon).

37. Thus Brahman alone is the Highest, because there is denial of any other higher being—356.

COMMENTARY.

Thus Brahman is the Highest of all, because the Scriptures deny the existence of any other higher entity. In the same Svetaśvatara Upaniṣad we find (III. 9.) :—

यस्मात् परं नापरमस्ति किञ्चिद्
यस्मान् नाणीयो न ज्यायोऽस्ति किञ्चित् ।

"To whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger."

Thus this very Upaniṣad refutes the idea of any higher being than Brahman. The full text of the Śvetaśvatara is not open to the interpretation put upon it by the Pûrvapakṣin. The whole verse is given below :—

वेदाहमेतं पुरुषं महान्तं, आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति, नान्यः पन्था विद्यतेऽयनाय ॥

"I know that Great Person of sun-like lustre beyond the darkness. A man who knows Him truly, passes over death; there is no other path to go."

This teaches that the knowing of this Great Person is the only path to liberation, there is no other path than such knowledge. Having taught this the Śruti goes on to strengthen this position by saying (III. 9):—

"This whole universe is filled by this Person, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky."

This verse also shows that the Brahman is the Highest, and that it is impossible for any other being to be equal to or higher than Him.

Then comes the tenth verse (which has been distorted by the Pûrvapakṣin, as teaching that there is something higher than Brahman). To show that the interpretation of the opposite party is wrong, the whole of the verse is given below :—

ततो यदुत्तरतरं तदरूपं अनामयं, यत्र तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ।

"That which is beyond this (world), that is without form and without suffering. They who know Him, become immortal, but others suffer pain indeed."

"That which is beyond this"—does not mean "that which is beyond this Brahman," but "beyond this world." In fact, this verse also teaches the same as the preceding verse—namely, that there is nothing higher than Brahman. The word "tataḥ"—'than this' should not be taken as applying to Brahman. The whole context is against such interpretation. If the interpretation of the Púrvapakṣin be taken as correct, then the statements in the preceding verses 8 and 9 would become false, for they say that there is nothing higher than Brahman. Even the Lord Himself has declared in the Gitâ (VII. 7.):—

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

"There is naught whatsoever higher than I, O Dhananjaya. All this is threaded on Me, as rows of pearls on a string."

Thus there is nothing higher than the Lord.

Adhikaraṇa XVIII—The Lord is All-pervading.

Now in order to show that the object of adoration is always near, the author teaches the all-pervadingness of the Lord. For if the Lord were not ever near, there would be discouragement in the heart, and so there would arise looseness of love. (If the Lord were at a great distance, how could the worshipper reach Him and how could he feel any love for such an absent far-off deity ?)

(*Viṣaya.*)—The Śrutis declare (Gopâla Pûrva Tâpanî):—

एको वशी सर्वगः कृष्ण ईड्यः, एकोऽपि सन् बहुधा यो विभाति ।

"Kṛiṣṇa, the adorable, is one, the controller of all, and all-pervading. Though one, He shines forth as many."

(*Doubt.*)—Now arises the doubt, is this Hari the object of meditation, something limited, or all-pervading?

(*Pûrvapakṣa.*)—The Lord is limited. In experience He appears to have a middle size (neither atomic nor all-pervading). Moreover in worshipping Him, He is looked upon as different from all the world and its modifications. Therefore the world is excluded from Brahman—and thus it limits Brahman; for Brahman is not where the world is. Thus for both these reasons, the Lord is a limited entity and is not all-pervading.

(*Siddhânta.*)—The Lord is all-pervading, as is shown in the next sûtra.

SÛTRA III. 2. 38.

अनेन सर्वगतत्वमायामशब्दादिभ्यः । ३ । २ । ३८ ॥

अनेन Anena, from him, by the Supreme Person. **सर्वगतत्वम्** Sarvagatatvam, being present everywhere. **आयाम** Âyâma, about occupying all space, or about extent. **शब्दादिभ्यः** Śabdâdibhyaḥ, from scriptural statements, &c.

38. (Even in the Middle Form), there is the all-pervadingness of this Supreme Person, because of the scriptural statements, like occupying all space, &c.—357.

COMMENTARY.

The Supreme Person, even in His Middle Form, is endowed with the quality of all-pervadingness. Not only the atomic and the infinite forms are all-pervading, but this Middle Form—the form worshipped by men, is also all-pervading. Why do we say so? Because the word âyâma or occupying all space is used about this Middle Form also. The word "âdi," "and the like," in the sûtra shows that the Lord possesses also inconceivable powers, &c. by which even in His Middle Form He is all-pervading. Thus the text of the Gopâla Pûrva Tâpanî quoted above (sarvagaḥ Kṛiṣṇaḥ) shows that the Middle Form Kṛiṣṇa is all-pervading also. Similarly, the following text of the Taittirîya Âraṇyaka corroborates the same view:—

यच्च किञ्चिज् जगत् सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥

"Nârâyaṇa exists pervading all—inside and outside—all whatsoever that is seen or heard in this world."

This also shows the all-pervadingness of the Middle Form, the form Nârâyaṇa. This all-pervadingness of the Middle Form is through the

inconceivable mysterious power of the Lord. He Himself says in the Gîtâ (IX. 4 and 5):—

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

"By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them."

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

"Nor have beings root in Me; behold My sovereign Yoga! The support of beings, yet not rooted in beings, My Self their efficient cause."

Nor does the Lord become limited by the existence of other worldly objects. The Lord is not excluded from the space occupied by such objects. For the above text says "He is inside and outside every thing." Therefore, another illustration speaks of Him "as the butter in the curd, as the oil in the sesamum seed." Therefore it is proved that Hari is a worthy object of worship, as He is all-pervading. This is further demonstrated in the narrative of Śrî Kṛiṣṇa in the Tenth Skandha, where He is bound by a cord, which gave Him the name of Dâmodar. In the Bhâgavata (Tenth Skandha) it is thus said by Śûka:—

"न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् ।
पूर्वापरं बहिश्चान्तर्, जगतो यो, जगच्च यः ॥
तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥

"He who has neither inside nor outside, neither front nor back, but who is both inside and outside of the world, in its front and in its back, you who is the world itself—Him considering as her son, as a mortal child, Him the unchangeable and Immutable, the cowherdess bound by a cord, as if He was an ordinary infant."

The reason of this has been given by us before under the sûtra धर्मैकौकस्त्वात्, &c.

Adhikaraṇa XIX.—The Lord is the Giver of all fruits.

The author now describes that the Lord is the giver of all fruits. Otherwise, if He did not give rewards of actions, or gave inadequate rewards, He would be considered as a niggardly person and no bhakti would flow towards Him.

(*Viṣaya.*)—In the Praśna Up., III. 7, we read:—

पुण्येन पुण्यं लोकं नयति ।

"He leads them to the world of the virtuous who have done virtuous deeds."

(*Doubt.*)—Here arises the doubt, are the rewards such as Heaven, &c., the effect of sacrifices alone, or are they given by the Supreme Lord?

(*Pûrvapakṣa.*)—They are results of sacrifices, &c. He who does good acts gets heaven, he who does not do good acts does not get heaven. There is no scope for the Lord here.

(*Siddhânta.*)—The following sûtra refutes this.

SÛTRA III. 2. 39.

फलमत उपपत्तेः । ३ । २ । ३९ ॥

फलम् Phalam, the fruit. अतः Ataḥ, from Him only. उपपत्तेः Upapatteḥ, because it is possible.

39. The fruit is given by Him only, for that is the more reasonable view to hold—358.

COMMENTARY.

Heaven, &c., which are the fruits of sacrifices, &c., are awarded by the Supreme Lord alone, because it is more reasonable to believe that an eternal, omniscient, ommipotent, all-compassionate Being awards such rewards, than that any inert entity like sacrifice, &c., which is transient, gives such reward. The Lord, pleased by the performance of sacrifices, &c., by men gives the reward in proper time, though after a certain lapse of it. But sacrifices themselves are non-intelligent forces, they cease to exist as soon as performed, it is not possible for them to award their fruits. The acts by themselves are non-efficient. It is the moral Ruler who awards rewards and punishments—not arbitrarily, but according to one's deeds.

The author now gives a proof of this in the next sûtra.

SÛTRA III. 2. 40.

श्रुतत्वाच्च । ३ । २ । ४० ॥

श्रुतत्वात् Śrutatvât, because of the declaration of the Śruti. च Cha, also.

40. Because the Śruti also declares that Brahman awards all rewards of action—359.

COMMENTARY.

In the Br. Up., III. 9. 28, we read :—

विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं, तिष्ठमानस्य तद्विदः ।

"Brahman who is knowledge and bliss, is the principle, both to him who gives gifts and also to him who stands firm and knows."

So also in Br. Up. IV. 4. 24. :—

स वा एष महानज आत्मा अन्नादो वसुदानो, विंदते वसु य एवं वेद ।

"This indeed is the great, the unborn Self, the strong, the giver of wealth. He who knows this obtains wealth."

Thus these texts of the Brihadâranyaka Upanisad show that the reward is given by the Lord.

The "giver of gifts" in the above passage, means the yajamân, the sacrificer. The word râtiḥ in the above means the fruit-producing.

The auther now states a different opinion as held by some.

SÛTRA III. 2. 41.

धर्मं जैमिनिरतएव । ३ । २ । ४१ ॥

धर्मं Dharmam, Dharma, the performance of the duty (as the reward-giver) जैमिनिः Jaiminiḥ, Jaimini (holds). अतःएव Ataheva, from Him only.

41. According to Jaimini, Dharma (which directly gives the rewards of actions), arises from Him (the Lord)—360.

COMMENTARY.

Jaimini holds that Dharma alone comes from Him, the Supreme Lord, and not the fruit. The very Karma (which directly gives the fruit) comes from the Lord. For says a Śruti (Kauṣ. Up. III. 8.):—

एष ह्येवैनं साधु कर्म कारयति तं यं एभ्यो लोकेभ्य उन्निनीषते ।

"He makes him do good works whom He wishes to take to higher worlds."

According to Jaimini, it is not necessary to hold that the fruit of work is directly given by the Lord. For Karma alone has the power of producing such fruit, by the rule of agreement and difference. Where there is good Karma, there is good fruit. Where there is not good Karma, there is no such fruit It is, therefore, useless to suppose that the Lord awards fruit. The activity of the Lord ceases by producing the pr per Karma.

But, says an objector, Karmas are transitory, they are not capable of producting an effect at a distance of time. Nor is it possible tha something existent should come out of a non-entity.

To this we reply. It is not so. For though a Karma ceases to exist as soon as done, it leaves behind a force called apûrva. The Karma ceases to exist only after producing this apûrva. This apûrva gives the reward to the doer of an act even after a lapse of time, the fruit being appropriate to the Karma. This is the opinion of Jaimini.

The author gives his own opinion in the next sûtra.

SÛTRA III. 2. 42.

पूर्वं तु बादरायणो हेतुव्यपदेशात् । ३ । २ । ४२ ॥

पूर्वं Pûrvam, what is aforesaid, *i.e.*, the Lord is the bestower of rewards. तु Tu, but. बादरायणः Bâdarâyaṇaḥ, Bâdarâyaṇa (holds.) हेतु Hetu, of the cause. व्यपदेशात् Vyapadeśât, on account of designation.

42. But Bâdarâyaṇa holds that the aforesaid Brahman is the bestower of rewards, because the reason for it is shown in the scripture—361.

COMMENTARY.

The word 'but' removes the doubt raised in the preceding sûtra. The holy Bâdarâyaṇa holds that the aforementioned Supreme Lord is the immediate giver of rewards. Why does he hold this view? Because the scripture gives the reason for this. The Praśna Up. says, (III. 2.), "*He* leads him to the region of the best who does good deeds. He leads him to the region of the sinners who commits evil deeds." This Śruti clearly shows that the bestowing of rewards is the direct act of the Lord and not through the mediation of Dharma. Since Karmas cease to exist as soon as done, they exhaust their force and cannot be instruments in producing any result. Moreover, the very existence of Karma is dependent upon Brahman. For the texts say that Matter, Time, Karma, etc., are dependent upon Brahman. Thus it is proved that Brahman alone sets persons to do good or bad deeds, He is the causative agent in every Karma.

As to the reasoning that Karma, though ceasing to exist, leaves an apûrva behind, and that such apûrva produces rewards, that is a lame reasoning. The apûrva or adṛiṣṭa is as much an insentient object as a clod of earth or a piece of wood, and it has no power to produce any effect. Nor do the scriptures mention any such thing as apûrva.

But, says an objector, the sacrifices go to propitiate devas, and these devas, being so propitiated, give the desired reward. The Supreme need not be dragged in to give the reward of sacrifices, which are done by inferior agents.

To this we reply. It is under the sanction of the Supreme Deva that these inferior devas give rewards of action. This has been proved in the Antaryâmin Brâhmaṇa where the Supreme Lord is declared to be the Inner Ruler of all devas. Therefore, the Lord is the bestower of rewards. The blessed Śrî Kṛiṣṇa himself has said so in the Gîtâ (VII. 21-22) :--

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

"Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man."

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

"He, endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits."

It is, therefore, said that the Lord, propitiated by sacrifices, &c., gives the reward (either as a temporal bliss or liberation). Nor is there any limit to the generosity of the Lord. Propitiated with devotion, He may give Himself even to his devotee, as will be taught later on in III. 4. 1.

Thus in these two Pâdas (III. 1 and 2) have been shown the means of attaining Brahman which consist in a deep yearning (literally, thirst) to reach Brahman, and equally strong disgust for anything other than Him : and which mental attitude is acquired by contemplating over the multifarious attributes of the Supreme Self, such as His having the form of Pure Intelligence, His being the Controller of the whole Universe and by realising that he is free from all faults, while this world is full of all faults, in the shape of birth, pain and death.

THIRD ADHYÂYA.

THIRD PADA.

परया निरस्य मायां गुणकर्माणि यो भजति नित्यम् ।
देवश्चैतन्यतनुर्मनसि ममासौ परिस्फुरतु कृष्णः ॥

"He who, overcoming Máyá by His Pará Śakti, ever devotes His attributes and deeds (to the good of his creation) may that God Kṛiṣṇa, whose body is Pure Intelligence, shine forth in my mind."

***Note.*—The verse may be applied to Śrî Chaitanya also whose body Kṛiṣṇa took for the manifestation of his deeds and qualities.**

In this Páda is treated the methods of meditating on the various attributes of the Lord. The fact here is this. In the Own Form of the Supreme Self, the Highest Person, there exist always manifest many eternally perfect forms, all mysterious and wonderful, as there exist in the crystalline gem many hues and colors. Understanding that the Lord is fulness and perfection, without being limited by these forms and yet fully mainfest through every one of these, the man selects any one of these, suitable to his taste, a special object of his worship and meditation. Every form of the Lord has a certain number of qualities specific to it. The form has other qualities. The man must meditate on the specific form chosen by him, with the attributes taught about that particular form : but all the same the attributes taught about the other forms, and not taught about his chosen form, should also be meditated upon as existing in his special object of worship. Thus he who meditates on Brahman as mind (as is taught in the Taitt. Up., Bhṛigu vallî) must collate all the attributes of the mind not only from his own particular Vedic śákhá, but from other śákhás also where meditation on Brahman in the form of mind is taught. Of course, in meditating on Brahman as mind, he must not bring together attributes not belonging to mind (such as, those of food, though Brahman is taught to be meditated upon as food also). In fact, only those attributes are to be supplied from other śákhás, which are taught about the particular object of meditation, and not any attributes in general.

Others, however, say thus. One Supreme Brahman manifests as Ráma or Kṛiṣṇa, etc., like an actor, appearing at different times and places, under different characters, and shows forth different qualities and performs various acts, appropriate to the occasion ; therefore all attributes taught regarding one manifestation may, without incongruity, be meditated upon with regard to another manifestation. There is nothing impossible

or unharmonious in this: because the entity manifesting is one though he shows forth his different aspects.

If it be objected that some attributes and forms are so self-contradictory that they cannot be the object of simultaneous meditation; thus sweetness and luxuriousness are incompatible in the meditation on Râma, while they are perfectly harmonious attributes in Kṛiṣṇa : while peacefulness and austerity are good attributes to meditate in Nara-Nârâyaṇa, but hardly in others : so also ferocity, power and lordliness go in very well with the meditation on Man-Lion, but not with others : meditation on *all* these attributes (*i.e.*, sweetness, lordliness, luxuriousness, peacefulness, austereness, ferocity, etc.) simultaneously, is evidently incongruous. So also there are certain forms which are incongruous.

Thus meditating on the Avatâras of Fish or Boar as playing on lute, or carrying conch, discus, bow and arrow: or meditating on an Avâtara in human form, such as Râma and Kṛiṣṇa, as having horns, tail, mane, tusk, etc., would be an incongruous form-meditation. Of such meditations, it is said in the Mahâbhârata :—

योऽन्यथासन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चौरेणात्मापहारिणा ॥

"He who meditates on the Âtman as different from its true form, has committed the greatest sin, for he is a thief who steals the self."

Therefore, both on the basis of reason and of authority, such incongruous meditation should not be done.

To this, it is answered that by collation of qualities is meant the collation of those qualities only which are suitable for a simultaneous meditation and not of incongruous qualities.

Now, meditating on attributes not taught in connection with a particular upâsanâ but taught with regard to another, may be of two sorts: either meditating on the essence of those attributes, or merely forming a mental idea of them. The first kind belongs to the class of devotees called Svaniṣṭha. The last belongs to those called Ekântins. It will be taught in the next Pâda, that there are three sorts of worshippers, Svaniṣṭha, Pariniṣṭhita, and Nirapekṣa. Among these three kinds, the Svaniṣṭhas (who are generally office-bearers in the Cosmic hierarchy, holding posts like those of the Four-faced Brahmâ, etc.), are universalists—they have equal love for all forms; and meditate on all forms of the Lord and always collate all the attributes of the Lord found in every form, in their meditation. There is no incongruity in meditating in one form with attributes belonging to all diverse contrary forms. For it is possible to realise all these contradictory attributes in one form, in a succession of time, as

it is possible to see different hues in the prism at different times. The other two kinds of devotees—the Pariniṣṭhita and Nirapekṣas are, however, less liberal—(they may be called sectarians, jealous to maintain the dignity of their particular God). Their love is not universal, but limited—not Sama-prîti, but Viṣama-prîti. They meditate only on those attributes which their particular Form of the Adorable manifests, and they see only those attributes and are blind to others. Though they know that the Lord has other forms and other attributes also, but they, being exclusionists, do not meditate over those attributes nor look at those Forms : for they are of no use to them, nor those forms and attributes become manifest to them. This will be made clearer in a subsequent adhikaraṇa. As regards the verse from the Mahâbhârata, it denounces those hard-hearted advaitins who think the Lord to be mere knowledge without bliss and other attributes. (They deny bliss to Brahman, and hold that joy is an attribute of matter and not of spirit).

But they forget that the whole purport of the scriptures is to teach that Brahman is full of all auspicious qualities, and is not Nirguṇa; and that by knowing this Saguṇa Brahman, a man becomes free from all fears; and that the scriptures teach that this Saguṇa Brahman should be searched after by the seeker of liberation. In the Dahara Vidyâ (Chhândogya Up. VIII. 1. 1-6) the Lord is taught to possess all auspicious qualities, and it is said: "That which is within this lotus, He is to be sought for, He is to be understood." Similarly, in the Taitt. Up., II. 4. 1, it is declared that knowing Brahman as bliss a man does not fear anything.

The advaitins hold that these guṇas do not really belong to Brahman but are attributed to It as a convention or as a superimposition. But this is a mere fancy of theirs. There can be no superimposition—for it occurs there where a quality really exists in one thing, and is wrongly imagined to exist in another, as the red color of the lotus is superimposed on the white crystal. But these guṇas (*e.g.*, omnipotence, omniscience, bliss, &c.) are not found in anybody else; and so they could not be an object of superimposition in Brahman, when they are non-existent outside of Brahman. Nor can these guṇas be said to be merely conventional: for there is no statement to that effect in the scriptures. They are real concrete attributes of Brahman, and are not to be taken in a metaphorical or allegorical sense.

But, says the objector, the scriptures do use metaphorical language: as in the Br. Up., V. 8-1, वाचं धेनुमुपासीत "Let him meditate on speech as cow." But, because in one passage the scriptures make a metaphorical

statement, to hold that all statements about Brahman are mataphorical, is a sign of weakness of intellect. For, if this were so, then the statement "Let him meditate on Âtman" would also become metaphorical; and meditation of every kind will come to an end. Even the Advaitins admit that some meditations, at least, are not taught metaphorically in the scriptures, but aret rue literally. Thus in explaining the sûtras, III. 3. 12. and III. 3. 38, even the Advaitins hold that meditation on Brahman as bliss is *actually* taught; Brahman is not to be *imagined* as bliss, for the purposes of meditation, as the speech is *imagined* as cow. But Brahman *is* bliss. Similarly, in explaining III. 3. 38, they say that the Jîva and the Lord must be meditated upon as identical—not *imagined* as identical, but that they *are* identical. Thus according to the Advaitins also, the scriptures do teach in some places, meditation on *real* attributes and not on fictitious qualities. Why should not then the scriptures be construed consistently throughout? Why should some attributes be taken as *real* guṇas of Brahman, and the others as fictitious superimpositions?

But, says the Advaitin, the scriptures describe Brahman as nirguṇa: and, therefore, we say that all the so-called guṇas of Brahman are really crutches for meditation, and do not properly belong to Brahman, who is nirguṇa. To this we reply, that all such nirguṇa passages are to be construed as teaching that Brahman has not the guṇas of Prakṛiti (Sattva, Rajas and Tamas)—but He possesses transcendental non-Prâkṛitic guṇas In the view that the qualities are not separate from the qualified, every thing is reconciled.

The guṇas to be meditated upon are of two sorts—the guṇas constituting the spiritual essence of the object of meditation, and the guṇas appertaining to the *form* of such object. The guṇas like omnipotence, omniscience, &c., belong to the first kind; the guṇas like smiling face, &c., are of the second kind. The guṇas of the first kind may all be collated together in a single meditation. In fact, the full conception of the Lord is possible only in this way, by bringing together all His attributes, scattered in different passages of the scriptures.

Adhikaraṇa I—The Lord is the Quest.

(*Viṣaya.*)—Now in order to establish that all guṇas may be comprised in a single act of meditation, the author first proves that the Lord is the object of search in all the Vedas; and that all the Vedas declare Him. All texts about meditation may be considered as viṣaya texts in this connection.

(*Doubt.*)—Is Brahman to be known according to the modes of meditation taught by one's own śâkhâ, or according to the modes taught in other śâkhâs also?

(*Pûrvapakṣa.*)—The śâkhâs being different, and their teachings being different, Brahman must be realised according to the practices taught in one's own śâkhâ. The omission should not be supplied from other śâkhâs.

(*Siddhânta.*)—This view is refuted in the following sûtra :—

SÛTRA III. 3. 1.

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् । ३ । ३ । १ ॥

सर्व Sarva, all. वेद Veda, the Vedas. अन्त Anta, the settled conclusion, the truth. प्रत्ययम् Pratyayam, the knowledge, the object or meaning, realisation. चोदनादि Chodanâdi, of the injunction and others. By 'others' is meant reasoning. अविशेषात् Aviśeṣât, on account of the non-speciality, or non-difference, similarity.

1. Brahman is the object of knowledge taught in the truths of all the Vedas, because the injunctions (and reasonings, &c.) are all similar—362.

COMMENTARY

The word 'anta' in the sûtra means firmly established conclusion: and it is used in this sense in the Gîtâ also (II. 16):—

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ।

"The truth about both hath been percieved by the seers of the essence of things."

The truth which all the Vedas seek to teach mankind is the knowledge about Brahman. Why do we say so? Because all the Vedic injunctions and the like, have this in common that they all are directed towards this end. The words "and the like" mean reasoning. Thus the injunction of the Vedas says (Bṛihadâraṇyaka Up., I. 4. 7): आत्मेत्येवोपासीत "Let men worship Him as Âtman." The injunctions like the above, with similar reasonings, prove that the Âtman or the Supreme Self is the object of worship enjoined in the Vedas. As the above injunction is found in the Madhyamdina rescension of the Bṛihad-âraṇyaka, so is it found in the Kaṇva rescension also. All śâkhâs are agreed in enjoining the worship of Brahman.

Says an objector:—In some places Brahman is described as knowledge and bliss (विज्ञानमानन्दं ब्रह्म, Br. Up., III. 9. 28), in other places he is called omniscient and all-understanding (यः सर्वज्ञः सर्ववित् Muṇḍ., I. 1. 9.) Thus every śâkhâ gives a different description and so the object described must be different in each. Therefore, Brahman is not the common object described in all the śâkhâs.

This objection is raised and answered in the next sûtra :—

SÛTRA III. 3. 2.

भेदान्नेति चेन्नैकस्यामपि । ३ । ३ । २ ॥

भेदात् Bhedât, owing to the difference (in the statements about Brahman in the different śâkhâs). न Na, not. इति Iti, as, so. चेत् Chet, if. एकस्याम् Ekasyâm, in the one and the same (śâkhâ). अपि Api, also, even.

2. If it be objected that the descriptions being different, one Brahman is not enjoined by all śâkhâs, we reply it is not so. Because in the one and the same śâkhâ, the other attributes of Brahman are also mentioned—363.

COMMENTARY.

The objection is not valid. The same śâkhâ, which mentions that Brahman is knowledge and bliss, describes him also as omniscient and all-understanding. Thus in the Taitt. Up., Brahman is described not only as True, knowledge, and infinity, but He is described as bliss also. In fact, all these words employed in different śâkhâs, convey the idea of one Brahman and His various attributes. Thus there is no conflict even between these various śâkhâs.

SÛTRA III. 3. 3.

स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च । ३ । ३ । ३ ॥

स्वाध्यायस्य Svâdhyâyasya, of the study of the scriptures, *i.e.*, the Vedas. तथात्वेन Tathâtvena, on account of being such : being generic in their force. हि Hi, indeed. समाचारे Samâchâre, in all ceremonies, in performing all sacred acts. अधिकारात् Adhikârât, owing to the eligibility of all to study all and perform all. च Cha and.

3. The injunction about the study of the Vedas being general, (the *whole* of the Vedas may be studied by all), and because all have the right to perform every ceremony mentioned in the Vedas—364.

COMMENTARY.

In the Taitt. Âraṇyaka, II. 15, there is the injunction स्वाध्यायोऽध्येतव्यः "The Vedas should be studied." This injunction is in general terms—it does not say "study only a particular śâkhâ, but study *all* the Vedas." In fact, it enjoins the study *as study* (tathâtvena) and not as belonging to a particular śâkhâ. Therefore, the *entire* Veda must be learnt. The Smṛiti also ordains that the twice-born should study the entire Veda together with its secret doctrine (Manu). Moreover, every one has a right

to perform all thé various rites laid down in the Vedas—he is not confined to his own śâkhâ, but has the option to perform the ceremonies laid down in other śâkhâs also, if he has the ability to do so. So also says the Smṛiti :—

सर्ववेदोक्तमार्गेण कर्म कुर्वीत नित्यशः ।
आनन्दो हि फलं यस्माच्छाखाभेदो ह्यशक्तिजः ॥
सर्वकर्मकृतौ यस्मादसक्ताः सर्वजन्तवः ।
शाखाभेदं कर्मभेदं व्यासस्तस्मादचीक्लृपत् ॥

"The ceremonies may always be performed according to the methods laid down in all the Vedas : because bliss is the fruit of the performance of these rites, under whatever form they may be done. The rule that the ceremonies should be performed according to the method laid down in one's particular śâkhâ is a concession to human weakness, for all have not the power to study the different śâkhâs. Vyâsa, seeing that men were incapable of performing all the ceremonies, divided the Vedas into śâkhâs, and made obligatory only certain ceremonies according to certain śâkhâs."

Therefore, it is established that Brahman may be realised by all the religious practices taught in all the śakhâs of the Vedas, if a man has power to do so. (If he has not such power, let him try to realise Him according to the particular practice laid down in his own śâkhâ.)

The author next gives an illustration of indirect reasoning leading to the same conclusion.

SÛTRA III. 3. 4.

सववच्च तन्नियमः । ३ । ३ । ४ ॥

सववत् Savavat, as in the case of the seven libations or sacrifices. च Cha, and. तत् Tat, that. नियमः Niyamaḥ, the injunction, the rule.

4. And that rule is (not) like (the injunction about) the Seven Libations—365.

COMMENTARY.

The Savas are the seven libations (homas) beginning with the Saurya and ending with the Śataudana libation. They aré restricted to the Âtharvanikas—the keeper of one-fire. The people of other śâkhâs who keep *three* fires, are not permitted to perform these Sava libations, since they are connected with those who keep *one* fire. There being *no* such restriction with regard to the worship of Brahman, from this indirect reasoning also we learn, that He may be worshipped according to *all* the methods laid down in any scripture ; by those persons who have studied *all* the Vedas.

Note.—The Sava-rule is restricted to the Âtharvanikas, and may not be performed by the followers of the other Vedas. Not so, however, the rule about the Brahman-worship : which is universal, and is not the peculiar heritage of any particular Veda-school.

The proper translation of the sûtra requires a "not" in it; for the reasoning is indirect here and is better brought out by such an insertion.

Or the sûtra may be **सलिलवच्च** instead of **सर्ववच्च** ॥ If that reading be adopted, then it would mean that as in the absence of any obstacles all water flows down naturally into the sea, so all the texts of the scriptures converge into Brahman and describe Him alone. This rule is dependent upon the power of the individual. If he has mastered all the Vedas, he can worship Him with all the Vedic mantras. In this view, the sûtra should be translated thus:—" And that injunction is but analogous to the case of water."—(Madhva). As is said in the Agni Purâṇa :—

यथा नदीनां सलिलं शक्त्या सागरतां व्रजेत् ।
एवं सर्वाणि वाक्यानि पुंशक्त्या ब्रह्म विन्दते ॥

" Just as the waters of the rivers, if unobstructed, go to the sea, so all the words of the Vedas conduce to the knowledge of Brahman, according to the power of the man."

The author next quotes an express text, to prove his position.

SÛTRA III. 3. 5.

दर्शयति च । ३ । ३ । ५ ॥

दर्शयति Darśayati, shows (the scripture). **च** Cha, and.

5. And the Scripture shows this directly—366.

COMMENTARY.

In the Kaṭha Up., I. 2-15, we have :—

सर्वे वेदा यत्पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳसंग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

Whose form and essential nature all the Vedas declare and in order to attain Whom they prescribe austerities, desiring to know Whom *the great ones* perform Brahmacharya, that Symbol I will briefly tell thee, it is Oṃ.

This text shows that the Blessed Hari is the goal aimed at by all the Vedas. The force of the word 'and' in the sûtra is to imply: 'if the man has the ability.' Therefore, it follows that all men, who have the ability to do so, should worship Brahman with all the methods taught in all the śâkhâs. But those who have no such ability, must worship according to the rules of his own particular śâkhâ. Because the Lord is known by *all* and *each* one of these methods.

Though this proposition was established in the sûtra, Tat tu samanvayât (I. 1. 4) also, yet it is re-stated here, in connection with the topic of the collation of all the guṇas of Brahman, as appropriate to the occasion. Such repetition is no fault, but helps to strengthen the argument.

Adhikaraṇa II—All the attributes of Brahman may be collated.

The above discussion about the Lord being the goal aimed at by all Vedic teachings, was undertaken as a prelude to the proposition that all the guṇas of the Lord scattered in different śâkhâs should be collated to form a complete conception of Brahman.

Thus in the Gopâla Pûrva Tâpanî Up., the Brahman is described as having the form of a cowherd, blue as Tamâla leaf, dressed in yellow raiment, adorned with the Kaustubha gem, playing on a lute, surrounded by cows, cowherds and cowherdesses, the tutelary deity of Gokula. This is the essential form of Brahman. (See the full extract under sûtra III. 2. 17).

But in the Râma Pûrva Tâpanî, Brahman is described as Râma having Sîtâ on his left, holding a bow in his hand, the killer of Râkṣasas like the Ten-headed Râvaṇa, and the ruler of Ayodhyâ, &c., as follows:—

प्रकृत्या सहितः श्यामः पीतवासा जटाधरः ।
द्विभुजः कुण्डली रत्नमाली धीरो धनुर्धरः ॥

"Having Prakṛiti (Sîtâ) as his companion, of green colour like that of durvâ, having yellow dress, and matted locks of hair, two arms, adorned with ear-ornaments, and a garland of jewels, wise, and holding a bow in his hand."

Such like is the description of Brahman given in that Upaniṣad.

While a third description of Brahman is given in the Nṛisiṃha Upaniṣad, as having a very dreadful face frightening even to the great Deva like Brahmâ, &c., the Lord in the form of a Man-Lion. In the Mantra sacred to Man-Lion, the word 'terrible' (भीषण) occurs: and the Upaniṣad asks:—

"Why is he called the Terrible?" and it gives the answer in these words: "Since all the worlds are terrified by looking at this form—all the Devas, and all the creatures run away through fear of him, and he is not afraid of any one, he is called the Terrible. (As says the śruti): From terror of it the wind blows, from terror the Sun rises, from terror of it Agni and Indra, yea Death runs as the fifth."

While another text describes Brahman as Trivikrama—the Dwarf encompassing the universe with his three steps. In the Ṛig Veda, I. 154. 1, we find:—

विष्णोर्नु कं वीर्याणि प्रवोचम् यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थम् विचक्रमाणस् त्रेधोरुगाय ॥

"I will proclaim the mighty deeds of Viṣṇu, how he created the earth, the worlds below it, how he fixed fast the vast firmament and the worlds above it (where dwell the Freed ones with Him) and how he encompassed them all with his three glorious strides."

Like the sacrifices which are different, because the Devatâs invoked and the offerings made are different, so here also the upâsanâs must be

different, because the qualities are different (and all the above four kinds of meditation cannot refer to one Brahman).

(*Doubt.*)—Therefore arises the doubt, should the guṇas mentioned in one upâsanâ (form of meditation) be comprised in the other upâsanâ or should it not?

(*Pûrvapakṣa.*)—The meditation becomes fruitful by dwelling over the attributes read together in one place. The attributes mentioned in another upâsanâ should not be dwelt upon, and comprised together, because no higher fruit is gained thereby, and because the attributes being contradictory, would create disharmony in meditation.

(*Siddhânta.*)—The next sûtra refutes this view.

SÛTRA III. 3. 6.

उपसंहारोर्थाभेदाद्विधिशेषवत्समाने च । ३ । ३ । ६ ॥

उपसंहार: Upasaṃhâraḥ, the combination (of all the qualities). अर्थाभेदात् Arthâbhedât, owing to the non-difference in the object, *i.e.*, the object of meditation being Brahman alone in every case. Artha means the characteristics of Brahman. There is no difference in them. विधि Vidhi, of the duties enjoined (by the scriptures), injunctions. शेषवत् Śeṣavat, as in the case of the remainder, the complementary. समाने Samâne, in the case of a common meditation on the (excellences) befitting (Brahman), being the same, being common to several śâkhâs. च Cha, only.

6. Only in the case of *common* meditation, the particulars mentioned in each śâkhâ may be combined, since there is no difference in the subject matter, just as in the case of what is complementary to injunctions—367.

COMMENTARY.

The word 'cha' in the sûtra has the force of exclusion. Where the meditation is common, namely, where it is of equal character, having for its sole object the pure Brahman, in that upâsanâ only, all the qualities mentioned in each place should be combined together in one act of meditation. Why so? Because arthâbhedât—because there is no difference in the characteristics of Brahman, the subject of meditation. His characteristics are everywhere, non-different, that is to say, identically the same. As an illustration, the sûtra says vidhiśeṣa-vat: just as in the case of what is complementary to injunction. "The case is analogous to that of the things subordinate to some sacrificial performance as, for example, the agnihotra. The agnihotra also is one performance, and therefore its subordinate members, although they may be mentioned in different texts, have to be combined into one whole."—(Dr. Thibaut's Shankara).

In the Râma Uttara Tâpanî there is a string of mantras about Śrî Râma, where all forms are combined. Thus, one of these mantras says: **ओं यो वै श्रीरामचन्द्रः स भगवान् ये मत्स्यकूर्माद्यवतारा भूर्भुवः स्वस्तस्मै वै नमो नमः ॥** Here the forms of the avatâras of the Fish, the Tortoise, &c., are combined in the meditation of Śrî Râma.

Similarly, in the meditation on Śrî Kṛiṣṇa, there is the combination of other forms like those of Śrî Râma, &c., in the mantra of the Gopâla Pûrva Tâpanî **एकोऽपि सन् बहुधा योऽवभाति ।** "He who though one, manifests as many."

Similarly, in the Bhâgavata Purâṇa, Tenth Skandha, Akrura addresses Śrî Kṛiṣṇa as: **नमस्ते रघुवर्याय रावणान्तकराय च**, &c., "Salutation to thee, O best of the race af Raghu (*i.e.*, Râma), the destroyer of Râvaṇa." Here Kṛiṣṇa is identified witn Râma. So also in other books there are other identifications.

Note.—This identification is permissible only when the meditation is on pure Brahman—*i.e.*, when the meditation is universal or samâna. In such a meditation *all* qualities of Brahman, scattered over in all the sacred scriptures of all the nations of the world should be combined, because the God, the Arthâ, the Subject matter, is one, abbeda, without any difference. It is only in समाने च, in the Common Prayer - in the Universal meditation—that this combination should take place. But in the specific or concrete meditation there would be incompatibility in such a combination: and it should be avoided. Thus as in the general agnihotra sacrifice various details mentioned in different śâkhâs must be combined, but not so in any *particular* form of agnihotra peculiar to any śâkhins.

But, says an objector, the Śruti declares that the âtman *alone* should be meditated upon—âtmety *eva* upâsîta. (Br. Âr.). The word "*alone*" shows that one should not meditate on any thing else than the Âtman—the Pure Supreme Self. The combination of meditation on different forms is, therefore, denounced by the Scriptures.

This objection is raised and answered in the next sûtra.

SÛTRA III. 3. 7.

अन्यथात्वं शब्दादितिचेन्नाविशेषात् । ३ । ३ । ७ ॥

अन्यथात्वम् Anyathatvam, the contradictory, the non-combination of guṇas. शब्दात् Śabdât, on account of the word of the scriptures. इति Iti, so. चेत् Chet, if. न Na, not. अविशेषात् Aviśeṣât, for want of special authority to support that view.

7. If it be said that the word of the Scripture teaches just the contrary, we say no: because there is no specific text to that effect—368.

COMMENTARY.

If it be objected that from the words of the Scriptu e, namely, from the text âtmetyevopâsîta, a contrary view is maintained by the śâstras,

that is to say, there should be no combination of guṇas, we reply it is not so. Why? Because there is no *specific* text saying the following qualities should not be combined. The force of *eva* (*alone*) is to point out that non-Âtman should not be meditated upon. The Âtman *alone* should be worshipped and not the non-Âtman. It does not say that the qualities of the Âtman should not be meditated upon. If one says râjaiva dṛiṣṭaḥ—the king *alone* was seen—it does not mean that the invariable qualities of the king were not seen, such as the royal umbrella, &c. Therefore, it is proved that combination of qualities should take place, in all meditations, according to the ability of the person meditating.

Therefore it is said, in the Supreme Brahman there exist many forms, all eternally perfect; as there exists many hues in the crystal called *lapis lazuli*. Every one of these special forms is the Perfect Full Brahman. In some He manifests *all* His attributes, in other of these forms He shows forth only a few. But the knower of truth, should meditate on any one of these forms, by a mental combination of *all* the guṇas of the Lord, manifested in other forms, though not manifested in that particular form he is meditating upon.

This combination of all guṇas in meditation, is prescribed for the Svaniṣṭha devotees of the Lord—who are the worshippers of Brahman in His universal aspect.

(Such a combination would be incompatible to the *Ekântins*—the "mono-formists"—if such a word could be coined. These Ekântins who have specialised their meditation, are emotionally incapable of combining different qualities—no more can a devout Roman Catholic meditating on the Christ on the Cross, turn his thoughts on the Lord playing lute and drawing all hearts towards Him.)

Adhikaraṇa III—No combination for Ekântins.

As regards the Ekântins, though they have read many śâkhâs of the Vedas, (and know intellectually the different guṇas of the Lord, as taught in the different śâkhâs), yet being more deeply versed in the particular Upaniṣad of their own śâkhâ, they meditate exclusively on those guṇas only which have been revealed in their Upaniṣad, and though they know the guṇas taught in other books, they do not meditate on them. The author, therefore, teaches an exception to the general rule of combination mentioned above.

(*Viṣaya.*)—The text to be construed is that of the Gopâla Pûrva Tâpanî.

(*Doubt.*)—In the meditation of the Ekântin, should there be combination of the guṇas or not.

(*Pûrvapakṣa.*)—There ought to be such combination, because all these qualities are spoken of with respect and veneration : provided that the devotee is capable of it.

(*Siddhânta.*)—The next sûtra refutes this view.

SÛTRA III. 3. 8.

न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् । ३ । ३ । ८ ॥

न Na, (the combination is) not (to be done). वा Vâ, certainly. प्रकरण Prakaraṇa, devotion : literally, pra=excellent, karaṇa=work. भेदात् Bhedât, according to the difference : according to specialisation. परोवरीयस्त्वादिवत् Parovarîyastvâdivat, as in the case of the attributes of "Higher than the high and better than the best."

8. There should certainly be no combination of the qualities (in the meditation of the Ekântins), because the bhakti (of the Ekântins) is different (from that of the Svaniṣṭha) as in the case of the attribute of the "Higher than the high" (given to the udgîthâ as Âkâśa, is not combined in the meditation on the udgîthâ as the Golden Person)—369.

COMMENTARY.

The word *vâ* in the sûtra means 'certainly.' Those who are exclusively devoted to a particular form—who are Ekântins with regard to that form,—do not combine in their meditation the guṇas mentioned with regard to forms other than their own. Thus the exclusive worshippers of the Kṛiṣṇa form, do not combine in their meditation the form sacred to the worshippers of Man-Lion—the flowing mane, the gaping jaw, the terrible teeth, &c. Similarly, the exclusive worshippers of Nṛi-Siṃha the (Man-Lion) do not meditate on the lute, the cane, the sweetness, &c., of Śrî Kṛiṣṇa, so dear to the hearts of the Kṛiṣṇa-devoted. Why is it so? Prakaraṇa-bhedât. Because the devotional temperaments differ. The word prakaraṇa means "the most excellent act—and devotion alone is that excellent act." The devotion of an Ekântin is of a higher kind than that of a Svaniṣṭha—it is more deep and absorbing. The author shows this by an illustration. "As in the case of Parovarîyas." As the Ekântin worshippers of the Golden Person in the Sun do not combine in the object of their meditation the guṇas of Parovarîyas, &c., which the worshippers of the Udgîthâ as Âkâśa see in their object of meditation. That which is beyond the beyond and is better than

the best is called Parovarîyas—It is the name of the Udgîthâ as Âkâśa. The condition of Parovarîyas is parovarîyastvam.

Note.—In the First Prapâṭhaka of the Chhândogya Upaniṣad is taught the meditation on the Udgîtha. The word Udgîtha is applied there both to the Golden Person and to the Causal Brahman or Âkâśa. In the Udgîtha meditation on the âkâśa is described the guṇas of parovarîyas—beyond the beyond and better than the best. But those who meditate on the Udgîtha as the Golden Person (and not as the Âkâśa or the Causal Brahman), do not combine in their meditation the guṇas of Beyond-the beyond—and—Better-than-the best peculiarly taught regarding the Causal Brahman. Because the worshippers of the Golden Person are exclusively devoted to the attributes mentioned regarding that Person. The Golden Person or the Person of Joy (for hiraṇmaya means both Joy and Gold) is thus described in the Chhândogya Up. I. 6, 6 to 7):—

"Now that Being who is seen in the Sun, as full of intense joy, with joy as beard, joy as hair, joy altogether to the very tips of his nails. His two eyes are like fresh red lotus, His name is Ut, for He has risen above (udita) all sins."

The Âkâśa Udgîtha is described in I. 9. 1:—

"Then Śâlâvatya asked "what is the goal of Brahmâ?" "The Âkâśa" replied Pravâhana. For all these beings take their rise from the Âkâśa, and have their setting in the Âkâśa. The Âkâśa is greater than these, the Âkâśa is their great Refuge. He indeed is the Parovarîyas: He the Udgîtha, He the Infinite. He who meditates on the Udgîtha as the Parovarîyas becomes the beloved of the Parovarîyas."

Thus the worshippers of the Udgîtha as Hiraṇmaya Puruṣa do not meditate on those qualities which the worshippers of the Udgîtha as Âkâśa (the All-luminous) contemplate upon. There is no combination of qualities, though both worship the Udgîtha.

But, says an objector, both the Ekântins and the Svaniṣṭhas—the exclusivists and the universalists—are called "the worshippers of Brahman"—and since they have got a common name, therefore, the Ekântins also, like the Svaniṣṭhas, must meditate on all the attributes of Brahman, wherever they may be found. Just as the meditation on the Gâyatrî is universally prescribed for all those who are Brâhmaṇas and share in having the common designation of Brâhmaṇa.

This objection is raised in the first half of the next sûtra, and answered in the subsequent portion thereof.

Adhikaraṇa IV.

SÛTRA III. 3. 9.

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि । ३ । ३ । ९ ॥

संज्ञात: Saṃjñâtaḥ, from having a common name. चेत् Chet, if. तत् Tad, that. उक्तम् Uktam, said. अस्ति Asti, there is (an instance, in the case of two Udgîthas). तु Tu, indeed. This removes the doubt. तत् Tad, that (namely, difference of treatment, *i.e.*, absence of combination). अपि Api, also.

9. (If it be objected that because both have) a common name, therefore (the Ekântins must also combine the

guṇas), we reply that the answer to this has already been given (in the preceding sûtra),—and also there is an instance to that effect—370.

COMMENTARY.

The word *tu* of the sûtra is used in order to remove the doubt raised above. If it be said that since the Ekântins and the Svaniṣṭhas have both got a common name of "Brahma-upâsakas," therefore the Ekântins must also combine all the guṇas like the Svaniṣṭhas; to this we reply that the last sûtra covers this case also. The term Brahma-upâsaka is a general name, while "Ekântin" is a particular name, and he is a higher form of devotee than the Svaniṣṭha, and so all the rules of Svaniṣṭha cannot apply to the Ekântin, though he is also a Brahma-upâsaka. Therefore, the Ekântins should not meditate on *all* the guṇas, for thereby they will lose their peculiar excellence which differentiates them from the Svaniṣṭha. The soul of the Ekântin is imbued throngh and through with the love of one particular form, and is deeply drawn to one Form, and therefore he (the Ekântin) is superior to the Swaniṣṭha, who has a general love for *all* forms (and deep love for none). Moreover, even the Swaniṣṭha is not capable of meditating on *all* the attributes of the Lord. For the Śruti (Ṛig. Veda, I. 154.7) says "विष्णोर्नु कं वीर्याणि प्रवोचम्" "Who can fully describe all the mighty deeds of Viṣṇu." To the same effect is the following Smṛiti:—

नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्ममुख्याः ।

"The Great Lords of Yoga, like Śiva, Brahmâ and the rest, did not reach (in their conception) the end of the qualities of that Lord without qualities."

Though two things may have a common name, yet they need not have all properties in common. "An instance of this is found in the the scriptures." For both the Âkâśa worship and the Hiraṇmaya Puruṣa worship have this in common that both are worships of the Udgîtha. They have a common saṃjñâ or name—udgîtha-upasânâ. Yet in the meditation on the Hiraṇmaya Puruṣa, the quality of the Âkâśa (namely, the quality of Parovarîyas—Higher than the High) is not combined. This is a scriptural instance.

Therefore, the conclusion is, let the Svaniṣṭhas meditate by combining all the attributes of Brahman; but let the Ekântins worship Him with the specific attributes consonant with the form worshipped. This is the summary of the last two Adhikaraṇas.

Adhikaraṇa IV.(?)

In the previous section it has been said that the attribute of parovarîyas "Higher than the high," applied to the Udgîtha contemplated as Âkâśa should not be meditated upon in the Udgîtha taken in the aspect of the Golden Person. On the same analogy, the Pûrvapakṣin now says that in meditating on Hari as a youth, the qualities manifested by Him in His infancy should not be meditated upon, as that also breaks the harmonious flow of sentiment.

Now the author begins another topic and shows that the guṇas of the Lord manifested as an Infant should be combined in the meditation on the Lord as a youth. In the same Upaniṣad (Gopâla Pûrva Tâpanî) it is said :—

कृष्णाय देवकीनन्दनाय ॐ तत् सत् भूर्भुवः स्वस् तस्मै वै नमो नमः ।

The word Kṛiṣṇa is exclusively applied to the Infant Kṛiṣṇa sucking at the breast of Devakî (Yaśodâ). This is according to the author of the Nâma Kaumudî. The above mantra is, therefore, useful for meditation on the Infant Lord.

Similarly in the Râma Pûrva Tâpanî, we read :—

ॐ चिन्मयेऽस्मिन् महाविष्णौ जाते दाशरथे हरौ ।
रघोःकुलेऽखिलं राति राजते यो महीस्थितः ।
तथा रामस्य रामाख्या भुवि स्यादथ तत्त्वतः ॥

"Oṃ. When Hari is born in the family of Raghu, as the son of Daśaratha, He is called on earth Râma. That Hari whose form is Pure Intelligence and who is the Great Viṣṇu. He is called Râma, because always dwelling on earth (mahîsthita) He gives (râti) to the good all desired objects, and is ever shining (râjate). In other words, रा—gives, म—on earth (महीस्थित:)

These Upaniṣad texts show that Infancy, &c., also are guṇas of Brahman. The Smṛitis also are to the same effect, such as the Râmâyaṇa and Viṣṇu Bhâgavata.

(*Doubt.*)—Are these guṇas of the Lord, as an Infant, to be meditated upon or not?

(*Pûrvapakṣa.*)—These guṇas of Infancy should not be meditated upon, because the thought-picture formed in meditation would then vary in size, and would be subject to decrease and increase, and as this change would break the uniformity of the thought-picture, it would be against the Śruti, which says that in meditation the flow of thought should be one harmonious whole. (When picturing the Lord as an Infant, the size would be small, when meditating on Him as a youth it would be larger, and thus there would arise incompatibility of thought-forms).

(*Siddhânta.*)—This objection is set aside in the next sûtra :—

SÛTRA III. 3. 10.

व्याप्तेश्च समञ्जसम् ॥ ३ । ३ । १० ॥

व्याप्तेः Vyâpteḥ, because (of His being) all-pervading. च Cha, and. Other qualities than all-pervadingness should also be included. समञ्जसम् Samañjasam, justifiable : compatible.

10. Such meditation is compatible, because of the all-pervadingness of the Lord—371.

COMMENTARY.

The Lord is all-pervading though He shows forth the qualities of infancy, etc. He is not limited by those attributes, and consequently such meditation is perfectly justifiable. This has been fully treated before in the sûtra, III. 2. 38, (where it has been shown that through the mysterious power of the Lord, He is all-pervading in His middle form also. The infant-form is, therefore, as all-pervading and all-powerful as the youth-form.) In fact, in the case of the Lord, "birth" (which is one of the six modifications) is not a vikâra or modification at all. For the Lord is birth-less, though He appears to take births in many ways अजायमानो बहुधा विजायते says the Puruṣa Hymn. "Birth," therefore, when applied to the Lord means "manifestation"—because He is birthless.

The force of the word "and" in the sûtra is to show that the Lord is all-sweetness also : for says the Śruti :—रसो वै सः "He is verily sweetness" —(Taitt. Up.) The "and," therefore, includes this sweetness aspect of the Lord. In whatever form His bhaktas wish to taste the sweetness of His Lîlâ, in that very form He manifests Himself before them, through His mysterious inconceivable power. The devotees of the Lord are innumerable: some the Ever-Free (like Garuḍa, etc.): who have been referred to in the well-known verse of the Ṛig Veda as *Sûris* :—

तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

"The Sûris *always* see that Highest Foot of Viṣṇu." The other kind of devotees (like the Freed, who were bound once) see other forms of the Lord. The Lord, though one, simultaneously appears in forms of different ages (infant, youth, etc.) to His different kinds of devotees. This is some what analogous to the single syllable da द uttered by Prajâpati, by which he gave three different teachings to three different classes of beings : Devas, men, and asuras. In the Br. Up. V. 2. 1 : we read :—

"The threefold descendants of Prajâpati, Devas, Men and Asuras, dwelt as students with their father Prajâpati. Having finished their studentship the Devas said 'Tell us something, Sir.' He told them the syllable *Da* द. Then he said 'Did you understand'? They said : 'We did understand.' You told us 'Damyata,' 'be subdued.' 'Yes,' he said, 'you have understood.'

Then the men said to him, "Tell us something, Sir." He told them the same syllable Da. Then he said 'did you understand?' They said: 'We did understand. You told us "Datta," "give." 'Yes,' he said, 'you have understood.

Then the Asuras said to him: "Tell us something, Sir." He told them the same syllable Da. ¶ Then he said: 'Did you understand'? They said: "We did understand. You told us 'Dayadhvam.'" 'Be merciful? "Yes," he said, "you have understood."

The divine voice of thunder repeated the same Da Da Da, that is, Be subdued, Give. Be merciful. Therefore, let that triad be taught, Subduing, Giving, and Mercy.

Therefore though appearing an Infant, etc., there is no break in the uniformity of meditation, for the Lord is conceived as One Essence, all-pervading and ever-unchanging, though manifesting different aspects.

Adhikaraṇa V—The deeds of the Lord are eternal.

Says, an objector, If the deeds (karma) of the Lord shown forth in His Infancy, etc., were also eternal, then there can be a combination of all such deeds, though mentioned in different śâkhâs. But the deeds are not eternal—for the very fact that they are deeds or karmas necessarily implies that they are transitory. The word Karma or a deed, Kriyâ or an act, and Lîlâ or a sport, are synonymous. The Karmas are known to have a beginning, an end, and having relation with certain individuals. The very essence of a Karma consists in having such relations with others, and as having a beginning and an end, and anything that has a beginning and an end is undoubtedly non-eternal. The Karmas of the Lord, therefore, cannot be eternal.

If it be said that the Karmas are eternal as a current is eternal—one Karma disappears but gives rise to another in the very act of disappearance, and so the Karmic Chain is eternal—this is beside the point. The proposition is that every particular Lîlâ of the lord is eternal, and not that one Lîlâ is succeeded by a similar lîlâ and in that sense the Karma is eternal. For in this view of the eternity of the Karma of the Lord, every Lîlâ would become transient—having a beginning and an end.

If it be said the Karma is eternal, because it gives rise to the conception that it is the same Karma which was done at a prior time, then that also is incorrect. A particular drama may be played through many a successive night and it may be loosely said "it is the *same* play as was performed yesterday," but the *plays* (as actions) are different—though they give rise to the same conception. They are not identically same. The word *same* is used here in a loose way, as in the sentence "it is the *same* medicine which you took yesterday. Eat it." The medicine is not identically the same, but similar only—for the medicine taken yesterday no longer exists as medicine, but is absorbed in the system. There is *difference* between the two as entities.

But it may be said—Let there be no beginning or an end of the Karma. Let it be like the dance of painted pictures, which moving in closed circle, present the same acts over and over again, with the movements of the wheel: and so it may be said there is no break in the continuity of such a Karma, and so it is eternal. For here also, there are beginning and end, though the action is repeated over and over again, and always gives rise to the same sentiment in its observers. Therefore, the play of the lord is not eternal. This is the objection raised and considered in the present section.

(*Pûrvapakṣa.*)—The deeds performed by the Lord in His Infancy, &c. are the attributes of the Lord, and are eternal. Therefore these deeds are to be conceived as performed with his attendants. (There must

be other actors in the play, besides the Lord, and so they must also be eternal.) The one. and the same retinue (the *troupe* of players) must also be conceived. to be connected with many acts, prior and posterior in time. The prior act being eternal (according to you) the actor taking part in it must be ever connected with it—his relation with that particular act would be eternal. For that particular act would not be accomplished, without such relationship. That being so, that particular actor would not be able to take part in the subsequent act.

Note.—Thus one actor Yaśodâ suckles the infant Kriṣṇa. If this act of suckling is an eternal Lîlâ of the Lord, then Yaśodâ must be eternally suckling the child, and would not be free for the subsequent act, where she is found chastising the naughty boy.

If it be admitted that the same actor takes part in the subsequent act, then the prior act becomes transient—for that actor is no longer there. If the first act is eternal, then the actor in the second act cannot be the same person: he must be a different person. But this is both against experience and scripture.

(For example, there are not hundreds of Yaśodâs, nor do the scriptures say so).

Moreover, every act has two parts—the antecedent and the subsequent, and every part has also a beginning and an end. No act can be accomplished otherwise. The experience of a sentiment depends upon this succession of acts. If every act and every part of an act is eternal, there can be no succession, and so the very object of the Lîlâ is frustrated, for there would arise no variety of sentiments in the observers of an eternally unchanging scene. Therefore, if the Lîlâs of the Lord give rise to various sentiments, then they are not eternal. For the eternal is that, which like a painted picture, always gives rise to one constant sentiment.

If it be said, that though the play is eternal, its manifestations are different and many, without any break in the continuity, still the beginnings being many, there would arise difference. It would not give rise to the idea—"it is the same as that which was before,"—and without such a conception, there cannot arise any idea of eternity - the play of the Lord, therefore, cannot be eternal.

(*Siddhânta.*)—This objection is answered in the next sûtra :—

SÛTRA III. 3. 11.

सर्वाभेदादन्यत्रेमे । ३ । ३ । ११ ॥

सर्व Sarva, all. अभेदात् Abhedât, being non-different. अन्यत्र Anyatra, in another time, in the posterior time. इमे Ime, these.

11. These very actors manifest in another (time and place), for there is no difference in them at all (they are identically the same)—372.

COMMENTARY.

Those very persons—the Lord and his companions (or co-actors)—who were engaged in enacting the previous part—that very Lord Hari, and those very same colleagues, together with those very parts of the act, must be believed to exist in the subsequent time and act. Why? Because all are the same identically. Because there is no difference in the Lord, or His colleagues, or the parts of his acts or His manifestations. *One* Lord appears in many forms as we find from Śrutis and Śmṛitis like एकोऽपि सन् बहुधा योऽवभाति; एकानेकस्वरूपाय "though one, who shines forth as many" एकानेकस्वरूपाय "salutations to Him who has one and many forms." The same applies to the retinue of the Lord. In the Bhumâ Vidyâ, the Freed Souls who alone form the colleagues and the retinue of the Lord, are said to be possessed of this power of appearing in many forms.

(See the Chhândogya Up. VII. 26. 2:—

"The Released soul does not see death nor illness, nor pain. The Released sees every thing and obtains every thing everywhere. He becomes one, he becomes three, he becomes five, he becomes nine, and it is said he becomes eleven as well, say he becomes one hundred and eleven, and one-thousand and twenty."

The Bhâgavata Purâṇa also shows the same in the marriage of Śrî Kṛiṣṇa with the thousand princesses.

The same actions, though manifesting at different times, do not lose their identity, by the mere fact of their rising at different times on the horizon of different spectators. "He has cooked twice" means to the hearing of every intelligent person that the *one* act of cooking is done twice: and not that two different acts are done in different ways. "He has uttered the word *cow* twice."—means the *same* act or word is twice repeated, and always refers to one and the same cow, and not that *two* cows are meant. Thus the Blessed Lord Hari, His colleagues, His Places (the various stages where He acts), &c., owing to the multiplicity of mainfestations, appear to be different, in this sense that the acts are commenced at a particular time and end at a particular time—but though thus distinguishable, yet such distinction does not detract from the identity of those acts—for in their essential nature those acts are absolutely identical. And since there is an element of time—succession in the mode of mainfestation

of these eternal acts, that gives rise to a variety of sentiments, and answers the objection that an unchanging eternal act must cause monotony.

Nor is this a dogma unbased on authority. In the Bṛih. Up., III. 8-3, it is said:—

यद् भूतं च भवच्च भविष्यच्च ।

"Who is Past, Present and Future."

So also in the Âtharvana Up.:—

एको देवो नित्यलीलानुरक्तः ।

"The One God, engaged in Eternal Play."

So also in the Gîtâ (IV. 9):—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

"He who thus knoweth My divine birth and action, in its essence, having abandoned the body, cometh not to birth again, but cometh unto Me, O Arjuna."

This also shows that the births and actions of the Lord are divine, that is to say, eternal: and non-Prâkṛitic. For if these births and actions were temporal, historical events, their knowledge could not give release.

This realisation that the actions of the Lord are eternal, &c., cannot take place but through His grace; as we find from the following words of the Lord:—

यावानहं यथाभावो यद्रूपगुणकर्मकः ।
तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥

"Through MY GRACE let there arise in thee True Knowledge regarding my size as it is (*e.g.*, that even the middle size is all-pervading) regarding my real essence (*e.g.*, every part of my body is a transcendental reality), regarding my forms (*e.g.*, the different avatâras), attributes (like Omniscience, &c.) and actions (like birth, sport, &c)."

Therefore, it is established that the actions of the Lord are eternal. Moreover it must be remembered that only those deeds which are performed by the Lord through His Power of Wisdom (Chit-Śakti) coupled with His Essential Form (Svarûpa) are eternal, and not every action of the Lord. (For if every action of the Lord were eternal, then creation, &c., being also His acts, must also be eternal). Hence it follows that actions performed by the Lord through Prakṛiti (Matter) and Time, are temporal and non-eternal. Such acts are creation, &c. If it were not so, then creation being eternal, there would be no dissolution and all texts about Pralaya would be nullified.

Adhikaraṇa VI—Meditation on all attributes of the Lord.

Now the author discusses the following point. In the Vedânta texts the attributes of Brahman are described to be as perfect bliss, omniscience, etc.

(*Doubt.*)—Now arises the doubt, whether in meditation on Brahman these attributes should be combined, in every act of meditation or not.

(*Pûrvapakṣa.*)—The opponent holds the view that these attributes are not to be combined in meditation. Only those attributes can be combined, which are taught under one topic or head of teaching: because, there is no authority for the combination of those attributes which are read under a different context altogether. Nor is there any such rule, that all attributes of Brahman must be combined together, in a single act of meditation, in however different a context they might have been read. Therefore, all attributes of Brahman are not to be combined.

(*Siddhânta.*)—The right view is that they are to be so combined, as is shown in the following sûtra.

SÛTRA III. 3. 12.

आनन्दादयः प्रधानस्य । ३ । ३ । १२ ॥

आनन्दादयः: Ânandâdayaḥ, bliss and others. प्रधानस्य Pradhânasya, of the Principal, *i.e.*, Supreme Self.

12. The attributes like bliss and the rest belonging to the Principal (Brahman), should be combined in meditation—373.

COMMENTARY.

"Of the Principal," namely, of the Supreme Self to whom belong these attributes. All of them must be combined together in every act of meditation.

All those attributes, like perfection, bliss, omniscience, fulness, compassion and motherly love for those who have taken refuge under Him. etc., which are taught in the sacred Srutis, as belonging to the Principal, namely to the Supreme Self, who is the substrate of those attributes, must be combined together in every act of meditation; because they serve the purpose of creating a love (thirst) for the Lord.

Note.—There are certain attributes of Brahman which, mentioned in one Upaniṣad, are not mentioned at all in others. Of course, those attributes in which all the Upaniṣads concur, should be combined, but should the particular attributes mentioned in some, but not in others, be so combined. According to the Concordance of the Upaniṣads, the attribute "Ananda" or bliss is, strangely enough, not mentioned at all in the Chhândogya Up. Should Brahman be meditated as blissful?

Adhikaraṇa VII—God as Blissful.

In the Taittirîya Up., the blessed Viṣṇu is described as Ânandamaya having joy for His head, etc.

(*Viṣaya.*)—In the Taittirîya Up., II. 5. 1., occurs the following description of the Ânandamaya Puruṣa.

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support).

(*Doubt.*)—Are these particular attributes of Brahman ("Joy," "Satisfaction," etc.) to be combined in every meditation on Brahman.

(*Pûrvapakṣa.*)—In the last sûtra it has been taught that attributes like bliss, etc., are to be combined in every act of meditation on Brahman. The particular attributes of Joy, Satisfaction, etc., taught in the Tait. Up., are not different from bliss, therefore, they must be combined in every act of meditation.

(*Siddhânta.*)—This combination should not take place, because of the following sûtra.

SÛTRA III. 3. 13.

प्रियशिरस्त्वाद्यप्राप्तिरुपचयाऽपचयौ हि भेदे । ३ । ३ । १३ ॥

प्रियशिरस्त्वादि Priyaśirastvâdi, of such as – "joy being its head," &c. अप्राप्तिः Apraptiḥ, the not being meant, or the non-inclusion. उपचय Upachayâ, greater intensity, or increase. अपचयौ Apachayau, and less intensity, or decrease. हि Hi, for. भेदे Bhede, (that being possible) where there is a difference.

13. The qualities like "Joy being its head," etc., are not to be included (in the general meditation on Brahman), because there are increase and decrease (in the quality mentioned in the Tait. Up.) (which is possible) where there is difference—374.

COMMENTARY.

The qualities like "Joy being its head," etc., are not to be combined in every meditation on Brahman. (This meditation taught in the Tait. Up. is meant only for some as will be taught later). Lord Viṣṇu, who is full of bliss (Ânandamaya) and has the shape of a man, has not the form of a bird, as described in the Tait. Up., II. 5. Moreover, we find in that text, words like "satisfaction," "great satisfaction," which show that there is increase and decrease, in the nature of the bliss, attributed to this Ânandamaya bird of the Tait. Up. Now increase and decrease are possible only where there is a difference in the quality. But the bliss of the Lord is not liable to increase or decrease (there can be no degrees in it, like satisfaction and *great* satisfaction). There cannot be any change in His bliss. All His attributes are perfect, full, free from Svagata Bheda, and consequently invariable, as has been shown in the sûtra, *III.* 2. 28.

Therefore, the particular attributes taught in Tait. Up. (II. 5) are not to be combined in the general meditation on Brahman.

SÛTRA III. 3. 14.

इतरे त्वर्थसामान्यात् । ३ । ३ । १४ ॥

इतरे Itare, the other (qualities mentioned in the Tait. Up.). तु Tu, but. अर्थ Artha, result, object, namely, Release. सामान्यात् Sâmânyât, on account of the equality, or sameness.

14. The other attributes of Brahman (taught in the Tait. Up.) are to be combined, however; because meditation on them leads to the same result—375.

COMMENTARY.

The other attributes of Brahman, mentioned in the Tait Up., in that Ânandavallî, are however to be combined. For example, the attributes of all-pervadingness, intelligent joyfulness, world causation, Supreme Lordliness, etc., (described as the attributes of the Ânandamaya Brahman) both before and after the passage describing this Ânandamaya bird (of Tait. Up., II. V) are to be combined. For example, the all pervadingness of Brahman is mentioned in the following lines immediately preceding the description of the bird:—

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this It also has the shape of man.

This shows the all-pervadingness of the Lord. This qualilty must be combined. Similarly, Tait. Up., II. 1, shows that the Lord is intelligent and causes the joy of others:—

He who knows the Brahman attains the highest (Brahmaṅ). On this the following verse is recorded: 'He who knows Brahman, which is (i.e., cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, he enjoys all blessings, at one with the omniscient Brahman!

The Creatorship of the Lord is mentioned in Tait. Up., II. 6. (a subsequent passage of the same.)

He wished, may I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded, he sent forth (created) all, whatever there is.

The Supreme Lordliness is shown in Tait. Up., II. 8.

From terror of it (Brahman) the wind blows, from terror the sun rises; from terror of it Agni and Indra, yea Death runs as the fifth.

These attributes of all-pervadingness, creatorship, etc., must be combined, in every meditation of Brahman. Why? Because Artha-sâmânyât. Because the Artha or the result is common or one. Meditation on Brahman leads to Mokṣa or emancipation. When Brahman is meditated, with the qualities mentioned in the Vedânta texts, such as, possessing strength,

creatorship, and friendliness towards all and being the refuge of all, the saviour of all, etc., then the man obtains the great artha or object of life, namely, release. Meditating on Brahman, with the above qualities of all-pervadingness, etc., also leads to the same result. Therefore, these qualities, mentioned in the Tait. Up., are to be combined.

What is the object of describing the Ânandamaya Brahman as a bird, in the allegory of the Tait. Up. In other allegories of the Upaniṣads, some distinct purpose is served by the parable. Thus in the Kaṭha Up., the soul is figured as a charioteer, body as a chariot, etc. The object of this figurative description is to teach, that the person meditating, must control his body, senses and mind. What is the object of this bird-allegory of the Tait. Up.? In fact, says the objector, we see no such object: and without any purport in view, the Vedas never enter into allegorical descriptions. What is then the purport? The answer to this question is given in the next sûtra.

SÛTRA III. 3. 15.

आध्यानाय प्रयोजनाभावात् । ३ । ३ । १५ ॥

आध्यानाय Âdhyânâya, for the sake of meditation. प्रयोजन Prayojana, of any (other) purpose. अभावात् Abhâvât, on account of the absence.

15. There being the absence of any other purpose (in the allegory of the Ânandamaya Bird), it serves the purpose of meditation (for people of dull intellect)—376.

COMMENTARY.

The allegory of the Bird in the Tait. Up. has no other object than to teach meditation on Brahman, in the form of a bird. The word Âdhyâna means complete contemplation. The sense is this. The second Vallî of the Tait. Up. opens with the statement "Brahma-vid Âpnoti param," "he who knows the Brahman attains the highest." Now Brahman is one, but He subsists in two forms:—one his essential form, (the Ânandamaya Kṛiṣṇa), and the second His Power or Energy forms (such as, those of Nârâyaṇa, etc.). That Supreme Lord appears five-fold as Nârâyaṇa, Vâsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha. This five-fold manifestation is not capable of being easily meditated upon, by people of dull brains. Therefore for the sake of such persons, one blissful Brahman is figured as a Bird, with joy for its head, satisfaction and great satisfaction for its wings, etc. The allegory, therefore, serves a purpose; namely, it brings Brahman within the easy comprehension of these people of dull understanding, who cannot meditate on an all-pervading, blissful Lord.

When by such concrete meditation, their intellect becomes capable of soaring to the higher heights, then the meditation becomes complete, and the man becomes a *Brahma-vid*, and the word *Vid* here means "to meditate," and the Brahma-vid is that person who can *fully meditate* on Brahman. In the previous part of the Tait. Up. are described the various Puruṣas such as Annamaya, Prâṇamaya, Manomaya, Vijñânamaya. These various Puruṣas are all described as birds, with various attributes as their head, wings, etc. The object of the allegory is to give a clear conception of these various principles of man. Thus this physical body is the Annamaya man-bird, his head is the head of the bird, his two arms are the wings of the bird, etc. Similarly, the Prâṇamaya man or the Astral or Breath-man is allegorised as having the various breaths for its various parts. So on, with the Mind-man and the Understanding-man Lastly, is described the Bliss-man or Brahman, with joy for its head, etc. Therefore it has been well said that these attributes of "joy for its head," etc., are not to be combined in the general meditation on Brahman. This allegory is only figurative of the pure Brahman, who also appears with five members (namely, as Nârâyaṇa. Vâsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha). It may be objected that Brahman is one and has not five members, as mentioned above, for there is no authority for it. To this objection we reply that there are various texts showing that Brahman has different members. Such as एकोऽपि सन् बहुधा योऽवभाति ।—(Gopâla Pûrva Tâpani).

Though one, he manifests as many.

एकं सन्तं बहुधा दृश्यमानं—(Brahma Up. ?).

Being one, who appears as many.

So also in the Chaturveda Śikha we have the following :—

स शिरः, स दक्षिणः पक्षः, स उत्तरः पक्षः, स आत्मा, स पुच्छम् ॥

He is the head, He is right wing, He is the left wing, He is the body, He is the tail.

So also in the Bṛihat Saṃhitâ :—

शिरो नारायणः पक्षो दक्षिणः सव्य एव च । प्रद्युम्नश्चानिरुद्धश्च सन्दोहो वासुदेवकः ॥
नारायणोऽथ सन्देहो वासुदेवः शिरोऽपि वा । पुच्छं संकर्षणः प्रोक्त एक एव तु पंचधा ॥
पंचांगित्वेन भगवान् क्रीडते पुरुषोत्तमः । ऐश्वर्यान्न विरोधश्च चिन्त्यस्तस्मिन् जनार्दने ॥
अतर्क्ये हि कुतस्तर्कस्त्वप्रमेये कुतः प्रमा ॥

Nârâyaṇa is the head, Pradyumna is the right wing, Aniruddha is the left wing, Vâsudeva is the trunk, or Nârâyaṇa is the trunk and Vâsudeva is the head, and Sankarṣaṇa is the tail. Thus the one Lord, the Puruṣottama (the Supreme Man) sports in five different forms, as a body and its members, as a part and the whole. But every member and every part is *full*, and perfect with all divine attributes, and none of these five members of the Lord is to be considered as higher or lower, as possessing greater or less lordliness, or as being opposed to each other. How can there be reasoning regarding that being who is

above all reasoning, how can there be proof of Him who is proofless, (but the standard of every proof and the basis of all logical reasoning).

SÛTRA III. 3. 16.

आत्मशब्दाच्च । ३ । ३ । १६ ॥

आत्मशब्दात् Âtma śabdât, from the Sruti containing the word "Âtman.
च Cha, and.

16. And because the word âtman is applied to this ânandamaya, (so it cannot be a bird)—377.

COMMENTARY.

In the Taittirîya Śruti, the Ânandamaya is called Âtman, so Brahman being specifically called an âtman, it is impossible that an âtman should have tail and the rest, like a bird. Therefore, it is merely an allegory, that the Brahman is described there as a bird.

Note.—A reference to the text of the Taittirîya Up., II. 5., will show that the words are âtmâ ânandamayaḥ. So clearly an allegory is intended.

But (says an objector), the word âtman is applied there to the Prâṇamaya and the other bodies also. It is applied equally to the material physical body, to the subler prâṇic body, to the mânasic body and to the Jîva itself, called there the Vijñâ amaya. The phrase "anyo antara âtmâ," is repeated with regard to every one of these, in that chapter. Why should then the application of the term âtman to the ânandamaya be taken as a reason that the ânandamaya must be the all-pervading Consciousness the Vibhu Chetanâ or) the Brahman, when we find that it, *i.e.*, âtman, is applied to the atomic consciousness (aṇuchetanâ) or the Jîva also. How are you so certain that the ânandamaya is Brahman, merely because a vague term like the word "âtman" is applied to it? The next sûtra answers this objection.

SÛTRA III. 3. 17.

आत्मगृहीतिरितरवदुत्तरात् । ३ । ३ । १७ ॥

आत्म Âtma, Âtman, the Supreme Self. गृहीतिः Gṛihîtiḥ, is taken to mean or to comprehend. इतरवत् Itaravat, just as is the case in the other texts. उत्तरात् Uttarât, as appears from the next sentence.

17. The word âtman, however, here denotes the Universal Consciousness or Brahman, as it does in the other passages preceding this section, because of context as shown in the subsequent sentence—378.

COMMENTARY.

The word âtman, when applied to the ânandamaya, must denote the Supreme Self, the Vibhu chetanâ, the Universal Consciousness, as it

undoubtedly does in the passages like "âtmâ vâ idam eka evâgra âsit" (the Supreme Self was this verily in the beginning). Here the word âtmâ is taken by all to mean the Paramâtmâ. But why do you say that here also, it must be taken to mean the Supreme Self? Uttarât. Because in the sentence immediately following, we have such qualities described, which leave no doubt that the Ânandamaya self is the Supreme Self. Thus in the sixth anuvâka we have:

सोऽकामयत बहु स्यां प्रजायेयेति । स इदं सर्वमसृजत ॥

"He wished, may I be many, may I grow forth,......and he *created* all."

This passage, coming after the ânandamaya sentence, shows that the Ânandamaya is the Creator of all, and therefore is Brahman. Had the Ânandamaya self not been the Supreme Self, then this description "the creator of all" would become incongruous. The Creatorship is the specific attribute of God and of no one else. The meditation, therefore, on the Ânandamaya symbolised as a Bird, with Joy for its head, &c., is meditation on Brahman, and so nothing is inharmonious in such meditation.

SÛTRA III. 3. 18.

अन्वयादितिचेत्स्यादवधारणात् । ३ । ३ । १८ ॥

अन्वयात् Anvayât, on account of connotation, or on account of syntactical connection. इति Iti, so. चेत् Chet, if (it be objected). स्यात् Syât, there can be (certainty). अवधारणात् Avadhâraṇât, on account of (the Supreme Self being) understood (throughout): is retained (mentally).

18. (If it be objected that we cannot so infer) because of the syntactical connection; (we reply) it may be (so inferred); because (the idea of the Supreme Self) is understood (throughout the whole of the second chapter of the Tait. Up.)—379.

COMMENTARY.

"But"—says an objector—"we cannot infer for certainty that the word 'âtman' applied to the ânandamaya, must mean the Param-âtman—the universal consciousness; and not the Jîva-âtman—the conditioned consciousness. Because the word âtman has been applied in the previous anuvâkas to Jaḍam (or Prâkṛitic bodies) like the Prâṇamaya, and Manomaya; as well as to the aṇu-chetanâ or the Atomic consciousness, namely the Jîva, *i.e.*, the Vijñanamaya." To this we reply—*syât*: *namely*, that it may be inferred with certainty that the Supreme Self, the Universal Consciousness is meant by the word âtman in the ânandamaya passages because in the very first Anuvâka, He is referred to in the sentence

तस्माद् वा एतस्मादात्मन आकाशः संभूतः, etc.. "From that âtman indeed sprang ether." Here the word âtman distinctly refers to the Param-âtman, and this fact is kept or retained (avadhârita) in mind throughout, in studying the succeeding anuvâkas. Otherwise the text teaching meditation on the ânandamaya would be nullified. The idea of the Paramâtman, taken from the first anuvâka (from the text etasmâd âtmanaḥ), remains latent in the mind, while passing over the succeeding anuvâkas (sections) which treat of the Prâṇamaya âtman, manomaya âtman, &c.; but finds no halting place till it comes to the ânandamaya âtman; because there is taught no higher âtman than the ânandamaya. Therefore, on the maxim of showing the star Arundhatî, the previous âtmans are rejected, as not being the Paramâtman, and the mind finds its full satisfaction in the âtman of bliss, after which no other âtman is enumerated. Thus the opening passage (etasmâd âtmanaḥ) and the concluding passage (sa idam sarvam asṛijat) show that the ânandamaya âtman is the Supreme Self.

Note.—In order to lead up to the Paramâtman (mentioned in the first section) the Tait. Up. at first refers to the "man of food"—the annamaya; then to the "Man of Breath"—the Prâṇamaya; then to the "Man of Mind"—the manomaya, then to the Man of Understanding—the Vijñânamaya. Every one of these in succession is taken to be the Supreme Self; but this wrong notion is continually corrected by the the saying "Different from this, is the other, the inner self." But when the ânandamaya self is reached, there is no such corrective applied: there is no such saying "different from this, the ânandamaya self, is the other, the Inner Self, the Brahman." The Śruti thus gradually leads up to the ânandamaya and halts there, indicating thereby that this is the Innermost Self, the Param âtman. Hence the meditation on the ânandamaya is meditation on Brahman.

The star Arundhatî is barely visible to the naked eye: to point it out, therefore, some very big star near it is shown at first as Arundhatî, then it is rejected and a smaller star is pointed out as Arundhatî, and so on till the actual Arundhatî is located. This method of leading from the gross to the more subtle is called the Arundhatî Nyâya.

Adhikaraṇa VIII—God as Father.

The author now wishes to show that the attributes of Brahman like those of being the father, mother, &c., should also be comprised in meditation on Him.

(*Viṣaya.*)—Thus says a Śruti:—

माता पिता भ्राता निवासः शरणं सुहृद् गतिर्नारायणः ।

"Nârâyaṇa is the Mother, the Father, the Brother, Abode, Shelter, Lover and the Path." (Cf. Gîtâ, IX. 17, 18).

In the Jitanta-stotra, first Chapter, also it is said:—

पिता माता सुहृद् बन्धुर्भ्राता पुत्रस्त्वमेव मे ।
विद्या धनञ्च कामश्च नान्यत् किंचित् त्वया विना ॥

"Thou alone art my father, mother, lover, friend, brother, and son, Thou art my learning, riches, and desires—I have nothing else but Thee—(Thou art my all in all)."

In the middle and the last chapters of the same, we find :—

जन्मप्रभृति दासोऽस्मि शिष्योऽस्मि तनयोऽस्मि ते ।
त्वं च स्वामी गुरुर्माता पिता च मम माधव ॥

"From my very birth I am thy slave, I am thy pupil, and thy son, am I. Thou art my Master, thou my Teacher, and my father and mother thou, O Mâdhava !"

(*Doubt.*)—Now arises the following doubt. Are these various qualities of fatherhood, sonhood, friendliness, masterhood, &c., to be meditated upon in the worship of Brahman or should they not?

(*Pûrvapakṣa.*)—The Lord must be worshipped as Âtman alone, as says the Śruti : आत्मेत्येवोपासीत । He should not be meditated upon as father, &c.

(*Siddhânta.*)—The refutation of this is given below.

SÛTRA III. 3. 19.

कार्याख्यानादपूर्वम् । ३ । ३ । १९ ॥

कार्य Kârya, of the effect, *i.e.*, the fruit. आख्यानात् Âkhyânât, because of the statement. अपूर्वम् Apûrvam, something similar to the pûrva or the *former* attributes of Brahman. The force of अ in apûrva is that of indicating similarity.

19. The (qualities of fatherhood, &c., being) similar to the preceding ones (of Perfection, &c., are to be comprised in the meditation on Brahman), because of the statement of the result (of such devotion, namely, release)—380.

COMMENTARY.

The "former" qualities (pûrva) are such as Perfection, Bliss, &c. The word "apûrva," means the qualities *similar to* the pûrva, *i.e.*, the qualities of fatherhood, &c. These qualities must be meditated upon by those who worship Him in these aspects. Why? **Kâryâkhyânât**: Because of the statement of the effect or fruit resulting from such meditation with such devotional sentiments. (That is to say, devotion to the Lord as father, mother, &c., also leads to Release.) As says the Śruti (Śvet. V. 14) :—

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥

"Those who know Him who is to be grasped by devotion (bhâva-grâhyam), who is not the body (nest), who makes existence and non-existence, the auspicious One, who also creates the elements, they have left the body."

(This shows that the Lord is bhâva-grâhya or attained by devotion, whatever form that devotion may take.)

So also says the Lord in the Bhâgavata Purâṇa :—

येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ।

"Of those to whom I am dear, the self, the son, the friend, the teacher, the lover, the Destiny and the Desired."

Therefore the devotee (bhâvuka, the sentimental), must think the Lord as father, mother, &c., just as he thinks Him to be all full, all bliss, &c.

As regards the Śruti that "Âtman alone is to be meditated upon," that does not prohibit meditation on the Lord as father, mother, etc. This objection has been previously dealt with under sûtra III. 3. 7.

Adhikaraṇa IX—Meditation on a form necessary.

Now the author takes up the topic that the Lord may be meditated upon as having a form (vigraha) also.

(*Viṣaya.*)—In some Śrutis we find texts like the following describing the Lord as mere Self :—

" आत्मेत्येवोपासीत ।—(Bṛihad. Up., I. 4. 7).

"He must be worshipped as âtman alone."

आत्मानमेव लोकमुपासीत ।—(Bṛihad. Up., I. 4. 15).

"Let a man worship the Âtman only as his true state."

But in other Śrutis, the Lord is described as having a form such as in the Gopâla Pûrva Tâpanî, quoted before : "Then Brahmâ said : meditate on Brahman, dressed as a cowherd, cloud-coloured, young, standing under the Kalpa tree, and about whom are the following verses : His eyes are like full-blown white lotus, He has the colour of the blue cloud, His raiments are sparkling as lightning, He has two arms, &c."

Then the Upaniṣad, after so reciting His form, concludes thus :—

चिन्तयन् चेतसा कृष्णं मुक्तो भवति संसृतेः ।

"Thus meditating with concentrated mind on Kṛiṣṇa, a man becomes freed from the cycle of births and deaths."

(*Doubt.*)—Now arises the doubt. Does the Release result from worshipping the Lord as mere Self (Âtman), only (without any form), or is it the result of worshipping Him as the Self having a Form?

(*Pûrvapakṣa.*)—The Pûrvapakṣin says, the mukti is obtained by worshipping Him as Âtman alone, and not by adoring Him as having a form. For in such meditation as Âtman, there is a uniform flow of sentiment, (uninterrupted by any distraction or jarring emotion). It is stated that the mukti or release comes from the meditation consisting of one uniform flow of devotional sentiment. (Ekarasa). But in meditating on the Lord as having a shape, there is no one-ness of sentiment;

for the thought dwells sometimes on the eyes, sometimes on the ears, hands, &c., and thus there is no uniformity in such meditation, for a form has always different parts. Therefore, Release is not obtainable by Form-worship.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 20.

समान एवं चाभेदात् । ३ । ३ । २० ॥

समानः Samânaḥ, same, uniformity of sentiment एवम् Evam, even. च Cha, though. अभेदात् Abhedât, owing to non-difference.

20. Even though (there arise different perceptions of eyes, &c., in meditation on the Form), yet they are the same, because there is no difference, (the eyes, &c., are all âtman)—381.

COMMENTARY.

The force of the word "cha" is that of "api." Even though in Form-meditation there arise different perceptions of eyes, &c., yet the sentiment is the "*same*" *i.e.*, is one and uniform. As an image made of gold is gold throughout. and looking at its eyes, hands, etc., does not give rise to different ideas, but one uniform idea, *i.e.*, of gold, so in meditating on the Form, there do not arise different ideas but one idea of the Lord. Why? Abhedât. Because there is no difference: because the eyes, &c, of the form of the Lord are all Âtman (as those of the golden image are all gold). Therefore, Release is obtained only by worshipping the Âtman as having a form or rather as having become a form. If this were not so (if Release were obtainable by mere abstract meditation), then the Śruti texts like "thus meditating on Kṛiṣṇa with concentrated mind" (Gopâla P. T. Up.) would be nullified. The texts like "Brahman is a uniform essence of the True, the knowledge, the infinity, the bliss, &c.," do not mean that He is an abstraction, but that His Form sheds forth these various attributes (as the one sun sheds various colour). They do not detract from His uniformity and one-ness of essence. Though this point was considered before also in sûtra III. 2. 14, it is reconsidered here in a different light. The compassionate teacher repeats the same thing over and over again, out of kindness for his pupils, so that they may understand this abstruse and recondite subject.

THE THEORY OF ÂVEŚA AVATÂRAS.

The author has already taught in the previous aphorisms that in meditating on the Lord, all His attributes, as manifested by His direct

Forms and Avatâras, are to be combined. Now he considers whether the attributes shown by the Lord when He temporarily shines forth through some exalted souls (Jîvas)—that is to say, through the inspired Men (Âveśa Avatâras are to be so combined or not.

Note.—There are two views regarding Âveśa Avatâras. These are exalted Jîvas possessed by the Lord, inspired by Him. *All* qualities of the Lord are not manifested through such beings. One view is that the attributes shown by the Âveśa Avatâras should be combined, the other is that there should be no such combination.

In the Chhândogya Up., VII. 1. 1, Nârada approaches Sanat Kumâra and says "Teach me, O Lord! (Bhagavat)." * * * "Therefore, O Lord! (Bhagavat) take me over this ocean of grief."

The beings like the Kumâras are Jîvas possessed or overshadowed (âviṣṭa) by some one of the attributes of the Lord, such as Wisdom, Power, &c. These Jîvas are the âveśas of the Lord; as is clear from the application of the word "Bhagavat" to them. The question arises: Should the devotees of these (Sanat Kumâra, &c.) while meditating on these God-like souls, worship them investing with *all* the attributes of the Lord or not? In answer to this doubt, the author teaches two alternatives. First, he shows the permission to combine, *i.e.*, the injunction side, by which all the attributes of the Lord may be meditated upon as existing in the Great Beings. This is shown in the next sûtra.

SÛTRA III. 3. 21.

सम्बन्धादेवमन्यत्रापि । ३ । ३ । २१ ॥

सम्बन्धात् Sambandhât, on account of their being intimately connected. एवम् Evam, thus, the same अन्यत्र Anyatra, in others (such as the Kumâras). अपि Api, even.

21. Because of their intimate connection with the Lord, in such others also (like the Kumâras, etc.) all the attributes of the Lord may be meditated upon—382.

COMMENTARY.

"In others," namely, in the Kumâras and the rest, who are always possessed by the Lord, and in whom the God always dwells. In such supremely high Jîvas, all the attributes of the Lord may be comprised in meditation. Why? Sambandhât, because of the intimate relation. Such Jîvas are so intimately related with the Lord, that they are hardly distinguishable from Him. The Lord has entered into and possessed them so completely as the fire pervades the white-hot iron.

This is the positive view. The author next gives the negative or the prohibition of such meditation.

SÛTRA III. 3. 22.

न वाविशेषात् । ३ । ३ । २२ ॥

न Na, not. वा Va, or. अविशेषात् Aviśeṣât, because of want of difference (between the Kumâras and other Jîvas in the matter of Jîvahood).

22. Or not, because there is no distinguishable feature in them (they are after all Jîvas and in no way distinguishable from other Jîvas as such)—383.

COMMENTARY.

All the entire attributes of the Lord are not to be combined in meditating on such Jîvas. Why? Aviśeṣât, because there is no distinction between these Jîvas and the other Jîvas, so far as the quality of Jîva-hood is concerned; in spite of the fact that the Lord is in them and possesses them. The force of the word "or" is to indicate that since these beings are the beloved of the Lord, they ought to be looked upon with extreme respect, but not worshipped as God.

SÛTRA III. 3. 23.

दर्शयति च । ३ । ३ । २३ ॥

दर्शयति Darśayati, shows (the Śruti) च Cha, and.

23. And the Scripture illustrates this—384

COMMENTARY.

Such God-possessed Beings, though object of great veneration, are not to be worshipped as God, because the Scripture illustrates it in the passage under discussion. Nârada is himself a God-possessed Soul, as we find it from various accounts given in the Bhâgavata Purâṇa and other books. In spite of his being so great, we find him going to Sanat Kumâra and asking him to be taught about the Supreme Self. Thus this Chhândogya Śruti itself shows that all the attributes of God are not to be combined in meditating on these godly beings, for they are not as perfect as God is.

SÛTRA III. 3. 24.

संभृतिद्युव्याप्त्यपि चातः । ३ । ३ । २४ ॥

संभृति Sambhṛiti (the attribute of being the nourisher, the supporter), the collection. द्यु Dyu, the sky, all the space. व्याप्ति Vyâpti, the attribute of pervading, the spreading out. अपि Api, also. च Cha, and अतः Ataḥ, for the same reason.

24. And for this reason, the attributes of being the collection of all potent energies and of spreading out the

loftiest heavens (which are the specific attributes of God, are not to be combined in meditating on such Beings)—385.

COMMENTARY.

The phrase Sambhṛiti-dyuvyâpti is a Dvandva compound of these two words, meaning "collection" and "spreading out the heavens." These two attributes are not to be combined in meditating on such Âveśa Avatâras. The reason for this is the same as given in the previous sûtras, namely, that the Âveśa Avatâras are Jîvas after all. The sense is this. In the rescension of the En iyâniyanas, we find the following text in their supplementary portion (Taittiriya Brâhmaṇa, II. 4. 7. 10.)

ब्रह्म ज्येष्ठा वीर्या संभृतानि । ब्रह्माग्रे ज्येष्ठं दिवमाततान । ऋतस्य ब्रह्म प्रथमोत जज्ञे । तेनार्हति ब्रह्मणा स्पर्धितुं कः ॥

[The reading in the text is from the Atharva Veda, XIX. 22. 21: where the second line runs as **भूतानां ब्रह्म प्रथमोत जज्ञे** । Baladeva's reading is **ब्रह्म भूतानां प्रथमं तु जज्ञे** ।]

Heroisms (were) gathered with the Brahman as chief; the Brahman as chief in the beginning stretched the sky; the Brahman was born as first of creatures; therefore (tena) who is fit to contend with the Brahman?—(Bloomfield).

This verse is found in the Atharva Veda (XIX, 22. 21.) and the translation of it, given by Mr. Griffith, is as follows:—

"Collected manly powers are topped by Brahma. Brahma at first spread out the loftiest heaven. Brahma was born first of all things existing. Who then is meet to be that Brahma's rival?"

This shows the glory of Brahman, namely, he has all manly powers in him, and he it is who has spread out the loftiest heavens. These attributes are the specific qualities of the Lord, and consequently they are not to be meditated upon as existing in any Jiva, how high soever he may be.

The author now gives another reason in the next sûtra.

SÛTRA III. 3. 25.

पुरुषविद्यायामिव चेतरेषामनाम्नानात् । ३ । ३ । २५ ॥

पुरुषविद्यायाम् Puruṣa Vidyâyâm, in Puruṣa-vidyâ. **इव** Iva, like. Another reading is **चापि** "also." Cha, and **इतरेषाम्** Itareṣâm, of the others (of the qualities like omnipotence, &c.) **अनाम्नानात्** Anâmnânât, not being mentioned

25. These other (attributes of the Lord are not declared as existing in the Kumâras, etc.) (as they are declared to exist) in (the direct manifestations of Brahman such as) the Man (of the Puruṣa) Sukta, and (in Kṛiṣṇa of the Gopâla Tâpanî, etc.)—386.

COMMENTARY.

In the narratives of the Kumâras and of others, there is no mention of the attributes of being the material cause of the creation of all things, or of being the ruler and regulator of all, etc., (namely, of those qualities which are the specific attributes of the Lord). Hence in meditating on these God-like Beings, all the attributes of God are not to be thought of as existing in them. The author gives an illustration to show the contrary, Puruṣa-vidyâyâm-iva. As in the Purṣa hymns of the Vedas. By force of the word "and" the Gopâla Tâpani, etc., are also taken. All the above attributes of the Lord are given in these, while they are conspicuous by their absence in the narratives of the Kumâras, etc. The conclusion of all this discussion is as follows: In these God-possessed Beings, there are two aspects—the Jîva aspect and the God aspect just as in a white hot iron ball.

In a hot iron ball there exist the iron and the fire. Those devotees of the Kumâras, &c., who see in them the Divine aspect only, like those who think on the fire only of the white-hot iron ball, should meditate on such beings with all the attributes of God, because they are looking on the God-aspect only, to the exclusion of the Man-aspect. But those whose devotion is not so keen and who are conscious of their man-aspect, like those who see the iron also in the white-hot ball, such devotees of the Kumâras, etc., should not invest their Iṣṭa with all the attributes of God. On the other hand, they meditate upon these Beings as friends of God, dearly beloved to Him. The Supreme Lord being pleased with their devotion to His beloved ones, accepts such worship, as if it was directly offered to Him. It is not only in the Chhândogya Up. that Sanat Kumâra is addressed as Bhagavat, but words like Bhagavat, etc., have been applied to these exaulted beings even in the Bhâgavata Purâṇa and other scriptures. These books also have declared their Jîva nature as well, by describing them as weak and poor creatures. Those passages must also be reconciled in the same way, namely, their weakness, etc., are all comparative, for compared with Brahman every one is a weak and poor creature.

Adhikaraṇa X—The destructive attributes of God.

It has been said that Brahman must be meditated upon with the attributes specifically mentioned in the books of one's own Śâkhâ (primarily, and if possible, the attributes mentioned in other Śâkhas may be combined, according to the ability of the devotees). Yet to this, there

is an exception, for some attributes mentioned in one's own Śâkhâ may be such, that a person desirous of release, can never benefit by such meditation, and must eschew those attributes from his worship. Thus in the Atharva Veda, there are prayers to God to kill the sorcerer, etc. Those attributes of God should never be meditated upon. Hence the author starts this new Adhikaraṇa.

(*Viṣaya.*)—In the Atharva Veda we find the following (A. V. Kanda, VIII, Sukta 3, Verses 4 and 17).

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात् क्रविष्णुर्विचिनोत्वेनम् ॥

"Pierce through the Yâtudhana's skin, O Agni; let the destroying dart with fire consume him."

"Rend his joints, Jâtavedas! let the eater of raw flesh, seeking flesh, tear and destroy him."

संवत्सरीणं पय उस्रियायास्तस्य माशीद् यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात् तं प्रत्यञ्चमर्चिषा विध्य मर्मणि ॥ १७ ॥

"The cow gives milk each year, O Man-Beholder; let not the Yâtudhâna ever taste it."

"Agni, if one should glut him with the blessings, *Pierce* with thy flame his vitals as he meets thee."

(*Doubt.*)—Here Agni or the Lord, is described as piercing through the skin and the vitals of the sorcerer. Is the Lord to be meditated upon as a *piercer*, etc.

(*Pûrvapakṣa.*)—The opponent's view is that the Lord should be meditated upon, even as a *piercer*, because it is expected from Him that He should destroy the evil-doers (for one of His attributes is to punish the wicked).

(*Siddhânta.*)—The right view, however, is that the Lord should not be meditated upon in these His fierce Attributes, but only as a compassionate, Merciful Lover of His devotees.

Note.—The above verses of the Atharva Veda are addressed to Agni. But according to the Ṭîka of Baladeva, Agni means Sarvâgraṇi, the foremost of all, the leader of all. And hence it is a name of God. The word Pratyancham translated as "He meets Thee" is explained by the Tîkâ-Kâra as Pratikûlavarttinam, that is, one who is opposed to another, an enemy. The above verses are addressed to the Lord to destroy one's enemies. A person who wants liberation, the Mumukṣu, the Would-be-free, should not bear grudge against any body, and should be the last person to pray "O Lord, destroy our enemies," whether such enemies be personal or national.

SÛTRA III. 3. 26.

वेधाद्यर्थभेदात् । ३ । ३ । २६ ॥

वेधात् Vedhât, "Kill, &c.," or pierce, &c. अर्थ Artha, the result, or the fruit. भेदात् Bhedât, being different. न Na, not (understood from the previous sûtra).

26. The Would-be-free should not meditate on the Lord as a Piercer, etc., because the result of such meditation is different from Release—387.

COMMENTARY.

The word "Not" is understood in this sûtra from sûtra III. 3. 22. The Would-be-free should not meditate on the Lord with such attributes as those of a piercer, etc. Why? Arthabhedât. Artha means here "the result or fruit." Because, the fruit of such meditation is different; that is to say, the Would-be-free wants release and such meditation is not conducive to it. The sense is that the Would-be-free has risen higher than the ordinary worldly men, and consequently he has no right to indulge in prayers of hatred, like those given above. In other words, he has no Adhikâra to this. Even the Lord has shown this in the Gîtâ, XIII. 8:—

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

"Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control (should be cultivated by the Would-be-free)."

So also in the Bhâgavata Purâṇa:—

निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत् ।

"The Would-be-free should follow the activities conducive to Nivṛitti (renunciation), (such as daily prayers, Sandhyâ etc.). My devotees should abandon all Pravṛitti Karmas, (such as Kâmya, Jyotiṣṭoma, etc)."

Adhikaraṇa XI.

(*Viṣaya.*)—In the Śvetâśvatara Up., I. 11., we find the following:—

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः । तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवलं आप्तकामः ॥

When that God is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From being intensely absorbed in Him, one goes on the dissolution of the body to the third region, where exists universal lordship, and which is the Isolate (above Mâyâ) and where all his desires are satisfied.

From this we learn that the fetters of My-ness, such as, "this is my body," "this is my house," etc., are destroyed when one gets the knowledge of the Lord. And then there ceases the pain due to birth and death (for though the Freed ones may be born and die at their option, they do not *suffer* the pains of birth and death and so practically births and deaths cease for them). This verse magnifies the glory of the knowledge of God as obtained from the study of scriptures. By such illumination, when the true essential nature of God is known, then by meditating on Him, namely, by

constantly thinking on Him, on the dissolution of the body (when the Liṅga-body even is destroyed), such God-knowing man rises above the Moon-world and the Brahmâ-world, and reaches the third Loka, namely, the world of the Lord. What is the nature of that world? It is full of "Universal lordship," that is, all the super-cosmic manifestations of the Lord exist there. It is the world of "Kevalam," or free from Mâyâ; and by reaching this, one becomes fully satisfied, namely, all his desires are obtained. This description shows that the Lord is obtainable through Scriptural knowledge also.

(*Doubt.*)—Is meditation on the Lord, enjoined by this verse, optional or obligatary, on the person who has already obtained the knowledge of God?

(*Pûrvapakṣa.*)—Meditation is obligatory, because it is the cause of inducing mental concentration, by increasing higher devotion.

(*Siddhânta.*)—The right view, however, is that meditation is optional for the man who has known God, and whose fetters have all fallen off.

SÛTRA III. 3. 27.

हानौ तूपायनशब्दशेषत्वात् कुशाच्छन्दस्तुत्युपगानवत्तदुक्तम् ।

३ । ३ । २७ ॥

हानौ Hânau, after the getting rid of (bondage). तु Tu, but only. उपायन Upâyana, on account of obtaining or getting near to (the Lord). शब्द Śabda, on account of the statements of the word. शेषत्वात् Śeṣatvât, on account of being supplementary to, on account of being the remainder of. कुश Kuśa, as in the case of Kuśa for taking, the Kuśa grass in one's hands. आच्छन्द Âchchhanda, according to one's desire, according as it is strong or weak. The force of आ is two-fold, to denote strength or weakness. स्तुति Stuti, as in the case of prayer, or praise (Yajuṣ). उपगानवत् Upagânavat, and as in the case of singing (Sâman). तत् Tat, that. उक्तम् Uktam, is explained in the Scriptures.

27. But in the released state, (the free may perform meditation at their option), because they have already attained nearness to the Lord, because the Scriptural texts declare the same, and because all texts are meant to lead the soul to this stage. As the singing and reciting hymns of praise, (Yajuṣ and Sâman) with the sacred grass in his hand, is not obligatory on the student, who has finished his obligatory daily task. And this is declared by Scriptures—388.

COMMENTARY.

The word "tu" is employed in the above sûtra, in order to remove the Pûrvapakṣa. When by the knowledge of God, there takes place the

falling off of the fetters, then for such a wise person, who is devoted to the Lord, the act of meditating on the Divine attributes as taught in the Scriptures, is an optional self-imposed duty, just like the singing of praises and hymns, with more or less of desire, by taking the Kuśa grass in one's hand.

Note.—When a student has finished the daily obligatory sacred study if he finds time, he can make a resolution to repeat the Saṃhitâ; and then with the hands in the form of a Brahmâñjali, with the sacred grass in the middle, he repeats the Veda. This recitation is purely voluntary, and not obligatoy. Just like this is the meditation of the person whose delusion of "mind," etc, is destroyed. He may meditate on Truth through texts and reasoning; but it is not obligatory on him.

The released soul is under no obligation to perform philsophical meditation; it is optional to him to do so. In fact, the above verse of the Śvet. Up., by using the word Abhidhyânât (with prefix Abhi) shows that he has reached the stage of God-immersion (abhidhyâna) and does not need ordinary Dhyâna. The reason for this is, that the released soul has obtained upâyâna or the vicinity of the Lord and attachment for Him. The word Upâyâna means attaining such vicinity. The second reason is śeṣatvât—because supplementary. All texts are supplementary to this, or are meant to lead the soul to this stage of God-love. As says a text (Bṛihad. Up., IV. 4. 21): "Let a wise Brâhmaṇa, after he has discovered Him, practise devotion, let him not seek after many words, for that is mere weariness of the tongue."

In the Bhâgavata Purâṇa it is written :—

By works of public utility, by austerity, sacrifices, by alms-giving, by Yoga practices, by concentration, the highest object which men seek is love for Me, and attachment for Me.

Therefore, when once such attachment is acquired, it becomes useless for the devotee to go on further with meditation. His meditation, therefore, is optional.

The sense is this. It is very difficult to find out the truth through philosophical reason and Scriptural texts of obscure and abstruse meaning. Moreover, even reasoning and texts are of various kinds and deal with various subjects and sub-divisions thereof, and consequently the path of knowledge to God, through philosphical reasoning and Scriptural studies, is very difficult. (Because philosophers differ, and so do the interpreters of texts). But to a person whose heart is solely attached to the Lord, and is softened by constant thinking on His blissful nature, all such studies and reasoning produce hardness of heart, for, instead of helping in increasing God-love, they jar upon one's feelings of devotion. But after the devotee has come out of his ecstasy, such studies may sometimes be helpful

to him, in reminding him of his attachment and serving as a sort of secondary devotion.

The author next gives both reason and authority for this statement.

Note.—"Just as the twice-born, after the performance of the daily study enjoined upon them, namely, Brahma-Yajña, recite the Yajuṣ and Sâmans wearing merely at their pleasure the Kuśa pavitra on their finger, so also meditation, &c., in the highest heaven are performed by the Freed of their own accord. For all the other injunctions are only subservient to the statement referring to final beatitude. As says the Brahma-Tarka:—Indeed even those that have attained to heavenly bliss perform of their own accord the meditation on Hari, just as Brâhmiṇs after their regular duty recite the Vedas, observing the rule of wearing Kuśa grass, &c., sitting with their face to the east."—*Madhva.*

SÛTRA III. 3. 28.

साम्पराये तर्तव्याभावात्तथा ह्यन्ये । ३ । ३ । २८ ॥

साम्पराये, Sâmparâye, when the love for the Lord (has arisen in the soul). तर्तव्य Tartavya, of the bondage, (which is to be got rid of) something to cross over. अभावात्. Abhâvât, owing to the absence. तथा, Tathâ, so. हि, Hi, because. अन्ये, Anye, the others: the other Śâkhins, the Vâjasaneyins.

28. When the love for the Lord (has arisen in the soul), the philosophic meditation is optional, because there is absence of the bondage; thus say some Sâkhins—389.

COMMENTARY.

The word सम्पराय means the Lord: because all tattvas meet in Him (सम्पारयन्ति तत्त्वानि यस्मिन्). The Love for the Lord is called साम्पराय । It is formed by adding the affix अण् under Pâṇini, IV. 3. 53.

When a person has got this love for God, it is optional for him to meditate on tattvas or not. It is not obligatory. Why? Tartavyâbhâvât—because they have nothing further to cross over. For then there exist no fetters which he has to cut off. So also the others, namely, the Vâjasaneyins read (Bṛihad. Up., IV. 4. 21):—

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनꣳ हि तदिति ॥ २१ ॥

"Let a wise Brâhmaṇa (student of the Vedas) after he has discovered Him (through the scriptures and his Guru), practise prajña or devotion to Him. Let him not seek after many words (Vedânta texts) for that is mere weariness of the tongue."

So also the Lord has said in the Bhâgavata Purâṇa:—"Jñâna (the Path of scriptural knowledge and philosophy) and Vairâgya (the Path of indifference or asceticism) are, as a general rule, not very beneficial to those devotees (yogins) who are full of my love, and whose very self am I, who are deeply attached to Me."

Adhikaraṇa XII—Fear or Love of God both cause salvation.

It has been mentioned above that the meditation on Brahman is on Him as possessed of attributes. Now the author commences a new topic in order to show that this meditation is of two sorts. Thus in the Gopâla Pûrva Tâpanî Up., Brahman is described in the form of Śrî Kṛiṣṇa, dressed as a cow-herd, having the colour of a cloud, etc., and accompanied by Prakṛiti, etc. This is one form of meditation. Another form is given in other Śrutis as "verily this Brahman is the Seh, the ruler of all, the controller of all, the Lord of all, etc."—(Bṛih. Up., IV. 4. 22). This shows that, in the first case, devotion in the form of attachment, excited by the knowledge of His sweet attributes, is the cause of attaining Him. In the second case, it is devotion caused by the command of the law, and produced by the knowledge of His Majesty and Lordliness. Thus, there are two sorts of devotion or Bhakti—the devotion of love or Ruchi Bhakti, and the devotion of fear or Vidhi Bhakti. Therefore, the object of meditation being different (in one case, it is a being of all sweetness and love; in the other, a majestic ruler and king), the bhakti is also of two sorts.

(*Doubt.*)—Now arises the doubt, which of these two kinds of bhakti is the cause of God-attainment?

(*Pûrvapakṣa.*)—As there is nothing to determine which of them leads to salvation, therefore, the seeker of God being in uncertainty, will not engage in any sort of meditation, and have no inclination for either.

(*Siddhânta.*)—There need not be any such uncertainty, as shown in the next Sûtra.

SÛTRA III. 3. 29.

छन्दत उभयाविरोधात् । ३ । ३ । २९ ॥

छन्दतः: Chhandataḥ, through the Will of God. उभय Ubhaya, of either. अविरोधात् Avirodhât, there being no contradiction. [न Na, not].

29. (There is no such uncertainty, because) through the wish of the Lord (souls follow one or the other of these two paths and reach the Lord thereby), since there is no conflict between these two—390.

COMMENTARY.

The word "Not" is understood in this sûtra from III. 3. 22, by the method called frog-leap. (That is, when a word of a previous sûtra does not affect the sûtra immediately following it, but some sûtra after that, it is called frog-leap).

Chhandataḥ means by the wish of the Lord, who has determined both paths of approaching Him, for the devotees of Sat-prasaṅga (the Good Company), whether it be through the devotion of love or the devotion of fear, for souls are so constituted by Him that some love to dwell on the Majesty of the Lord, while others are absorbed in His sweetness. How is this so? "There is no conflict between these two." Since there are texts to both effects, a devotee is at liberty to follow any set of these texts. The sense is this There are two eternally perfect paths of meditation on the attributes of the Lord. These paths begin with the highest companions of the Lord, such as the eternally free, and extend down to the lowest mortal, the youngest neophyte. These two paths flow like the stream of Divine origin, the Ganges, from the highest heaven to the world of the mortals. Therefore, all the souls in the universe are at liberty, according to their choice, to take up any one of these two paths, and join the particular discipline of persons treading these paths, and being taught by the teachers of that path the method of meditating on the peculiar attributes of the Lord, he meditates in that way, and the Lord Hari, the lover of all forms of devotion, wishes that these aspirants may get an inclination to follow the path. It is because of the wish of the Lord Hari, that these various Sat-prasaṅgins (aspirants) follow one or the other of these paths, and in this way they reach Him.

Note.—There are three sorts of devotees, the highest, the middling and the youngest. The first and the last are not *helpers* in the ordinary sense. The first is so absorbed in the contemplation of the Lord, that he is not conscious of anybody else, and the last has not yet acquired the necessary power of helping others. It is only the middle devotee who helps the aspirants.

The Masters of Compassion are thus defined :—

ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥

"The second kind of devotee is he who loves the Lord, has friendship for the Bhaktas of the Lord, compassion on the ignorant and indifference towards the enemies of the Lord, and His devotees. (These are the Masters of compassion)."

This also shows that there is no partiality in the Lord Hari.

SÛTRA III. 3. 30.

गतेरर्थवत्त्वमुभयथान्यथा हि विरोधः । ३ । ३ । ३० ॥

गतेः: Gateḥ, of reaching God. अर्थवत्त्वम् Arthavattvam, the quality of leading to the Puruṣârtha. उभयथा Ubhayathâ, on the twofold paths. अन्यथा Anyathâ, otherwise. हि Hi, for. विरोधः: Virodhaḥ, contradiction.

30. In both ways the goal is reached, because otherwise there would arise conflict between the texts—391.

1

COMMENTARY.

By admitting this, the goal, that is to say, reaching the Lord, becomes pertinent in both ways:—that is to say, by the acts of devotion to the Lord, by meditating on His sweet attributes; and by the act of devotion to Him, by contemplating His Majestic attributes, one set reaches the Lord of love, the other reaches the Lord of Majesty. The word "Artha" in the sûtra means the highest end of man, namely, God, the Supreme Person. "Arthavattvam" means having the attribute of taking to the Lord. If this be not admitted, then there would arise contradiction between the two sets of texts, one enjoining meditation on the sweet aspect of the Lord (the Ruler of Gokula), the other enjoining meditation on the Lord of Majesty (the Ruler of Vaikuṇṭha) The word "hi" in the sûtra indicates that both texts are of equal authority.

It cannot be said that both these methods should be combined on account of the sûtras III. 3. 6. and both methods of devotion must be practised by one and the same person. Though that sûtra teaches combination of attributes, yet it cannot be applied here, because the Ekântin devotees are not anxious to see in their object of devotion, other attributes than what they meditate upon, and opposite attributes do not come within the scope of their cognisance. This will be further explained in sûtra III. 3. 56.

Adhikaraṇa XIII.

(*Viṣaya.*)—The author now establishes the superiority of the devotion of Love over that of Law.

(*Doubt.*)—The doubt arises whether Vidhi Bhakti (or the devotion by following the path of law) is higher or the Ruchi Bhakti (or the devotion by following the path of love.)

(*Pûrva-pakṣa.*)—The man following the path of law, performs fully all the portions required by the law formally and strictly, hence his devotion is superior to that of the other, who is always in a state of rapture and whose actions are unmethodical.

(*Siddhânta.*)—The next sûtra shows the superiority of love.

SÛTRA III. 3. 31.

उपपन्नस्तल्लक्षणार्थोपलब्धेर्लोकवत् ॥ ३ । ३ । ३१ ॥

उपपन्नः Upapannaḥ, he has attained prominence. तत् Tat, that (one-ness of attachment). लक्षण Lakṣana, mark. He whose mark or characteristic is one-pointed attachment to His devotee who has such love. The love of the devotee

evokes such love in the Lord. अर्थ Artha, object. The puruṣârtha or summum bonum, *i.e.*, the Lord. उपलब्धेः: Upalabdheḥ, on account of the obtaining. लोकवत् Lokavat, as is the ordinary experience.

31. (The devotee on the path of Ruchi or love) has obtained superiority, because he has obtained (control over) the object-of-human-life, (namely, the Lord, who Himself) possesses this characteristic (of being the Devotee of His devotee, because He appreciates sweetness in others, since He Himself is All-sweet). As we see in the kings of the world also—392.

COMMENTARY.

The person worshipping Hari by Ruchi Bhakti is Upapannaḥ or one who has obtained superiority or in whom there exists superiority. Why? Tal-lakṣaṇârthopalabdheḥ, because of his having obtained the object possessing that characteristic. The Lord has the characteristic, similar to that of Ruchi Bhakta, namely, he is solely devoted to such a Bhakta. Therefore he is called Tal-lakṣaṇa, or possessing such a characteristic. He is artha or the Object or the Goal of the human quest, for he is the Supreme Person possessing all sweetness. Tal-lakṣaṇârtha is a compound meaning "the object that has that characteristic." Upalabdheḥ means "because of obtaining." The Ruchi Bhakta is superior to the Vidhi Bhakta, because his devotion being of the nature of sweetness, is more pleasing to the Lord of Sweetness, and thus such a Bhakta, by the very fact of his self-forgetting devotion, brings the Lord under his control. The author illustrates it by an example, saying "as in the world." As in this world, a person is considered praiseworthy, who by his unwavering attachment and loyalty to a king (who appreciates the devotion and loyalty of his subjects) brings such a king under his control, so a Ruchi Bhakta, by his steady devotion to the Lord, brings the Lord under his control or influence. The Lord does not lose his independence by thus coming under the control of His Bhakta. On the contrary, coming under the control of His lovers is one of the most attractive attributes of the Lord. The sense is this. The Supreme Person is verily a Lover of sweetness, and he manifests his sweetness in these Ruchi Bhaktas, and when those Bhaktas, being attached to Him, offer themselves to Him, He accepts their self-surrender and is purchased by the greatness of their love; and He makes them great so that they may fully experience His sweetness. Without this condescension on the part of the Lord,

they could not have experienced the fulness of His love As has said blessed Śuka :—

नायं सुखापो भगवान् देहिनां गोपिकासुतः ।
ज्ञानिनां चात्मभूतानां यथा भक्तिमतामिह ॥

This son of a cow-herd, Lord Kṛiṣṇa, is not easy of attainment to the embodied souls, whether they be Jñânis (those who have reached wisdom but yet have the consciousness of their bodies), or whether they are Âtmabhûtas (who have realised their-self and are unconscious of their bodies), as He is obtainable here by those who are His Bhaktas of love.

Though His conquest is obtainable more or less, as a general rule, by all kinds of Bhaktas, yet His Bhaktas of love conquer Him thoroughly, and hence it is demonstrated that Ruchi Bhakti is the highest of all kinds of Bhakti.

Adhikaraṇa XIV.

(*Viṣaya.*)—The author now commences another topic, in order to show that this worship of the Lord is of two sorts, either having one member (Aṅga), or having many members (Anekâṅga). In the Gopâla Pûrva Tâpani, the sages ask Brahmâ "Who is the highest God? Of whom even death is afraid? By knowing whom every thing else becomes manifested? Through whom does this universe revolve?" In answer to these four questions, Brahmâ answers, that Kṛiṣṇa is the Highest God and devotion to Him is the highest aim of man. He then teaches the sages the mantra consisting of eighteen syllables, namely, Klîm Kṛiṣṇâya Govindâya Gopîjana-vallabhâya svâhâ.

Having taught this mantra the Upaniṣad goes on to say :—

एतद् यो ध्यायति रसति भजति सोऽमृतो भवति ।

"He who meditates upon this Kṛiṣṇa, recites His name, and worships Him with service, becomes an immortal."

(*Doubt.*)—Now arises the doubt. Here three things are mentioned. Dhyâna or meditation, Rasana or Japa, and Bhajana or service. Does release depend on the performance of all these *conjointly*, or on any one of them *separately*.

(*Pûrva-pakṣa.*)—The Pûrvapakṣin maintains that all these three when performed conjointly, lead to Mokṣa, because after conjoint mention of them, the Upaniṣad says, "the man becomes immortal."

(*Siddhânta.*)—The next sûtra refutes this view.

Note.—We give the full passage of this Upaniṣad in order to better understand this Adhikaraṇa.

ॐ । मुनयो ह वै ब्रह्माणमूचुः—"कः परमो देवः ? कुतो मृत्युर्बिभेति ? कस्य विज्ञानेनाखिलं भाति ? केनेदं विश्वं संसरति ॥

"Om. The sages asked Brahmâ, "Who is the highest God? Of whom is death afraid? By knowing whom every thing else is known? Through whom does this world emanate?"

तदु होवाच ब्राह्मणः ।

On being so questioned, Brahmâ replied :—

श्रीकृष्णो वै परमदैवतम् ।

Śrî Kṛiṣṇa is verily the Highest God (This is Vâsudeva.)

गोविन्दान् मृत्युर्बिभेति ।

The Death is afraid of Govinda. (This is Saṅkarṣaṇa-vyûha.)

गोपीजनवल्लभज्ञानेन तज् ज्ञातं भवति ।

By knowing Gopîjanavallabha every thing else is known. (This is Aniruddha-vyûha.)

स्वाहेदं संसरतीति ।

Through Svâhâ this world is created. (This is Pradyumna-vyûha.)

तदु होचुः "कः कृष्णः ? गोविन्दश्च कोऽसाविति ? गोपीजनवल्लभः कः ? का स्वाहेति ? तानुवाच ब्राह्मणः पापकर्षणो, गोभूमिवेदविदितो वेदिता, गोपीजनाविद्याकलाप्रेरकः, तन्माया चेति । सकलं परं ब्रह्म । एतद् यो ध्यायति रसति भजति सोऽमृतो भवति सोऽमृतोभवति ॥

The sages asked him "Who is Kṛiṣṇa, who is Govinda, who is Gopîjanavallabha, who is Svâhâ?" Brahmâ answered them.

He who destroys (Karṣaṇa) since is Kṛiṣṇa. He who knows गा or who is known through गो, *i.e.*, cows, earth and Vedas (for "go" means all these three) is Govinda. He who destroys (Vallabha) the ignorance of the Gopîjanas is called Gopîjanavallabha. His Mâyâ is Svâhâ. All (these four) constitute Brahman. He who meditates on this, recites it silently and serves it, becomes immortal, becomes immortal.

SÛTRA III. 3. 32.

अनियमः सर्वेषामविरोधात्, शब्दानुमानाभ्याम् ॥३।३।३२॥

अनियमः Aniyamaḥ, there is no rule (as to the combination). सर्वेषाम् Sarveṣâm, of all. अविरोधात् Avirodhât, there being nothing against or no conflict. शब्द Śabda, the word (*i.e.*, the Revealed Scripture or Śruti.) अनुमानाभ्याम् Anumânâbhyâm, and inference or Smṛiti.

32. There is no rule (for the combination) of all these, as there is no conflict (between this text of the Gopâla Up. and) other Śruti and Smṛiti texts—393.

COMMENTARY.

There is no such restrictive rule, that the only means of obtaining Release is the conjoint performance of meditation, prayers (japa), and Divine services. Any of these singly has the potency to bring about that result. Why? Because there is no conflict between this text of the

Gopâla Tâpani and the other Śrutis and Smṛitis. Thus in a later passage of the same Upaniṣad it is declared :—

चिन्तयंश्चेतसा कृष्णं मुक्तो भवति संसृतेः । इति ।

तस्य पुना रसनमजनभूमीन्दुसंपातः । कामादि कृष्णायेत्येकं पदं गोविन्दायेति द्वितीयम् । गोपीजनेति तृतीयम् । वल्लभायेति तुरीयम् । स्वाहेति पञ्चममिति । पञ्चपदीं जपन् पञ्चाङ्गं द्यावाभूमी सूर्याचन्द्रमसौ साग्नी । तद्रूपतया ब्रह्म संपद्यते ब्रह्म संपद्यते ॥

Meditating with concentrated heart on Kṛiṣṇa, a man is freed from the Cycle of births and deaths. Reciting His mantra and doing pûjâ to Him, is like the conjunction of the moon with the earth (the Lord is brought down to the heart of His devotees, as the moon is reflected in water.) His mantra consists of five words, namely, (1) Klîm-Kṛiṣṇâya, (2) Govindâya, (3) Gopîjana, (4) Vallabhâya, and (5) Svâhâ. Reciting this five-worded mantra, on the five parts of one's body, namely, (1) Heart, (2) Head, (3) Śikhâ or tuft lock, (4) Breast, and (5) Hands with five elements heaven, earth, the sun, moon and fire, one assuming these forms, attains Brahman, verily he attains Brahman.

***Note.*—The five Mantras thus deduced are :—**

(1) क्लीं कृष्णाय दिवात्मने हृदयाय नमः ।

Klîm-Kṛiṣṇâya divâtmane hṛidayâya namaḥ, (Heart).

(2) गोविन्दाय भूम्यात्मने शिरसे स्वाहा ।

Govindâya bhûmyâtmane Śirase svâhâ, (Head).

(3) गोपीजनसूर्यात्मने शिखायै वषट् ।

Gopîjana sûryâtmane Śikhâyai vaṣaṭ, (Tuft-lock).

(4) वल्लभाय चन्द्रमसात्मने कवचाय हुम् ।

Vallabhâya chandramasâtmane Kavachâya huṃ, (Breast.)

(5) स्वाहा साग्न्यात्मने ऽस्त्राय फट्

Svâhâ sâgnyâtmane' strâya phaṭ.

This text of Gopâla Tâpani shows that the meditation on or the recitation of the mantra can singly confer release. Therefore, the previous text of this Upaniṣad (namely, "Etadyo dhyâyati rasati bhajati so amṛito bhavati") must be interpreted in conformity with the subsequent text of the same. Similarly, there are other Smṛiti texts to the same effect. Thus :—

कीर्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत् ।

By merely singing the name of Kṛiṣṇa, one gets release and reaches the Highest.

एकोऽपि कृष्णाय कृतः प्रणामो दशाश्वमेधावभृथैर्न तुल्यः ।
दशाश्वमेधी पुनरेति जन्म कृष्णप्रणामी न पुनर्भवाय ॥

He who bows down to Kṛiṣṇa, even once in salutation, gets the merit equal to the performance of ten Aśvamedha baths ; with, however, this difference, that the performer of Aśvamedha comes back again on earth (on the exhaustion of merit), but the adorer of Kriṣṇa is never born again (for the result is inexhaustible.)

These Purâṇic texts also show that singing the name of the Lord or service of the Lord by prostration, &c., singly is capable of effecting release. The Gopâla Tâpani Śruti (Dhyâyati, Rasati, Bhajati) is not opposed to these. Had it meant that these three must be practised jointly for the

sake of Mukti, then it would have contradicted both these Śrutis and Smṛitis, which teach how release can be obtained by Bhakti (whether it be of meditation or recitation or service.)

The conclusion, therefore, is that the sentence "he becomes immortal," should be joined with everyone of the three verbs. (He who *meditates* on Him becomes immortal, he who *sings* Him becomes immortal, he who *serves* Him becomes immortal.) If these three be taken collectively, then Gopâla Tâpani should be interpreted as employing here an *a fortiori* argument. (When the other Śrutis and Smṛitis teach that meditation, singing or service can singly lead to Mukti, how *much more* easily and surely must the Mukti be got when these three are combined.)

These three are illustrative of other methods of Bhakti; they do not exhaust them. Thus the Bhâgavata Purâṇa, VII. 5. 23, describes *nine* kinds of Bhakti:—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यं आत्मनिवेदनम् ॥

"Listening to the recitation of the name of Viṣṇu, singing it himself and remembering it always, serving, worshipping and saluting Him; treating Him as one's Master or as a Friend, and self-surrender (are nine kinds of bhakti)." All these nine kinds are implied by the above three, and every one of them has full efficacy.

"But"—says on objector—"Release is the result of *meditation* alone, as taught in the Śrutis. आत्मा वा अरे द्रष्टव्यः &c., (Brih. IV. 5. 6 and II. 4. 5.) How do you say that it can be effected by japa, &c., also?" To this we reply; japa (silent recitation of prayers), &c., are interlinked with meditation—one is pervaded by the other. Meditation is interwoven with japa, &c., and japa, &c., is so interwoven with medition. Both are mutually interdependent. Therefore there can be no valid objection to what has been established above.

Says an objector—It is not proper to say that on getting the knowledge of Brahman there takes place release. Brahmâ, Rudra, Indra and others, who have acquired perfection in the knowledge of Brahman, are seen immersed in cosmic activities—nay, sometimes are found to be acting contrary to the Lord Himself.

This objection is answered in the next sûtra.

SÛTRA III. 3. 33.

यावदधिकारमवस्थितिराधिकारिकाणाम् ॥३।३।३३॥

यावद् अधिकारम् Yâvad-adhikâram, according to the (length of the period of their) office. अवस्थितिः Avasthitiḥ, the remaining in the world. आधिकारिकाणाम् Âdhikârikaṇâm, of the office-bearers.

33. The office-holders remain in this world upto the end of the period of their tenure of office.—394.

COMMENTARY.

We do not maintain that all knowers of Brahman, though perfect Masters of such knowledge, must necessarily become Mukta (or get out of the cosmos.) But what we say is this. The Release is for him whose Prârabdha Karmas (the so much of the deeds for the total expiation of which a new incarnation is taken) are exhausted, by suffering the fruits thereof, whose Kṛiyamâna Karmas (the deeds done in the present incarnation to be atoned for hereafter) do not cling to him (because of Brahma-vidyâ, since he performs them as service to the Lord, because he has attained the knowledge of Brahman), and whose Sañchita Karmas (past deeds other than Prârabdha, which are kept in *store* for expiation in some future incarnation) are destroyed by the fire of Brahma vidyâ. In other words, he whose past deeds are all destroyed and exhausted by knowledge and suffering, and whose present deeds sit loose upon him, because of theosophic knowledge—such a person gets Mukti and goes away from the world. But office-holders, like Brahmâ and the rest (having a definite place in the Divine hierarchy) are still not Muktas, though their Sañchita Karmas no longer exist, but are destroyed by Vidyâ, and their present Karmas are unclinging for the same reason, but their Prârabdha Karma (in the shape of the strong Will generated in the Past to be co-workers with the Lord) not being exhausted, keep them to their post; and they remain in this world so long as the duration of their office lasts, and does not come to an end. (They are appointed by the Lord in accordance with their Karmas for a certain period, and it is on the expiration of that period that their Karmas are *fully* exhausted.) On the exhaustion of these meritorious Karmas that gave them this office, they get release and enter into the Highest State. It should be understood thus. Devas like Indra and the rest, with a shorter period of tenure of office, go at the end of their respective periods, to Brahmâ's world; for the duration of Brahmâ's office is longer. But when the term of Brahmâ's office comes to an end, and he gets release, then all these lower divinities get release also *along with him*. (In the interval they remain merged in Brahmâ.) The author of the sûtras will mention this in IV. 3. 10.

As to their standing against the Lord (such as Brahmâ did in stealing the cows of Kṛiṣṇa, or Indra in sending torrential rains on Vraja), that is a mock fight only, and is done under the command of the Lord, to further the action of the drama which the Lord plays in each

Avatâra. The so-called opposition to the Lord is no real opposition, for Brahmâ and others are all *actors*, playing this world-drama, in harmony with the Will of the Lord.

As to their being obsessed by passions, &c., that is also an appearance only. Being firm in their knowledge of Brahman, passions, &c., cannot overcome them (they make a show as if they were so overpowered.)

Therefore, it follows that other knowers of Truth than these office-holders, do get Mukti as soon as they get the Vidyâ. (In the case of these Hierarchies, it is delayed till the end of the period of the office of Brahmâ.) Thus there is no real injustice done to anybody.

Quære.—Do these office-holders really want Mukti? Or do they not find greater satisfaction in being conscious co-workers with the Lord in His World-drama?

Adhikaraṇa XV

(*Viṣaya.*)—The author now commences a fresh topic, teaching that the attributes like "neither coarse nor fine," etc., should also be combined in the meditation on the Brahman. (In the previous aphorisms, Brahman was taught to be meditated upon with the attributes appertaining to a Form. Now such attributes are going to be mentioned which cannot belong to any form. In the Bṛihadâraṇyaka Upaniṣad we read (III. 8.8.):—

स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहित-

[illegible]रबाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन ॥ ८ ॥

"He said: 'O Gârgi, the Brâhmaṇas call this the Akṣara (the imperishable.) It is neither coarse nor fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigour), without breath, without a mouth, without measure, having no within and no without, it devours nothing, and no one devours it.'"

(*Doubt.*)—Now arises the doubt, should the attributes negating the qualities of coarseness, fineness, shortness, etc., be combined in all meditations on Brahman called here Akṣara or Imperishable? These attributes give rise to conceptions incongruous with the idea of Brahman having a form.

(*Pûrva-pakṣa.*)—In the sûtra III. 3. 20., Brahman has been described as having a form (Vigraha), and meditation is taught on this form of Brahman. But the qualities described in the above passage of the Brih,

Upaniṣad are impossible to exist in a Brahman having a form. Therefore, these attributes should not be comprised in the general meditation on Brahman.

(*Siddhânta.*)—The next aphorism controverts this view.

SÛTRA III. 3. 34.

अक्षरधियां त्ववरोधः सामान्यतद्भावाभ्यामौपसदवत्तदुक्तम् ॥ ३ । ३ । ३४ ॥

अक्षरधियाम् Akṣara-dhiyâm, of those (qualities) which inform about the Imperishable Brahman. तु Tu, while, but. अवरोधः Avarodhaḥ, acceptance: comprising, combination. सामान्य Sâmânya, because of the uniformity, the sameness, the equality. तद्भावाभ्याम् Tad-bhâvâbhyâm, and his qualities. औपसदवत् Aupasadavat, as in the case of Aupasad mantras. तत् Tad, that. उक्तम् Uktam, has been explained.

34. But these qualities which give information about the Akṣara Brahman, are to be comprised in meditating on Him as a Form, because of the uniformity of His nature as in the case of what belongs to the Upasad. This has been mentioned before.—395.

Note.—Dr. Thibaut translates this sûtra thus: But the conceptions of the Imperishable are to be comprised in all meditations. There being equality of the Brahman to be meditated on, and those conceptions existing in Brahman; as in the case of what belongs to the Upasad. This has been explained.

COMMENTARY.

The word "Tu" refutes the above Pûrva-pakṣa. All these conceptions of "not being coarse, etc.," described in relation to the Akṣara Brahman ought to be comprised in all meditations on Brahman. Why? Because all the Vedic texts refer to Brahman alone: such as the following Śruti (Kaṭha Up., I. 2. 15).

"Yama said: That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that Word I tell thee briefly, "it is Om."

The essential nature of Brahman, who is the object of meditation taught by all Vedic texts, is uniform and the same throughout. Therefore, all these attributes of non-coarseness, etc., applied to Akṣara Brahman, must be thought of in meditating on him as a form.

The sense is this. In the Śvetâśvatara Up., I. 11., it is said that release is obtained through knowledge:

"When that God is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on Him there arises, on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied."

This knowledge means conception of God not as an ordinary object, but an extraordinary Being, possessing paradoxical attributes. Otherwise, if Brahman is thought of as an ordinary being, then it will lead to many inconsistencies, and the knowledge of Brahman so gained will not be a right conception. Therefore, the *form* of Brahman possesses not only bliss, knowledge, all-pervading-ness, etc., but it is qualified by the negative attributes of "not being coarse nor fine," etc., also when the Form is meditated with all these qualities, such meditation leads to true knowledge, and is not like ordinary knowledge, because the latter cannot lead to Mukti. Such paradoxical knowledge differentiates Brahman from all other beings and objects. Thus it has been demonstrated, that this Vigraha or form possesses all supernatural attributes, far removed from anything material and debasing.

स वै न देवासुरमर्त्यतिर्यङ् न स्त्री न षण्ढो न पुमान् न जन्तुः ।
नायं गुणः कर्म न सन् न चासन् निषेधशेषो जयतादशेषः ॥

He is verily neither an angel (Deva) nor a demon (Asura), neither a mortal man nor an animal. He is neither a female nor a eunuch, nor a male nor a living being. This Brahman is neither attribute, nor action, neither being nor non-being. He is that which remains after all negations. May this endless Being be ever victorious.

Thus the elephant attacked by the alligator, praised with the above verse the Supreme Brahman, showing him as devoid of coarseness, etc. Though thus prayed to, the story mentions that the Lord Hari appeared in His usual form before the elephant, and gave him release. If the Lord were formless, and if the above attributes of non-grossness, etc., did not belong to His form, then He would not have thus appeared before the elephant, because he (the elephant) had not addressed his prayers to any being with form, but to one formless Entity, who was neither Deva nor Asura, etc. Therefore, the *form* in which the Lord appeared before the elephant, must be the *form* that possessed all the attributes mentioned in the above prayer. Otherwise, there would have arisen only mere knowledge in the mind of the elephant, a mere consciousness of some vague and vast existence, who had come in response to his prayers, and it would not have been a visible perception, but a mere conception. In the above verse, the Prâkṛitic devahood, etc., is negated of the Lord. He is not a Deva, etc., having a Prâkṛitic body. But He has Devahood and Puruṣahood of His own, which are His essential nature and which are non-Prakṛitic, because the Lord appears as a Shining One or a Deva and has the form of a Man (Puruṣa.)

The sûtra gives an illustration of the principle that qualities (Secondary Matters) follow the principal matter to which they belong, by,

using the phrase " As in the case of what belongs to the Upasad," namely, like the Mantra which belongs to the rite called Upasad.

The meaning is that it is treated like the mantra, which is a subordinate member in the ceremony called Upasad. The mantras (Agnir vai hotram, &c.), for the offering of the Puroḍâśa cakes are taught in the Sâma-veda : and are sung with the Sâma-vedic intonation, in a loud voice. But in the Yajur-vedic four days' rite called the Jâmadagnya, in those Upasads where the Puroḍâśa cakes are to be offered, these Sâma-vedic mantras are used by the Yajur-vedic priest, the Adhvaryu, whose duty it is there to offer the Puroḍâśa cake. Therefore these mantras, when used in a Yajur-vedic rite, are recited in a subdued voice as other mantras of the Yajur-veda, and not loudly as the mantras of the Sâma-veda. (The mantras lose their Sâma-vedic character when used in a Yajur-vedic rite.)

"As the mantra 'Agnir vai hotram vetu,' although given in the Sâma-veda, yet has to be recited in the Yajur-Veda style, with a subdued voice, because it stands in a subordinate relation to the upasad-offerings prescribed for the four-days' sacrifice called Jâmadagnya; those offerings "are the principal matter to which the subordinate matter, the mantra, has to conform." "This point is explained in the first section, *i. e.*, in the Pûrva Mîmâṃsâ Sûtras, III. 3. 9."—(Doctor Thibaut's Râmânuja).

Therefore, the ideas of absence of grossness and so on, though found in a few passages like those of the Bṛihadâraṇyaka Up., must be combined with all the other attributes of the principal, namely, the Akṣara Brahman, in all meditations on Brahman; because all these ideas invariably follow the idea of Akṣara Brahman.

Note.—The sûtra III. 3. 9 of the Pûrva Mîmâṃsâ is to the following effect :—

" The subject of the hymns of the Sâma-veda being sung low at the time of establishing a sacred fire. "

" The principal and subordinate statements being opposed (to one another), (the latter submits to the former) because the subordinate statement subserves the principal one. Hence the principal statement (alone has) a connection with the Veda. "

The two kinds of statements, principal and subordinate, have already been explained. Their exegetical functions differ. When they conflict, the principal statement prevails, because a subordinate statement has not independent function to perform : it has to contribute to the power and use of the principal statement. Hence the principal statement invariably predominates. The translation of a Vedic text will illustrate and explain these remarks. "He who knows thus establishes fire." This is the principal text prescribing the establishment of the sacred fire. In this connection, other mantras, prescribing the way in which Sâmas are to be chanted, occur. They are :—(He) knows this, sings the Varvantiyasâma." "(He) who knows this, sings the Yâjnayjniyasâma." He who knows this, sings the Vâmadevya-sâma." It is already shown that the mantras of the Yajur-veda are to be sung low, and those of the Sâma to be chanted aloud. But the establishment of the sacred fire is to be regulated by the dicta of the Yajur-veda, and these dicta are, therefore, principal. The mantras of the Sâma-veda are to be sung as subserving the principal, the establishment of the sacred fire. Though the general rule, that the hymns of the Sâma-veda are to be chanted

aloud is recognised, yet the hymns or Sâmas prescribed in the Yajur-veda, and to be chanted in connection with the establishment of the sacred fire (Agnyâdhâna) are to be sung *low*. The gist of the sûtra is that the principal overrules its subordinate.—(Kunte's Ṣaḍdarśanachintanikâ).

Says an objector "in the Śrutis (Chhând. Up. III. 14. 2.) Brahman is described as doing all acts (Sarvakarmâ) having all scents (Sarvagandhâ), etc. just as he is described as possessing the qualities of having a form, etc., consequently these attributes of All-agency, All-scenting, etc., should be meditated upon everywhere, in every meditation on Brahman." This, however, is not the case, as is shown in the next sûtra.

SÛTRA III. 3. 35.

इयदामननात् ॥ ३ । ३ । ३५ ॥

इयद् Iyad, so much only. आमननात् Âmananât, on account of being mentioned in the scriptures (as principal.)

35. (The attributes of All-agency and the rest are not to be meditated upon in all meditations of Brahman, but only) so much (of the attributes as have been mentioned before) because their meditation is the principal (the other attributes are secondary and are to be meditated upon in especial cases only)—396.

COMMENTARY.

"So much only," namely, so much of the qualities, such as possessing a form and the rest, mentioned in the previous sûtras, must necessarily be conjoined in all meditations on Brahman. Why? Âmananât. "Because the Scriptures declare," that these should be primarily meditated upon. They say, by so much of the collection of attributes, is the meditation completed, therefore, those attributes are necessary to be meditated upon. On the other hand, the attributes like All-agents and the rest, naturally follow as existing in the object of meditation, and so it is not necessary to meditate upon them separately, as existing in Brahman.

Note.—"Only so much," *i.e.*, only those qualities which have to be included in all meditations on Brahman without which the essential special nature of Brahman cannot be conceived, *i.e.*, bliss, knowledge, and so on, characterised by absence of grossness and the like. Other qualities, such as doing all works and the like, although indeed following their substrate, are explicitly to be meditated on in special meditations only.—(Dr. Thibaut's Râmânuja.)

Adhikaraṇa XVI.

The author now teaches that the attributes of having divine palaces, etc. in which the Lord dwells, should also be combined in the meditation on Branman.

(*Viṣaya.*)—In the Muṇḍaka Up. (II. 2. 7.), it is said :—

यः सर्व्वज्ञः सर्व्वविद्यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः । मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय । तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥ भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व्वसंशयाः । क्षीयन्ते चास्य कर्म्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् । तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥ न तत्र सूर्य्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्व्वं तस्य भासा सर्व्वमिदं विभाति ॥ १० ॥ ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वञ्च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ १० ॥ इति द्वितीयमुण्डके द्वितीयः खण्डः ॥ २ ॥

7. He who is All-wise, and All-knowing, whose greatness is thus manifested in the world, is to be meditated upon as the Âtman, residing in the ether, in the shining CITY OF BRAHMAN.

He is the Controller of the mind, and the Guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Âtman, when manifesting Himself, as Blissful and Immortal, is seen by the wise through the purity of heart.

8. The fetters of the Jîva are cut asunder, the ties of Liṅga-deha and Prakṛiti are removed, (the effects of all) his works perish, when He is seen who is Supremely High.

9. The Brahman, free from all passions and parts, resides in the highest golden sheath. That is the pure, that is the highest of lights, it is that which knowers of Âtman know.

10. Him the sun does not illumine nor the moon and the stars. Nor do these lightnings, much less this fire illumine Him. When He illumines all, then they shine after (Him with His light.) This whole ur'verse reveals His Light.

11. The Eternally Free is verily this Brahman only. He is in the east and in the west, in the north and the south, in the zenith and the nadir. The Brahman alone it it who pervades all directions. This Brahman alone is the Full (that exists in all time -the Eternity.) This Brahman is the best.

(*Doubt.*)—Here arises the doubt about this City of Brahman called the Highest Ether. Is it another name for the glory of the Lord, His Omnipotence and Almightiness, or is it really a city, consisting of wonderful palaces, gateways, courtyards, ramparts and the rest.

(*Pûrva-pakṣa.*)—The City of Brahman is an allegory, and describes the power and the glory of the Lord (there is no actual city in which the Lord dwells.) In other Upaniṣads we find it said that the Lord dwells in His own glory. In the Chhând. Up. VII 24. 1., in answer to the question of Nârada, "Lord in what does this Infinite reside?" Sanatkumâra answers, "In His own glory." This text shows that the Lord rests in

His own glory. Therefore, the City of Brahman means this glory of Brahman, and that is also the meaning of the word Saṃvyoma used in the above text In fact, the word Vyoma means the infinite ether which has no end. Moreover, the Lord being all-pervading, cannot have any particular dwelling place and so the above text says :—He is in the east, He is in the west, etc. Brahmapura is, therefore, an allegory.

(*Siddhânta.*)—This view is set aside by the next sûtra.

SÛTRA III. 3. 36.

अन्तराभूतग्रामवत् स्वात्मनः ॥ ३ । ३ । ३६ ॥

अन्तरा Antarâ, inside, within (that Brahmapura.) भूत Bhûta, elemental, physical. ग्रामवत् Grâmavat, like the city or town. स्वात्मनः Svâtmanaḥ, to His own, *i.e.*, to His devotees.

36. Within (that city of Brahman, things appear) like (physical objects in) a physical city, to the vision of the elects of the Lord—397.

COMMENTARY.

"In the interior," that is, in the City called the Great Ether, every thing looks like a city made of elemental matter, in the sight of His own (devotees.) "Of His own," means the devotees who have been elected by the Lord as His own. (These devotees see this Saṃvyoma as a physical city.) As says the Śruti (Muṇḍaka III. 2. 3.):—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

This Self cannot be gained by dissertations devoid of devotion, nor by mere keen intellect, nor by much hearing. It is gained only by him *whom the Âtman chooses.* To him this Âtman reveals His form.

(Thus this divine city is reachable only by the elects of the Lord.) Though all the objects in that city are pure and simple essence of Brahman, for every thing there is Brahman, being a manifestation of His power, yet they look to His devotees, as if made of material objects, like earth, etc. The word "vat" or "like," in the word Bhûtagrâma-vat, shows that it looks like a physical city, but is not actually so. Every thing there is Brahman, as has already been mentioned before in the Muṇḍaka Up. II. 2. 11.

"This verily is Brahman the immortal (who appears there) in the east and in the west, in the north and the south, in the zenith and the nadir. The Brahman alone is it who pervades all directions. This Brahman alone is the Full (that exists in all time, the Eternity). This Brahman is the best."

To His devotees, the Lord, the Supreme Self, who essentially consists of knowledge and bliss, appears variously, as having hands, feet, nails, hair, etc. Similarly, this Brahmapura, though consisting of pure Brahman Itself, appears to His devotees like earth, water, etc., and though it is all of one essence, yet it scintillates with many colours, like the feather of the peacock.

SÛTRA III. 3. 37.

अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशान्तरवत् ॥ ३ । ३ । ३७ ॥

अन्यथा Anyathâ, otherwise. If there be no difference. भेद Bheda, of the difference. अनुपपत्तिः Anupapattiḥ, not obtaining. इति Iti, so. चेत् Chet, if. न Na, no. उपदेश-अन्तरवत् Upadeśa-antara-vat, as will be seen from other teachings.

37. If it be objected that without admitting difference (between Brahman and the city of Brahman), there would otherwise be no possibility of predicating difference at all, we say it is not so, because it is like other teachings regarding Brahman—398.

COMMENTARY.

"Otherwise," that is to say, if there was want of difference between Brahman and the objects in the Brahmapura, then there would not arise any difference between the supported and the support, the location and the thing located. This is the objection raised by the opposite party. He says, " if Brahman and the city of Brahman be identical, then there would be no difference between the location and the thing located, and it would be absurd to say the Brahman LIVES IN Brahmapura. For it would then mean that Brahman lives in Brahman." This objection is raised in the first half of the sûtra, which says, if we do not admit difference between Brahman and his residence, then the very possibility of difference would vanish. The objection is answered by saying, " it is not so, because it is reasonable (or unreasonable) like other teachings." As in other texts, it has been declared that there is no difference between the quality and the qualified, in the case of Brahman, yet such difference does appear on account of specific texts, similarly is the case here. Thus the Tait. Up. declares Brahman to be bliss, and it also declares Brahman as *possessing* bliss, by knowing the bliss of Brahman one does not fear. Thus Brahman is both bliss and blissful—the quality and the substrate of quality. Similarly, Brahman is both the tenant and the tenement—the dweller and the residence, for everything is possible in the case of Brahman.

As there is no difference between the Loka (world) and the Lord of the Loka, between the dweller and the residence, it follows that both are the objects of worship equally. This is shown in the next sûtra.

Note.—This is true only of Goloka and Vaikuṇṭha and not of lower lokas. The Lord constitutes His Heaven. Every object there is the Lord, though appearing to the Elects as separate from the Lord. Logically, therefore, every such object may be worshipped, for it is the Lord.

SUTRA III. 3. 38.

व्यतिहारोविशिंषन्ति हीतरवत् ॥ ३ । ३ । ३८ ॥

व्यतिहारः Vyatiharaḥ, mutually changeable. **विशिंषन्ति** Viśimṣanti, they distinguish. **हि** Hi, because. **इतरवत्** Itaravat, as the other (utterances.)

38. The Srutis describe the Lord and His World as identical and mutually interchangeable, like other texts, (where the Lord and His body are shown as identical)—399.

COMMENTARY.

In the Bṛihad. Up. 14. 15., it is said :—

तदेतद् ब्रह्म क्षत्रं विट्शूद्रस्तदग्निनैव देवेषु ब्रह्माभवद् ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रस्तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वे-ताभ्याꣳ हि रूपाभ्यां ब्रह्माभवदथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनम-विदितो न भुनक्ति यथा वेदो वाऽननूक्तोऽन्यद्वा कर्माकृतं यदिह वा अप्यनेवंविद् महत्पुण्यं कर्म करोति तद्धास्यां ततः क्षीयत एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोक-मुपास्ते न हास्य कर्म क्षीयते अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

There are then this Brahman, Kṣhatra, Viś, and Sûdra. Among the Devas that Brahman existed as Agni (fire) only, among men as Brâhmaṇa, as Kṣatriya through the (divine) Kṣatriya, as Vaiśya through the (divine) Vaiśya, as Śûdra through the (divine) Śûdra. Therefore, people wish for their future state among the Devas, through Agni (the sacrificial fire) only; and among men through the Brâhmaṇa, for in these two forms did Brahman exist.

Now if a man departs this life without having seen his true future life (in the Self), then that Self, not being known, does not receive and bless him, as if the Veda had not been read, or as if a good work had not been done. Nay, even if one who does not know that (Self) should perform here on earth some great and holy work, it will perish for him in the end. Let a man worship the Âtman only, as the World (Lokam) or (Brahmapura.) If a man worships the Âtman as the Lokam (the city of Brahman) his work does not perish, for whatever he desires that he gets from that Âtman.

This text clearly shows that the Lord is the Lokam. Texts like these describe the Supreme Self as the Loka, and the Loka as the Supreme Self. Thus it proves that the Loka and the Âtman are interchangeable. The Supreme Self is the heavenly region called Gokula, Vaikuṇṭha, Saṃvyoma, Mahimâ, etc., and the heavenly region is the Supreme Self. This is like other descriptions of Brahman. As in the Gopâla Tâp. Up., the Lord is

described as having eyes like full-grown lotus, etc., as being above Prakṛiti, showing that the body is the Lord and the Lord is the body, so here also the Lord is the Heavenly World and the Heavenly World is the Lord; both are equally adorable. So it follows that Hari, whose form is bliss and knowledge, through His inconceivable power, Himself appears as the Heavenly World, with all its various objects, as He Himself is various in His nature, and this He does to His devotees and not to others. Therefore, the Heaven World should be worshipped equally with the Lord.

Note.—The Heaven of the Lord is visible only to the Elects. Others cannot see it—they can go up to Svarga only.

Adhikaraṇa XVII.

The author now commences the present section in order to strengthen the teaching above given.

(*Viṣaya.*)—All the texts that describe *peculiar* attributes of the Lord are Viṣaya texts in this Adhikaraṇa. In the preceding sûtras it has been taught that the Lord has the qualities of omniscience and the rest, that the great ether is His dwelling place, and that He must be meditated upon as such, possessed of these attributes.

(*Doubt.*)—Admitted that the Lord Hari has all these attributes, yet it does not follow that these are the real attributes of Brahman, but that they are phenomenal and do not constitute His essential nature; because the texts say that Brahman is nirguṇa or without any qualities. The doubt, therefore, arises, are these qualities of Brahman phenomenal (Mâyic) or the essential attributes of Brahman.?

(*Pûrva-pakṣa.*)—The texts like those of the Bṛih. Up. IV. 4. 19. (By the Mind alone it is to be perceived there is in it no diversity. He who perceives therein any diveisity, goes from death to death.) and II. 3. 6. [Next follows the teaching (of Brahman by it is not so, it is not so! for there is nothing else higher than this, if one says): 'It is not so.' Then comes the name 'the True of the True,' the senses being the true, and He, the Brahman, the True of them], show that Brahman has no attributes, and that the so-called qualities of Brahman are phenomenal only.

(*Siddhânta.*)—This view is set aside in the next sûtra, which shows that the attributes of Brahman are not unreal.

SÛTRA III. 3. 39.

सैव हि सत्यादयः ॥ ३ । ३ । ३९ ॥

सा-एव, Sâeva, she verily. हि, Hi, because. सत्य-आदयः, Satya-âdayaḥ, Satya (truth) and others.

39. Because she Herself (the Parâ Śakti of the Lord) is the Truth and the rest (these attributes are real)—400.

COMMENTARY.

In the Śvet. Up. VI. 8., it is declared that the power of the Lord is *inherent* in Him and is known as Parâśakti, and is different from the Mâyâśakti of the Lord.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

There is no effect and no cause known of Him, no one is seen like unto Him or better; His High Power (Parâ Śakti) is revealed as manifold, as inherent, acting as force and knowledge.

This and texts like Viṣṇu śaktiḥ parâ, etc., show that the Lord has this High Power, different from Mâyâ and that this is an attribute which constitutes the essential nature of Brahman, as heat is the essential quality of Fire. This is called the Parâśakti or the Svarupaśakti of the Lord. Because this very power becomes modified as truth, omniscience etc., hence they are not mâyic or phenomenal attributes, but on the other hand, they belong to the essential Self of the Lord. These attributes of truth, omniscience, etc., are modifications of the Parâśakti, and the two reasons for it will be mentioned in the next sûtra. Therefore, the Śruti says, "there is no diversity here;" meaning thereby that all these attributes are modifications of the Parâśakti and Parâśakti Herself. The text "Neti neti," quoted by the Pûrvapakṣin, has already been explained in sûtra III. 2. 22, and those arguments need not be repeated here.

The word "âdi," "and the rest," in the Sûtra implies that attributes like purity, compassion, forgiveness, etc., as well as omniscience, omnipotence, all-blissfulness, all-beauty, etc., are also to be included.

Therefore Śrî Parâśara has explained the word Bhagavat as the Supreme Self having the attributes of Isolation, as well as of great glory (Mahâvibhuti.) Having mentioned this, he goes on to say that the Lord possesses also the attributes of complete Lordliness, supporting every one and the rest, both collectively and separately.

Note.—In the Bhâgavata Purâṇa, I. 16. 27, the Goddess of earth, in addressing Dharma, the king of justice, enumerates certain attributes, such as truthfulness, purity, compassion, forgiveness, generosity, contentment, rectitude, control of mind, control of senses, austerity, impartiality, forbearance, indifference, learning, knowledge, dispassion, government, prowess, energy, strength, memory, independence, dexterity, beauty, patience, softness, magnanimity, humility, good-naturedness, mental clarity, intuition, perfection of senses, physical, ethical and mental enjoyment, depth, steadiness, faith, adorableness, glory, non-selfishness. She says that these and other great attributes must be prayed for by the strivers after greatness, from the Lord, for they all exist in Him.

Since these qualities are inherent in the Lord, therefore, the Ṛiṣi Parâśara has defined the word Bhagavat as meaning the Supreme Self, who though pure (isolated from all attributes) yet is possessed of all glorious attributes and powers (see Viṣṇu Purâṇa, VI. 5. 72.)

शुद्धे महाविभूत्याख्ये परे ब्रह्मणि शब्द्यते ।
मैत्रेय भगवच्छब्दः सर्वकारणकारणे ॥

"O Maitreya, the word Bhagavat is applied to the Cause of all causes, to the pure Supreme Brahman, possessing Mighty power and Glory."

संभर्त्तेति तथा भर्त्ता भकारोऽर्थद्वयान्वितः ।
नेता गमयिता स्रष्टा गकारार्थस्तथा मुने ॥
ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानवैराग्ययोश्चापि षण्णां भग इतीङ्गना ॥
वसन्ति यत्र भूतानि भूतात्मन्यखिलात्मनि ।
स च भूतेष्वशेषेषु वकारार्थस्ततोऽव्ययः ॥

—(Viṣṇu Purâṇa, vi. 5. 73—75.)

He is the *supporter* of all, and the *protector* of the universe. This is the two-fold meaning of the syllable "bha" भ (Bharttâ and Sambharttâ.) The syllable "ga" ग denotes the saviour (he who brings the pure souls to himself, gamayitâ) the leader, (he who causes his devotees to attain purity of Self) and creator (he who unfolds manifold bliss to his devotees.) Therefore, the word "bhaga" means the collection of the six attributes, Aiśvarya (lordliness), Vîrya (energy), Yaśas (fame), Śrî (fortune), Jñâna (knowledge), and Vairâgya (dispassion.) The syllable "Va" व means that in whom all elements and living beings dwell (Vasanti), the Great Self of all, possessing all energy, and who dwells (vasati) in all beings, Himself unchangeable and immutable. Thus the word "bhagava," consisting of three syllables, means knowledge (omniscience), energy, power (to create the universe), strength (to support the universe), Lordliness (to control all), and the rest.

Therefore, these specific attributes like truthfulness, etc., exist in the Supreme Lord, and are not different from Him and must be meditated upon by the devotees.

Adhikaraṇa XVIII.

Now the author commences a new subject, in order to indicate that the Lord must be meditated upon as having Śrî or Fortune as His constant companion.

(*Viṣaya.*)—In the White Yajur-veda, Chap. XXXI, verse 22, we find the following:—

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् ॥

Beauty (Śri) and Fortune (Lakṣmî), are thy wives: each side of thee are Day and Night. The constellations are thy form: the Aśvins are thine open jaws.

Some say that Śrî means here Ramâ Devî, and Lakṣmî means Divine Fortune (Bhâgavatî Sampat.) Others say Śrî means the Goddess of speech

and Lakṣmî means Ramâ Devî. In the Atharva Śiras (Gopâla Tâpani) also we find the Lord addressed as the husband of Kamalâ, in the following verse :—

नमः कमलनेत्राय नमः कमलमालिने ।
नमः कमलनाभाय कमलापतये नमः ॥
बर्हापीडाभिरामाय रामायाकुण्ठमेधसे ।
रमामानसहंसाय गोविन्दाय नमो नमः ॥

"Salutation to thee whose eyes are like lotus, who has garland of lotus, from whose navel grows the lotus, and who is the husband of Lakṣmî. Salutation to Govinda, the beloved of Ramâ, he who is adorned with the crown of peacock feathers, and who possesses unobstructed intelligence."

Similarly in the Râma Pûrva Tâpani Up., the Lord is called Ramâdhâra, the supporter of Ramâ.

नमो वेदादिरूपाय ओंकाराय नमो नमः ।
रमाधाराय रामाय श्रीरामायाऽऽत्ममूर्तये ॥

(*Doubt.*)—Here arises the doubt. Is Śrî a phenomenal Being, made of Prâkṛitic matter and therefore non-eternal, or is she eternal, representing the Parâśakti of the Lord ? In other words, does Śrî represent here the Prakṛiti—the non-eternal energy of the Lord, or does she represent here the Higher Energy, called the Parâśakti ?

(*Pûrva-pakṣa.*)—The Pûrvapakṣin says, Śrî is a non-eternal attribute of the Lord, and she consists of pure Sâttvic Prakṛiti, and is the Mâyâ energy of the Lord. The Supreme Self has not Śrî and Lakṣmî for his wives in the literal sense of the term, for the Upaniṣad texts repeatedly prohibit all such attributes with regard to Him, by the words Neti neti, " He is not so, He is not so." Moreover to think of the Lord as having a wife constantly near Him, is a degrading idea of Godhood, for it makes Him subject to passions, etc.

(*Siddhânta.*)—The above objection is answered in the next sûtra, where it is shown that Śrî is the Parâśakti of the Lord.

SUTRA III. 3. 40.

कामादीतरत्र तत्र चायतनादिभ्यः ॥ ३ । ३ । ४० ॥

कामादि-इतरत्र Kâmâdi, desires and the rest. Itaratra, in places other than Saṃvyoman : elsewhere. तत्र Tatra, there. In the Saṃvyoman. च Cha, and. आयतनादिभ्यः Âyatanâdibhyaḥ, the word आय means all-pervading. तन means spreading out of bliss and release for the Bhaktas. The word आदि means the statement of the unity of the Parâśakti with the Lord applies to Śrî also. The whole word means "because of being All-pervading, All-spreading and the rest."

40. (Śrî is verily the Parâśakti and) there (in the highest Heaven), and elsewhere (in the Prâkṛitic world she creates all) objects of desire and the rest (for the Lord), (and this is so) because she is all-pervading, the giver of Mukti and the rest—401.

The words "Sâ eva," "she even," are understood in this sûtra from the last. "She even," namely, the Parâśakti even is she. "In that," namely, in the Supreme Ether, called the Saṃvyoman, which is untouched by Prakṛiti, and "in the other," that is, in the world of Prakṛiti whenever the light of the Lord manifests, she is ever ready to create all objects of desire, for her Lord, the Supreme Self (in the shape of various modifications of her own self.) Therefore, Śrî is ever attendant upon the Lord, and hence He is called the eternal consort of Śrî. The word "desire" here means a wish for all objects of beauty and erotic sentiment. The words "and the rest" mean all the sentiments subordinate to the sentiment of kâma: such as the service of the Lord. Therefore, Śrî is verily the parâśakti. Why? Because she is all-pervading, and she gives release and bliss to the worshippers of the Lord. The word "âya" means all-pervading; and "tana" means *spreading out* of bliss and release for the Bhaktas. Because of these two-fold reasons (all-pervading and bliss-spreading), Śrî is just like the Parâśakti and has the attributes of truth, etc. And as the Lord is not different from His attributes, though His attributes in conventional usage are described to be separate from Him, so Śrî is not separate from the Lord, though we talk of Her as if she was separate. By the word "âdi," "and the rest," is meant unity with the Parâśakti, namely, the statement of the unity of the Parâśakti with the Lord applies to Śrî also. Thus the text of the Śevt. Up., "His Parâśakti is inherent in Him," shows that she is non-different from the Lord. Therefore Śrî is the Parâśakti and all-pervading. And as the Parâśakti is described as the giver of knowledge and release and whose essential nature is all-compassion, Śrî also possesses all these attributes, and is not different from her. And so it is mentioned in the Viṣṇu Purâṇa:—

Śrî, the eternal, is the mother of the universe and as Viṣṇu is all-pervading, she is also like Him imperishable and undecaying, O Brâhmaṇas!

In another place it is said:—

O Goddess, thou art the science of the Self which gives release.

If Śrî and Viṣṇu were not identical, and if there existed any difference between them, then these two attributes, namely, all-pervadingness

and giver of salvation, could not have been attributed to Her, because those are the essential attributes of the Lord. And if it be admitted that there are two all-pervading substances and two givers of salvation, then we are landed at Apasiddhânta or a conclusion unwelcome to all parties.

Śrî is identical with the Paraśakti and this is mentioned in the same Viṣṇu Purâṇa :—

He who is called Parameśa, who is pure (without difference), is so called (Parameśa means husband of the Parâśakti) figuratively; may that Viṣṇu be graçious to us who is the Self (the motive power) of all embodied being.

The word Parameśa is a compound of three words, namely, parâ (Supreme), mâ (Lakṣmî or Śakti) and îśa (Lord or husband.) The whole word means the Lord or husband of the Parâśakti.

The qualities of all-pervadingness and the rest do not belong to Prakṛiti and are not possible in the case of the latter, therefore it is clear that Śrî is different from Prakṛiti. The conclusion, therefore, is that Śrî is the Parâśakti indeed, and consequently she is eternal.

If Śrî be the Parâśakti, then Her devotion to the Lord would be impossible, because Parâśakti is identical with the Lord and none can be devoted to His own Self (not even an egotist.) This objection is answered in the next sûtra.

SÛTRA III. 3. 41.

आदरादलोपः ॥ ३ । ३ । ४१ ॥

आदरात् Âdarât, because (of her) intense love. The word Âdarâ of the text must be translated here as love. अलोप: Alopaḥ, non-omission, non-cessation.

41. The devotion of Śrî to the Lord does not cease to exist because of her intense love for Him—402.

COMMENTARY.

Though there is no difference between Śrî and the Parâśakti, which in her turn is identical with the Lord, yet the devotion of Śrî to the Lord does not vanish, because of Her great love for the Supreme Lord, Who is Her root of existence, and Who is an ocean of wonderful attributes. The branch cannot but love the tree, nor the rays of the moon their lord, the moon. So Śrî cannot but love the Lord Viṣṇu, who is her very existence. Her devotion to the Lord is established by the Śrutis (of the Yajur-veda) quoted above. That Śruti shows that she is the most devoted

of all wives, and possesses all the attributes of a loving spouse. In the Bhâgavata Purâṇa also the Gopiṇis, addressing the Lord Kṛiṣṇa, say:—

He whose service is constantly craved by Śrî, who is ever anxious to obtain the dust of His lotus feet, he whom Tulasî though ever resting on his breast, is ever anxious to serve, etc.

The erotic sentiment is possible only where there is difference between the two, the lover and the object of love. But Śrî being identical with the Lord, such a sentiment is out of question in the case of the Lord, for no one is self-enamoured. Therefore, Kâma cannot exist in the Lord and Śri cannot give rise to that sentiment in Him. This objection is met in the next sûtra.

SÛTRA III. 3. 42.

उपस्थितेऽतस्तद्वचनात् ॥ ३ । ३ । ४२ ॥

उपस्थिते Upasthite, being present, being near. **अतः** Ataḥ, hence it is proved. **तद्वचनात्** Tad-vachanât, from the statements about Him.

42. (The erotic sentiment arises in the Lord), when they are near to each other. Hence this sentiment exists, because there is the statement (to that effect in the Sruti)—403.

COMMENTARY.

The word Upasthita is a past participle, with the force of condition. It means that though the Śakti and her support (the Lord) are identical, there being no difference between them, yet the Support of Śakti being the best of the males (Puruṣottama) and Śakti being the best among all females, when these two are present (Upasthita) near to each other, the erotic sentiment and the rest arise between them; and thus is fulfilled the saying that the Lord is Self-enjoying, Self-enamoured. Therefore, the existence of that sentiment is possible in the Lord. But have you any authority for this statement? Yes, the text of the Gopâla Uttara Tâpani:—

यो हि वै कामेन कामान् कामयते स कामी भवति । यो ह वै त्वकामेन कामान् (न) कामयते सोऽकामी भवति इति ।

"He who, through Kâma (lust) desires the objects of desire, he is called kâmi. He who, without Kâma (but through love), desires the objects of desire, he is called akâmi."

"He who, through Kâma (lust) desires the objects of desire, he is called kâmi. He who, without Kâma (but through love), desires *not* the objects of desire, he is called akâmi."

***Note*:—The reading in the printed text of the Ânandâśrama series, is न कामयते in the second sentence: which, however does not appear to be appropriate.**

This text shows that the Lord has enjoyments of the objects of desire, though not moved thereto by kâma or sensual desire. The word akâma means something like kâma, but not kâma. The force of the negative particle अ is to indicate similarity, and not absolute negation. A-kâma, therefore, is emotion like kâma, but on a higher level. When lust is transmuted into love, kâma becomes akâma. The Lord, therefore, enjoys the objects of desire through akâma or love, not through kâma or lust. Such desiring of the object of desire, namely of Śrî, who is His ownself, and in whom He realises the completion of Himself, is not in conflict with the Lord's being Self-enjoying and full. The intense bliss resulting from contact with Śrî, who is His own Self, must be understood like unto the joy which one feels at looking on his own beauty in a mirror. Therefore the sense of the above is this.

The Lord is qualified as possessing two Śaktis called Parâ and Svarûpa. The highest substance is thus described in the Śrutis. When He manifests Himself in His Svarûpa Śakti or essential nature He is called Puruṣottama or the highest male. But when His aspect of Parâśakti predominates then such manifestation gets the name of Dharma and the rest. This Parâśakti verily manifests in the shape of sweetness, lordliness, compassion, joy and knowledge and is called Dharma or virute. Śrî in the shape of sound is called the word. Śrî in the shape of earth and other planets is called the abode and when manifesting as giver of gladness, joy, expansion of consciousness, she is called Śrî, Râdhâ and the rest, the highest of all women. All these are various manifestations of the Parâśakti of the Lord. Therefore, though there is no difference between the Lord and His Parâśakti or Svarûpa Śakti, yet for purposes of conventional usage they are spoken of as different. And Parâśakti is said to satisfy the emotional desires of the Lord. These manifestations of the Parâśakti, like Dharma and the rest, must not be thought of as temporal and transient, but they exist from beginningless time, though they come into play with the coming of man on the earth. Thus there is no objection from any consideration. Therefore, the followers of the Lord Śrî Kṛiṣṇa must meditate upon the highest truth, namely, the Lord as always accompanied by Śrî.

Adhikaraṇa XIX.

In the Gopâla Tâpani it is further stated at the end :—

तस्मात् कृष्ण एव परो देवस्तं ध्यायेत् तं रसेत् तं भजेत् तं यजेदिति ओं तत् सदिति ॥

Therefore Kṛiṣṇa alone is the highest God ; one should meditate on Him, recite His name, adore Him and worship Him.

(*Doubt.*)—Here arises the doubt. Is it necessary that the worship of the Lord Hari must be done in the form of the worship of Śrî Kṛiṣṇa or may He be worshipped in any other form ?

(*Pûrva-pakṣa.*)—As the above verse ends the whole Upaniṣad, it is more harmonious to interpret it as laying down a restrictive rule that the worship of Śrî Hari must be always in the form of Śrî Kṛiṣṇa.

(*Siddhânta.*)—This view is set aside in the next sûtra, where it will be shown that there is no such restrictive rule.

SÛTRA III. 3. 43.

तन्निर्द्धारणानियमस्तद्दृष्टेः पृथग्घ्यप्रतिबन्धः फलम् ॥३।३।४३॥

तत् Tad, of Him. निर्द्धारण Nirddhâraṇa, of decision, determining. अनियमः Aniyamaḥ, there is no rule, or restriction. तत् Tad, that. दृष्टेः Dṛiṣṭaiḥ, through the statements seen. पृथक् Pṛithag, separate. हि Hi, because. अप्रतिबन्धः Apratibandhaḥ, non-obstruction. फलम् Phalam, fruit.

43. There is no restrictive rule, determining the worship of the form of Śrî Kṛiṣṇa alone. Because this is seen ; for there is a separate fruit, namely, non-obstruction—404.

COMMENTARY.

There is no such restriction that the Lord God should be worshipped with the attributes of Śrî Kṛiṣṇa only, and with no other attributes like those of Śrî Râma and the rest. The form of Śrî Kṛiṣṇa is generally understood to be that of the infant suckling at the breast of Jaśodâ. That is no doubt a form of the Lord, who is all-pervading, omniscient and all-bliss. But there are other forms also. Why do we say so ? Because we see so in the Scripture (Gopâla Uttara Tâpanî) :—

यत्रासौ संस्थितः कृष्णस्त्रिभिः शक्त्या समाहितः ।
रामानिरुद्धप्रद्युम्नैः रुक्मिण्या सहितो विभुः ।
चतुःशब्दो भवेदेको ह्योंकारस्यांशकैः कृतः ॥ (ओंकारः समुदाहृतः)

The Lord Kṛiṣṇa resides there surrounded by the three, namely, by Balarâma, Aniruddha, and Pradyumna. And He has His Energy also Rukmiṇî. The one syllable Om manifests in these above-mentioned four forms. (Vasudeva = half mâtrâ, उ = aniruddha, म = Pradyumna, अ = Saṅkarṣaṇa).

This text shows that Śrî Kṛiṣṇa has these forms also, and therefore, Baladeva and the rest are to be worshipped equally as Śrî Kṛiṣṇa, for they are not different from Him. But then the word *eva* or "alone" occurring in the above text (Kṛiṣṇa *alone* is the highest God) would become useless! The word *eva* is not a redundancy, and the sûtra answers this objection by saying "the result is separate." What is that separate result? The removal of the obstruction which is caused by worshipping any other deity as the Highest. The worship of Kṛiṣṇa is the unobstructed means of salvation. The worship of other deities is the indirect means. The word *eva*, therefore, serves a useful purpose, by removing this obstruction or mediateness, which is the natural consequence of worshipping other deities, without the idea of their being Śrî Kṛiṣṇa. Therefore, this being so, a person who has a love for the worship of Baladeva and others, may do so, provided he combines in his meditation *all* the attributes of Śrî Kṛiṣṇa, if he is capable of doing so. Such worship is the direct cause of Mukti, but if he is not so capable, then he must worhip Śrî Kṛiṣṇa alone, and not any other manifestation of Him, like Balarâma, etc.

Adhikaraṇa XX.

Now the author commences a new topic, in order to teach that the aspirant must possess also the attribute of devotion to his guru, for one of the attributes of the Lord is that He is reached through the Guru. In the description of various Vidyâs or methods of Bhakti, it is said that Guru Bhakti is one of the conditions of success. In the Śvet. Up. VI. 23, it is said:—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः । प्रकाशन्ते महात्मन इति ॥

"If these truths have been told to a high-minded man, who feels the highest devotion for God, AND FOR HIS GURU AS FOR GOD, then they will shine forth, then they will shine forth indeed."

Similarly, in the Chhând. Up. (VI. 14. 2.) it is said:— आचार्यवान् पुरुषो वेद "a man who finds the teachers, obtains knowledge."

So also in Muṇḍaka Up (I. 2. 12.) it is said:—

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

Let a seeker of Brahman, after he has examined (and thoroughly mastered the forces of the worlds, that are reached by the occult) works, acquire freedom from desires for them. For the uncreate world of Brahman, cannot be gained through the created worlds. Therefore to know this, let him approach with folded hands, the Guru, who is inspired and dwells constantly in the eternal.

(Doubt.)—Here arises the doubt. Does the fruit accrue by merely studying the Scriptures with the Guru, or does it result from such knowledge accompanied with the grace of the Guru.

(Pûrva-pakṣa.)—The fruit results from the mere knowledge from the study of Scriptures. What is the use of the grace of the Guru?

(Siddhânta.)—The grace of the Guru is necessary, as is shown in the next sûtra.

SÛTRA III. 3. 44.

प्रदानवदेव तदुक्तम् ॥ ३ । ३ । ४४ ॥

प्रदानवत् Pradânavad, just as the gift of learning given by a teacher, through favour to his disciple. एव Eva, exactly. तत् Tad, that. उक्तम् Uktam, it is said.

44. It is said that the attainment of Brahman is exactly as much the gift of the Guru, as the attainment of learning Scriptures from him—405.

COMMENTARY.

According to the extent of the favour of the Guru in imparting the means of obtaining Brahman, namely in imparting teaching which is the cause of attaining Brahman, to that extent depends the fruit of such attainment. It is not by mere study that Brahman is reached, but the kindly glance of the Guru is absolutely necessary for that purpose. The word Pra in the sûtra indicates this grace of the Guru. The Lord Srî Kriṣṇa himself has said so in the Gîtâ (XIII. 7).

Humility unpretentiousness, harmlessness, forgiveness, rectitude, SERVICE OF THE TEACHER, purity, steadfastness, self-control.

Therefore the attainment of the Brahman is the result of that study which is accompained by the grace of the Guru.

Adhikaraṇa XXI.

(Doubt.)—Is one's own exertion stronger or the grace of the Guru?

(Pûrva-pakṣa.)—Without exertion the grace of the Guru will not be able to accomplish anything, hence one's own exertion is stronger.

(Siddhânta.)—The above view is controverted in the next sûtra.

SÛTRA III. 3. 45.

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ॥ ३ । ३ । ४५ ॥

लिङ्ग Linga, of indicatory marks. भूयस्त्वात् Bhûyastvât, on account of the plurality. तत् Tad, that (proof). हि Hi, because. बलीयः Balîyaḥ, stronger. तत् Tad, that or this. अपि Api, also.

45. Owing to plurality of indicatory marks, the Grace of Guru is the strongest, but the others also (study, meditation, etc.) should be continued to be performed—406.

COMMENTARY.

In the Chhândogya Upaniṣad there is the story of a disciple of Gautama, called Satyakâma. Satyakâma was taught Brahma-vidyâ by certain Devas, who had assumed the forms of a bull, the fire, a flamingo, and a water-bird. Though he was taught by these Devas, he still prays to his Guru to teach him Brahma-vidyâ (Chhâr. Up. IV. 9. 1-3.)

"Thus he reached the house of his teacher. The teacher said to him :'Satyakâma!' He replied 'Lord.'

"The teacher said: 'Friend, thou shinest verily like one who knows Brahman. Now who has taught thee, a man or a Deva?' He replied 'Beings other than men, (have taught me.) But, Lord, for my good, you should teach me.'

"Because even I have heard from exalted ones like you, that only such knowledge as is learnt from a regularly accepted Teacher leads to the highest good.' Then he taught him the very same thing, and Satyakâma suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm."

Similarly in the story of Upakośala, who was a disciple of this Satyakâma, we find the same fact reiterated. Upakośala was taught by the sacred fires, the mysteries of Brahman, but still he prays to his teacher to explain to him the doctrine of Brahman. (Chhândogya IV. 10. 1., the end.)

"Upakośala, the son of Kâmalâyana, dwelt as a religious student in the house of Satyakâma Jâbâla. He tended his fires for twelve years. But though the teacher allowed the other pupils to depart, he did not allow Upakośala to depart."

"Then his wife said to him, 'This student is quite exhausted with austerities, because he has diligently tended your fires. (But you have not taught him), and your fires even though so well tended have not taught him. Now (at least) teach him.' But Satyakâma, however, went away on a journey without having taught Upakośala.

"Then Upakośala, from sorrow took into his head to leave off eating. Then the wife of the teacher said to him, 'student, eat. Why do you not eat?' He said, 'There are many desires in this man here, which go in different directions. I am full of sorrows, (and so have no room for food), so I do not take food."

"Thereupon the fires said among themselves, 'This student has become exhausted through austerities in serving us properly. Now let us teach him.' Then they said to him.

"'Prâṇa (power) is (lower) Brahman. KA (Infinite Power and Joy) is (higher) Brahman; KHA (Infinite Power and wisdom) is (also higher) Brahman."

"He said, 'I understand that Prâṇa is Brahman; but I do not understand KA or KHA.

"They said,'That which is KA is indeed KHA: that which is KHA is indeed KA. They, therefore, taught him that the (lower) Brahman was Prâṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu)."

ELEVENTH KHAṆḌA.

After that the Gârhapatya Fire taught him, "Brahman is Vast, the World-Guide, the Destroyer and the Eternal. As subjective Antaryâmin (He is) the SPIRIT who is seen in the Solar Logos (by the illumined sage.) He is the 'SUPREME I AM,' He indeed is the 'SUPREME I AM.'"

He, who knowing this, thus meditates on Him, has his sins destroyed, becomes a dweller of the world of God, obtains life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other, whosoever knowing this thus, meditates on Him.

TWELFTH KHAṆḌA.

Then the Anvâhârya Fire taught him, "Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal. (As Self He is) the Spirit who is seen (by the illumined sage) in the Lunar Logos. He is verily the 'SUPREME I AM." He indeed is the 'Supreme I am.'"

He who knowing Him thus, meditates on Him, has his sins destroyed, becomes a dweller of the world of God, obtains life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus meditates on Him.

THIRTEENTH KHAṆḌA.

Then the Ahavaniya Fire taught him, "Brahman is All-powerful, All-pervading, the Luminous, the Sentiency." (As Self, He is) the Spirit who is seen (by the illumined sage) in the Deva of lightning. He is the 'I am.' He indeed is the 'I am.'"

He who knowing him thus, meditates on Him, has his sins destroyed, becomes a dweller of the world of God, obtains life eternal, lives resplendent. His dependants do not perish, because we guard him in this world, and in the other, whosoever knowing Him thus, meditates on Him.

FOURTEENTH KHAṆḌA.

Then they said, "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the 'I' (the inner ruler of all souls) and that God is the 'Âtman '(the All-pervading cosmic agent.) But thy teacher alone will tell thee the (practical) mode (of realising this teaching.)" In time his teacher came back, and said to him "Upakośala!"

He answered "Lord." The teacher said, "Friend, thy countenance looks bright as that of a person inspired. Now who has taught thee (a Deva or any lower entity)?" Upakośala said: "What (lower entity) can dare teach me, Sir? Men and asuras hide themselves before thee. The (presiding Devas of) these (fires) verily taught me. They were (refulgent) like these, but unlike these (as they had hands, feet, &c.)" Upakośala spoke about the Fires before his teacher. The teacher said, "What, my friend, have these Fires told you?

Upakośala answered, "This (repeating all that the Fires had told him.)" The teacher said, "My friend, they have taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation). As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus.'' "He said: "Lord, tell me." He said then to him.

FIFTEENTH KHAṆḌA.

(He said). This person who is seen in the eye is the Self (called Vâmana.) This is the Immortal, the Fearless. This is Brahman. Nothing clings to this. Because (such a Person resides in the eye) therefore, if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye.)

The wise call Him the Samyadvâma (the Most Beautiful) because all objects of beauty enter into Him. All beautiful objects enter into Him who knows Him thus.

He verily is called Vâmani (the Giver of beauty), because He alone gives beauty to all. He who knows Him thus gives beauty to all (beings inferior to himself.)

He is also Bhâmani (the Resplendent), for He shines in all worlds. He who knows this thus, shines in all worlds.

Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern six-monthly plane, from the Six-monthly plane to the Annual plane, from the Annual plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatî, (from that they reach to the plane of the chief Vâyu) who is her Lord and beloved of God.

He leads them to Brahman. This is the path guarded by the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to this round of humanity, yea, they do not return.

These texts show that there are many authorities to prove that the Grace of the Guru is the strongest element, in bringing about Mukti. "But if this be so why should a man exert at all? The grace of the Guru is all-sufficient." One should, however, not fall into this mistake. For the texts also say that a man should have supreme devotion to God, (Yasya deve parâbhaktiḥ) and that he should study and meditate (Śrotavyaḥ, mantavyaḥ) and the rest. All these are necessary for attaining perfection. Hence says a Smṛiti text:—

गुरुप्रसादो बलवान् न तस्माद् बलवत्तरम् ।
तथापि श्रवणादिश्च कर्तव्यो मोक्षसिद्धये ॥

The grace of the Guru is the strongest. There is nothing stronger than that. Still study, mediation and the rest must also be performed in order to accomplish that (Release.)

Adhikaraṇa XXII.

It has been established that the fruit is obtained by worshipping the Lord as qualified with attributes accompanied with the Grace of the teacher. Now the author reconciles those texts which are an apparent conflict with the statement above made. In the Gopâla Tâpani the sages asked Brahmâ, the lotus-born, about that being who is the object of adoration to all, from whom death is even afraid, etc. In reply to their question Brahmâ teaches that Śrî Kṛiṣṇa possesses those all attributes and that the method of reaching Him is devotion to Him, which Brahmâ teaches to the sages. In the Uttar Gopâla Tâpani he further says:—

तस्मादेव परो रजस इति सोऽहमित्यवधार्य गोपालोऽहमिति भावयेत् ।
स मोक्षमश्नुते स ब्रह्मत्वमधिगच्छति स ब्रह्मविद्भवति स मोक्षमिति ॥

Since this is so, let him meditate on Him who is beyond Rajas with the idea "I am he," "I am Gopâla." He obtains Mokṣa, he gets the state of Brahman, he becomes a knower of Brahma.

(*Doubt.*)—Here meditation with non-difference is apparently taught by the phrase "I am he." Therefore arises the doubt. Is this meditation "I am he" based upon the teaching that the supreme Self and the individual Self are identical in essence, or is it only a particular kind of meditation, a particular manifestation of devotion taught above and in which state the Bhakta identifies himself with the object of his devotion?

(*Pûrva-pakṣa.*)—The opponent holds the view that the first alternative is the right one, for the words of the Upaniṣad naturally lend themselves to that view, and that Mokṣa is caused by meditating on the Great truth, that the individual Self is identical with the supreme Self.

(*Siddhânta.*)—The view is set aside by the next sûtra, where it will be shown that Soham is a form of Bhakti only, and is not to be taken literally.

SÛTRA III. 3. 46.

पूर्वविकल्पः प्रकरणात्स्यात्क्रियामानसवत् ॥ ३ । ३ ४६ ॥

पूर्व Pûrva, of the former (*i.e.*, devotion.) विकल्पः Vikalpaḥ, an optional form. प्रकरणात् Prakaraṇât, on account of the subject matter. स्यात् Syât, there may be. क्रिया Kriyâ, the acts of offering in pûjâ. मानसवत् Mânasavat, like the act of meditation.

46. This "Soham" meditation is a form of the former (*i.e.*, it is a kind of Bhakti), because of the context, just like the mental forms of meditation and the physical acts (offerings in Pûjâ and the rest, are but modes of Bhakti)—407.

COMMENTARY.

This mental idea "I am He" is an *optional* form, and nothing more than that, of the "*former*," namely, of Bhakti. Why do we say so? Because of the context. The opening sentences of the Gopâla Tâpanî, after describing meditation and japa of Śrî Kriṣṇa, thus defines Bhakti or Bhajana:

Bhajana or worship means Bhakti or devotion to the Lord. It consists in having no desire, or rather in renouncing all desires of enjoying the fruits of good work, either in this world or in the next: and in fixing the mind in That (Śrî Kriṣṇa.) This is indeed true Naiṣkarmaya or Sannyâsa.

This Bhakti being mentioned in the previous portion of the Upaniṣad, and being also mentioned in the concluding portion of it also (Sachchidanand-aikarase bhaktiyoge tiṣṭhati) the middle portion "Soham" cannot but refer to this Bhakti. Hence this text must be interpreted in consonance with the opening and the concluding portions of the whole

Upaniṣad ; and when so interpreted, it is found to be a peculiar mode of Bhakti, and not a different statement altogether, teaching the identity of the human soul with God. The Sûtrakâra illustrates this by an example, "Kriyâ-mânasa-vat." It is like acts of services and pûjâs, and mental meditation. As these acts of Pûjâ and meditation are but modes of Bhakti, so also the cry of the devotee "I am He," is also a particular mode of that very Bhakti previously taught. This mental condition "I am He" arises from the intensity of love, as well as from the extremity of fear. (As the Gopînis from the intensity of love cried out "I am Kṛiṣṇa.") Or as a man attacked by a lion, from the extremity of his fear says "I am the lion." The sense, therefore, is this. In the Pûrva Tâpani the question asked is "Kaḥ paramodevaḥ, etc.," Who is the highest God, etc.? The sages asked Brahmâ about the nature of that transcendental substance, who possessed the attribute of being the object of adoration to all, who destroys the cycle of birth and death for His devotee, who is the refuge of all and the cause of all. Brahmâ being thus asked, replies by saying Srî Kṛiṣṇa is the highest God, who possesses all these attributes, which the sages have enquired after ; and then he further teaches that he who meditates on Śrî Kṛiṣṇa, recites His mantra and worships him, becomes immortal, and by such Bhakti the man loses the fear of the world. On being so taught, the sages again asked Brahmâ what is the form in which Śrî Kṛiṣṇa should be meditated, what is the particular mantra which should be recited, and what was the mode of worshipping Him? Here the question evidently relates to an object of devotion and the method of that devotion. Being thus questioned Brahmâ teaches the form of Śrî Kṛiṣṇa which the devotee must meditate upon in the verses beginning with "The cow-herd of the colour of cloud standing under the kalpa tree, etc." Having thus described His form and essential nature together with His companions (the cow-herd, the cow-mates and the cow) Brahmâ next describes the mantra that one must constantly recite in his japa, and then he says that the worship of Kṛiṣṇa consists in devotion to Him, by which a man discards the fruit of all works to be enjoyed here or in the next world, and which consists in renunciation of all such fruits ; and such fixing of the mind on the Lord is true Sannyâsa. In other words, Brahmâ teaches three things to the sages in answer to their three questions. (1) The form which must be meditated upon, (2) the Mantra which must be recited in the japa and (3) the most important of all, he gives the definition of Bhajana, as Bhakti in these memorable words :—

भक्तिरस्य भजनं तदिहामुत्रोपाधिनैरास्ये ।
नैवामुष्मिन्मनः कल्पनमेतदेव च नैष्कर्म्यम् ॥

Bhajana or worship means Bhakti or devotion to the Lord. It consists in having no desire or rather in renouncing all desire of enjoying the fruits of good work, either in this world or in the next. And in fixing the mind in That (Śrî Kṛiṣṇa.) This is indeed true Naiṣkarmya or Sannyasa.

This defines Bhakti and describes its nature. After thus defining the nature of Bhakti, the Upaniṣad teaches the silent recitation of the Mantra with the syllable Om prefixed to it, and states that the result of such Japa is Mukti, in the shape of attaining Kṛiṣṇa.

ओंकारेणान्तरितं यो जपति गोविन्दस्य पञ्चपदं मनुं तम्।
तस्यैवासौ दर्शयेदात्मरूपं तस्मान्मुमुक्षुरभ्यसेन्नित्य शान्त्यै॥

He who recites this Mantra, consisting of five words, prefixed with the syllable Om, is shown by the Lord His own form; therefore let the person desiring Mukti recite it always.

***Note*.—With the syllable Om, the mantra would become Om Klîm Kṛiṣṇâya, Om Govindâya, Om Gopijanavallabhâya, Om svâhâ Om.**

Having thus shown the result of this japa, the Upaniṣad goes on to say :—

तमेकं गोविन्दं सच्चिदानन्दविग्रहं पञ्च-
पदं वृन्दावने सुरभूरुहतलासीनं सततं
समरुद्गणोऽहं परमया स्तुत्या तोषयामि।

"I worship with the highest praise that one Govinda, whose form is existence, knowledge and bliss; whose mantra consists of five words; who is seated under the heavenly tree in Bṛindâban, along with the Maruts."

Having thus shown that a man by meditating on Kṛiṣṇa gets knowledge and happiness, the first part of Gopâla Tâpani ends with the statement " Therefore Kṛiṣṇa is the highest God, let one meditate upon Him, let one recite His mantra, let one love Him, yea love Him. Om tat sat."

Thus an analysis of the whole of Gopâla Pûrva Tâpani Upaniṣad shows that it begins with declaring that Kṛiṣṇa is the highest God, and ends with that declaration. The whole thesis of this Upaniṣad is to teach the greatness of Kṛiṣṇa, and His worship, as the only means of getting Mukti.

It does not show that the Jîvas who have to worship Kṛiṣṇa are identical with Him. An analysis of the second part (*i. e.*, of) Gopâla Uttara Tâpani (in which occurs the phrase "*I am He*"), would lead any reasonable man to the same conclusion as above, in spite of this stumbling block of Soham Asmi, *I am He*. We now proceed to analyse this Upaniṣad.

Once the cow-maids of Bṛindâban asked Śrî Kṛiṣṇa, Who was the fittest person whom they should feed with alms? Kṛiṣṇa replied that Durvâsas was such a person, who lived on the other side of the Yamunâ. They asked Him " How are we to cross it?" Kṛiṣṇa said " you will walk over it by saying to it, " Kṛiṣṇa is a celibate." The cow-maids

did so, and crossing the river, went to the hermitage of Durvâsas, and pre sented all the delicious dainties that they had brought for Him. And the sage did full justice to the viands. Being highly pleased, he blessed them, and then they asked him "How are we to return?" He said, "walk over the waters of the river saying that *Durvâsâ is a fasting sage.*" The cow-maids perplexed, making Râdhâ their spokesman, enquired from him the meaning of these dark sayings—how Kṛiṣṇa was a celibate, and how Durvâsas was a fasting sage. Then Durvâsâ explained to them the mystery of the Great Self of Śrî Kṛiṣṇa, beginning with the following words:—"This verily is Śri Kṛiṣṇa, about whom you have asked, who is the cause of the subtle and the gross body, etc." He taught them, that Śrî Kṛiṣṇa was the cause of all, that His nature was to willingly submit to those who loved Him with sincere and disinterested affection; and that He is the eternal beloved of such souls. Then the cow-maids asked him about the birth, deeds, the Mantra and the various places of manifestation of Śrî Kṛiṣṇa. And the sage tells them these, commencing with the following words:—

"In the beginning was God Nârâyaṇa alone, in Whom these worlds are interwoven. From the lotus of his heart arose Brahmâ, the Creator of the world. Brahmâ asked Him who is the highest and best of all avatâras with whom all the worlds and the Devas are satisfied, by remembering whom they cross the cycle of births and deaths, and how is this avatâra, the Brahmân?

To him replied the God Nârâyaṇa, "As there are seven cities on the summit of the Meru hill where dwell those who have performed good deeds, with the desire of getting reward; so there are seven other cities above these where dwell those who perform works without any desire of reward. Among them the best is the city of Gopâla, the manifested Brahman. This city is Madhura.

Then Nârâyaṇa describes this sacred Madhurâ, surrounded by various groves and gardens, forests and bowers and protected by the Chakra of the Lord. And then he says, "Śrî Kṛiṣṇa dwells in this city, accompanied by His three powers, and four glories (Balarâma, Aniruddha, Pradyumna, and Rukmiṇî) who represent the four letters of the syllable Aum. Then He adds:—

तस्मादेव परोरजस इति सोऽहमि-
त्यवधार्य गोपालोऽहमिति भावयेत् ।

Since He is so, salutation to Him, who is above Rajas. Let a man thinking that "I am He," meditate "I am Gopâla."

This teaches a form of meditation—the meditation of unity between the worshipper and the worshipped, and shows that such prayer of union is also a cause of Mukti. Thus this teaching ".Soham, Gopâloham" does not declare the absolute identity of the individual soul with the Supreme Self, but that a more reasonable interpretation of this text is that it teaches

a particular kind of devotion, similar to those taught in the preceding portions of this Upaniṣad. As in the state of ecstasy, a man weeps, rolls about, becomes catalyptic, etc., so also there comes a stage in devotion, when the saint cries out "I am He," "I am Brahman." All these expressions are occurrences of God-intoxicated souls, and are not to be taken in their literal sense. Expressions like these, found in other Upaniṣads, like the Taittirîya and the rest, declaring non-difference, must be understood in this sense, namely, as expressions of persons saturated with Brahman and possessed by Him. This is possible only where there is difference, and not where there is absolute identity. This has been explained before also.

The author now gives another reason for holding that statements like "I am He," are merely expressions of particular mental modes of the devotees, and they should be so understood; and that they do not teach the absolute identity of the human soul with the supreme Lord.

SUTRA III. 3. 47.

अतिदेशाच्च ॥ ३ । ३ । ४७ ॥

अतिदेशात् Atideśât. on account of comparison. च Cha, and.

47. And on account of comparison (made in the Gopâla Uttara Tâpani between the Lord and His Bhaktas, as that of a father and his sons, the human soul is not identical with the Supreme Self)—408.

COMMENTARY.

In the same Upaniṣad (Gopâla Uttara Tâpani) the Lord addressing Brahmâ, says:—

यथा त्वं सह पुत्रैस्तु यथा रुद्रो गणैः सह ।
यथा श्रियाऽभियुक्तोऽहं तथा भक्तो मम प्रियः ॥

As thou art surrounded by Thy sons (Nârada and the rest, and art happy in their company), as Rudra is surrounded by his hosts, as I am constantly accompanied by Śrî, so verily My Bhaktas are dear to me.

This verse may also be translated thus:—

As Thou with Thy sons art dear to Me, as Rudra with His hosts is a constant object of My solicitude, as Śrî is ever impartible from Me, so is My devotee dear to Me.

This shows that as the lotus-born Brahmâ and the rest are accompanied by their sons, etc., so the Lord is always accompanied by His Bhaktas and He loves them very dearly. The word "and" implies that the next verse also should be considered in this connection.

कूटस्थस्य स्वरूपं च किरीटं प्रवदन्ति माम् ।
मकरोत्तं प्रस्फुरत्कुण्डलं युगलं स्मृतम् ॥
ध्यायेन्मम प्रियो नित्यं स मोक्षमधिगच्छति ।
स मुक्तो भवति तस्मै च आत्मानं ददामीति ॥

"Let My beloved meditate constantly on the esoteric meaning of My form as described above, such as My crown is kutastha, etc. Thus he attains release, becomes free and I give myself to Him." Thus this Upaniṣad shows that the devotee is the eternally beloved of the Lord and that as he has entirely given himself to Him, the Lord has also given Himself to him. Now this eternal loving and reciprocal gift is impossible if the devotee were identical with the Lord. Therefore expressions like "I am He," "I am Gopâla" (Analhaq), "I am the true" indicate that they are different modes of Bhakti. Thus should be explained the "Soham" expressions found in other Upaniṣads like Râma Tâpani, etc.

Thus it has been established that release is to be obtained from the worship of the Lord accompanied by the Grace of the Guru. There can be no objection to this proposition.

Adhikaraṇa XXIII.

Vidya of meditation preceded by the study of Scriptures.

The author now tries to show more clearly that the release is to be obtained by such Vidyâ. Expressions like "Knowing Him verily one goes beyond death," "There is no other path to walk upon"—(Śvet. Up. III. 8). Similarly, in Purûṣa sukta, "knowing Him verily one becomes immortal here." Such expressions show that it is by knowledge that one gets immortality.

(*Doubt.*)—Here arises the doubt, What is the direct cause of Mukti? Is it the performance of the ritualistic acts which lead to Mukti? Or is it the performance of such acts accompanied by Vidyâ as defined above? Or does it depend on Vidyâ alone, independently of Karma or ritualistic acts?

(*Pûrva-pakṣa.*)—The Pûrvapakṣin maintains that Mukti depends upon the due performance of the ritualistic Karmas, and he refers to the six aphorisms commencing with III. 4. 2-7. On the strength of these aphorisms, he maintains that Vidyâ is secondary or rather it stands to Karma in a supplementary relation. The Pûrvapakṣin further says, if Karmas alone are not the cause of Mukti, then Karmas *plus* Vidyâ lead to Mukti, and that none of them singly has the power of giving release. Thus he takes his stand on the first two alternatives. In support of his proposition that the combination of Vidyâ and Karma is the cause of Mukti, he refers to the following śloka:—

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गतिः ।
तथैव कर्मज्ञानाभ्यां मुक्तो भवति मानवः ॥

As the birds move in the sky with the help of both their wings, so a man becomes Mukta by the conjoint help of Karma and Jñâna.

The Pûrvapakṣin further says that Mukti may depend upon Vidyâ alone, because of the text above quoted. For all these reasons he affirms that the true cause of Mukti is indeterminate. It may be Vidyâ, it may be Karma or it may be a combination of both.

(*Siddhânta.*)—The following sûtra refutes this view.

SÛTRA III. 3. 48.

विद्यैव तु तन्निर्धारणात् ॥ ३ । ३ । ४८ ॥

विद्या Vidyâ, the devotion accompanied by knowledge. एव Eva, indeed. तु Tu, verily, undoubtedly. तत् Tat, about. निर्धारणात् Nirdhâraṇât, being asserted.

48. Vidyâ alone is verily the cause of Mukti, because Scripture mentions it exclusively—409.

COMMENTARY.

The word *tu* is used in the sûtra in order to remove the doubt above raised. The Vidyâ alone is the cause of salvation and neither Karma nor the combination of Karma and Vidyâ. Why do we say so? Because of the assertion in the Scriptures:—(Śvet. Up. III. 8.) तमेव विदित्वातिमृत्युमेति, By knowing Him alone one gets Mukti.

In the above, the particle *eva* "alone" indicates that the Vidyâ and Vidyâ only leads to Mukti. By the word Vidyâ is meant here devotion preceded by knowledge. The word Viditvâ of the above text, therefore, means "by being devoted to Him, having fully known His essence." That this is the true meaning of the root Vid, to know, when used in the Scriptures, we find from other passages also. Thus the well-known passage of Bṛih. Up., Vijñâya prajñam kurvîta "after knowing, let him practise wisdom," where the word wisdom means the same thing as Vidyâ, and the sentence means after knowing Him "let one practise devotion." The Smṛiti also uses the word Vidyâ in both these senses of knowledge and devotion. Thus in the sentence, Vidyâ kuṭhârena sitena dhîraḥ "the wise one with the sharpened axe of Vidyâ." Here the word Vidyâ evidently means knowledge. Similarly in the Gîtâ IX. 2, the word Vidyâ is used in the sense of devotion. (Râja vidyâ, râja guhyam, etc.)

In fact the word Vidyâ, when used as a general term, denotes both knowledge and devotion, but when used in a restricted sense, it means devotion only. It is like the words Kaurava and Mîmâṃsaka. When used in a generic sense, Kaurava includes the sons of Dhṛitarâṣtra and of Pându, but when used in a restricted sense, it means only the first class

and not the Pândavas. Similarly, a Mîmâṃsaka in a general way means one who knows the Mîmâṃsâ, whether it be the Pûrvamîmâṁsâ of Jaimini, or the Uttara Mîmâṁsâ of Bâdarâyana. In this generic sense a Vedântin knowing the Vedânta sûtra is also a Mîmâṃsaka; but in the restricted sense, the followers of Jaimini, who study the Karma Mîmâṃsâ are only called Mîmâṃsaka and not the Vedântins who study the Brahma Mîmâṃsâ.

This Mokṣa, moreover, is brought about by the direct perception of the Lord as an external object, namely, by the perception of the Lord in the same way as one sees an object which is exterior to himself. So long as this external visual perception does not take place, there is no salvation. Therefore, the author says in the next sûtra :—

SÛTRA III. 3. 49.

दर्शनाच्च ॥ ३ । ३ । ४९ ॥

दर्शनात् Darśanât, it being seen in the scriptures. च Cha, and.

49. And this Mukti takes place by seeing the Lord —410.

COMMENTARY.

In the Muṇḍaka Up. II. 2. 8, we read as follow :—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

The fetters of the Jîva are cut asunder, the ties of Liṅgadeha and Prakṛiti are removed, (the effects of all) his works perish, when He is seen who is Supremely High: (or when the Supremely High looks at the Jîva.)

This clearly shows that Mukti is the result of the direct vision of the Lord. The word "seeing" is not used here in a figurative sense, but means seeing the Lord like any other object of perception.

If this be so, then it contradicts those Scriptural teachings which declare that release is from Karma; or those teachings which assert that Mukti is obtained from the conjunction of knowledge and action, Jñâna and Karma. This objection is answered in the next sûtra.

SÛTRA III. 3. 50.

श्रुत्यादिबलीयस्त्वाच्च न बाधः ॥ ३ । ३ । ५० ॥

श्रुति-आदि Śruti-âdi, of the Vedas and others. बलीयस्त्वात् Balîyastvât, on account of the stronger force. च, Cha, and. न, Na, there is no. बाधः, Bâdhaḥ, refutation.

50. The texts quoted by the Pûrvapakṣin are not competent to set aside the texts which declare that Mukti is by Vidyâ alone, because the direct texts of the Śruti together with those passages which are indicatory or which give some reason, are more powerful than the texts of the Pûrvapakṣin—411.

COMMENTARY.

By the two texts quoted by the Pûrvapakṣin, it is not possible to set aside the operation of the texts which declare that it is by Vidyâ alone that Mukti is obtained. (The two texts of the Pûrvapakṣin are given in sûtra III. 3. 48.) Why do we say so? Because the texts of the Vedas are stronger in force than the Smṛiti texts quoted by the Pûrvapakṣin. Such weaker texts cannot set aside the stronger texts of the Śruti. The Śruti uses the exclusive particle eva, (tam eva viditvâ) to indicate that it is by Viditvâ or Vidyâ *alone* that Mukti is obtained. This strong text of the Śruti overpowers the weaker texts. This text is the strongest by reason of the word 'eva' in it. The word 'adi' in the sûtra indicates that reason and characteristic marks are also in favour of Vidyâ being the cause of Mukti. The scriptures give characteristic marks or suggestions indicating that Vidyâ alone is efficacious. Thus the following text :—

इन्द्रोऽश्वमेधाच्छतमिष्ट्वापि राजा ब्रह्माणमीड्यं समुवाचोपसन्नः । न कर्मभिर्न धनैर्नापि चान्यैः ॥

"The king Indra though He had offered one hundred Aśvamedha sacrifices, yet he was not satisfied with himself and approaching the adorable Brahmâ, said to Him—" Neither by sacrificial works nor by riches, nor by any other means like these can one see the highest joy, therefore tell Thou unto me the great truth."

(This shows by suggestion that Vidyâ alone is efficacious and not Karma.) Another text says, Nasty akṛitaḥ kṛitena, the eternal is never to be obtained by the transient means. This gives the reason why Vidyâ alone is efficacious. Mukti is an akṛitaḥ or non-manufactured or eternal thing. And, therefore, Karmas which are kṛitas or products cannot give Mukti.

As regards the six sûtras III. 4. 2-7, quoted by the Pûrvapakṣin, they do not represent the view of Bâdarâyana but of Jaimini; and the Sûtrakâra himself refutes the opinion of Jamini in his subsequent sûtras beginning with III. 4. 8-14.

The word 'cha' in the sûtra indicates that all those passages which express that Vidyâ destroys all Karmas must also be included here. The text quoted by the Pûrvapakṣin, namely, Tam vidyâ karmaṇi "by Vidyâ and Karma conjointly Mukti is obtained" is explained by the Sûtrakâra in III. 4. 11.

Therefore, it is proved that Vidyâ alone is the cause of Mukti.

Adhikaraṇa XXIV.

Now the author shows that Mukti is to be obtained with the auxiliary help of holy men. In the Tait. Up. I. 11. 2., it is said—

अतिथिदेवो भव

Let the guest be a God to Thee.

(*Doubt.*)—Is the worship of the holy men a cause of getting Mukti or not ?.

(*Pûrva-pakṣa.*)—The opponent's view is, What is the use of worshipping the holy men when Mukti is to be obtained by the Grace of the Guru added to the worship of God ? The good men or Sat are not means of Mukti.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 51.

अनुबन्धादिभ्यः ॥ ३ । ३ । ५१ ॥

अनुबन्ध आदिभ्यः Anubandha-Âdibhyaḥ, from the corresponding injunction (to worship the great souls) and from others.

51. From the express injunctions (for worshipping the great souls it follows that that also is an auxiliary to Mukti)—412.

COMMENTARY.

The word "anubandha" means the injunction about the worship of the Great Ones. That is to say, worshipping them as if they were Devas. By such worship also they become gracious and Mukti is obtained. If the worship of the Holy Ones was not an auxiliary to Mukti, then the Sruti would not have said "Worship the guest as a God," Atithi devo bhava. The word "guest" here means the Holy and the Great One. In the Bhâgavata Purâṇa also we find the same teaching given by Jaḍabharata to Rahûgaṇa V. 12. 12.

रहूगणैतत् तपसा न याति न चेज्यया निर्वपणाद् गृहाद् वा ।
न छन्दसा नैव जलाग्निसूर्यैर्विना महत् पादरजोऽभिषेकम् ॥

This attainment of Mukti cannot be had without the service of the Great Ones (lit., without anointing one's self with the dust of the feet of the holy ones) for this knowledge is not to be obtained by austerity, O Rahûgaṇa! Nor by sacrificial offerings, nor by gift of food or houses, nor by the study of the Vedas, nor by the worship of water, fire or the Sun.

The Lord has Himself said so to Uddhava in the same (XI. 12. 1-2):

न रोधयति मां योगो न सांख्यं धर्म एव च ।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥
व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः ।
यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥

I am not constrained so much by the practices of Yoga or the study of Sâṅkhya, or by the recitation of the Vedas, or by the performance of penances or by renunciation, or by acts of sacrifices, charity and public utility, or by alms, or by fasts or worship of devas, or recitation of secret mantras, or by visiting sacred pilgrimages, or by the rules of restraint and religious observances; so much as I am constrained by the company of the Good which destroys all other evil companionship.

Here the Lord, even after revealing His own mystery to Uddhava, ends by saying that the company of the Good (Satsaṅga) is the highest means of constraining God, namely, of reaching Him easily. Therefore, Satsaṅga is one of the secrets of sâdhana or practice by which a man may reach God.

The word "âdi," "and the rest," means that going to sacred pilgrimages and not abusing worshippers of Gods other than Hari, are also to be included, in the meaning of the word Satsaṅga, as we find from the following Smṛitis :—

शुश्रूषोः श्रद्दधानस्य वासुदेवकथारुचिः ।
स्यात् महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥ (Bhâgavata Purâṇa.)
हरिरेव सदाराध्यः सर्वदेवेश्वरेश्वरः ।
इतरे ब्रह्मरुद्राद्या नावज्ञेया कदाचन ॥ (Padma.)

A person who serves (the Masters) and has faith gets a taste for the narrations of the life-history of Vasudeva. This taste is acquired, O Brahmanas! by serving the Great, by visiting sacred places of pilgrimages. Hari should be worshipped alone as the Highest God, Supreme over all Devas and Rulers of Devas. Nor must such a one look with contempt upon gods like Brahmâ and Rudra, etc.

***Note.*—See Nârada Bhakti Sûtra S. B. H., Vol. VII, p. 18 and 19.**

The Pûrvapakṣin says, it is through the grace of God that one gets a Guru and the companionship of the Good; therefore, why not say that the grace of God alone is the cause of Mukti. Even the good luck (Adṛiṣṭa) is also caused by the Lord, and cannot be said to be the cause of getting the Lord. In fact, all human motives and inclinations are caused by the Lord, as has been proved in the previous Sûtra II. 3. 39. Therefore, to imagine that the grace of the Guru and of the good men is also a cause

of Mukti is a redundancy, for when the grace of God is obtained, there is no necessity of any other person.

To this objection we reply, it is perfectly right that God Himself is the cause of the grace shown by the Guru and the Great Ones still these persons must also be considered as causes, though mediate ones. This has been explained in Sûtra II. 3. 40 and the rest. The fact is that the Lord Hari, who is a slave to His devotees, confers His power of granting grace to such persons; therefore, such persons (the Guru and the Great Ones) may be considered as independent agents in showing grace to others. When a man has the good fortune of obtaining the grace of these Holy Ones, then the Lord also shows grace on such a person. Thus all texts are harmonised and conflict removed.

Note.—The following sûtras of Nârada show the same :—

But love of God is possible on the abandonment of all sensible objects and of every attachment to them—35.

(That arises also) from its cultivation without remiss, or from unflinching adoration of God—36.

(That springs also) from listening to and singing of the virtues and attributes of the Great God in society—37.

But that is obtained, principally and surely, by the grace of the Great Ones, or, in other words, from the touch of divine compassion—38.

Companionship of the Great is, again, difficult of attainment. It is hardly possible to assign how and when men may be taken into the society of the Great. But once obtained, association with the Great Ones is infallible in its operation—39.

And companionship of the Great is gained by the grace of God alone—40.

Because there is no distinction between Him and His man—41.

Adhikaraṇa XXV.

(*Doubt.*)—Now arises the doubt with regard to the text of the Chhând. Up. III. 14. 1.

अथ खलु क्रतुमयः पुरुषः, यथा क्रतुरस्मिंल्लोके पुरुषो भवति, तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ।

Because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord.)

This worship of Brahman is of different modes, according as it is pure worship of Brahman, or is accompanied with meditation on the Guru and the Great Ones. The question is, do these different modes of meditation lead to the same fruit or are their results different? Is it the cause of the different perception of Brahman in Mukti, by the devotees who had come through different paths?

(*Pûrvapakṣa.*)—The Pûrvapakṣin says, there is no difference in the perception of Brahman, by the devotees, in Mukti. Though they had come

by different paths, their perception of Brahman is uniform, just like the perception of travellers coming to the same city, through different directions. Though they come by different roads, they see the same city. They do not see different cities, merely because they had come through different roads. That their conception is uniform, is proved by the Śruti also. We have in the Muṇḍaka Up. (III. 1. 3.) that on attaining Mukti all the Jîvas get similarity.

When the Jîva sees the golden coloured Creator and Lord, as the Person from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest similarity.

Therefore, you cannot say that Mukti is different for different people, according to the paths on which they have come up.

(*Siddhânta.*)—This view is set aside in the next sûtra, which shows that the vision of the Lord, obtained by the devotees in Mukti, differs according to the paths on which they have come up.

SÛTRA III. 3. 52.

प्रज्ञान्तरपृथक्त्ववद्दृष्टिश्च तदुक्तम् ॥ ३ । ३ । ५२ ॥

प्रज्ञा Prajñâ, cognition, perception. अन्तर Antara, the other, the different. पृथक्त्ववत् Pṛithaktvavat, according to the variety of, or the difference in. दृष्टिः Dṛiṣṭiḥ, the direct seeing of Him, by the devotees. च Cha and. तद् Tad, that. उक्तम् Uktam, is stated.

52. Like the difference between the two sorts of knowledge mentioned in Bṛihad. Up. IV. 4. 21, there is difference in the perception of the Lord, by the different devotees, in the state of Mukti. And this has been expressly mentioned in the Chhândogya texts—413.

COMMENTARY.

In the sentence Vijñâya prajñâm kûrvîta (after knowing Him let him practise wisdom, Bṛihad Up. IV. 4. 21), we find two sorts of knowledge, one called Vijñâna or knowledge and the other is called Prajñâ or wisdom. The first is intellectual knowledge obtained from the study of the words of the Scriptures But the other called Prajñâ or wisdom means devotion. This differs from the first. for the one is a mere intellectual conception, the other is an intuitional realisation. As there is this difference between the intellect and the intuition, so there are different kinds of intuitions also,—beatific vision obtained by the worshippers of the Lord is not same for all. Visions differ, according to the attitude of the worshipping souls. This has been asserted in the text of the Chhând. Up. mentined above; namely, there is a difference in the state of Mukti,

according to the Kratu or faith of the devotee. Thus it follows that the vision of the Lord differs according to the nature of meditation on Him. And that, after such vision, there comes final. Mukti. The similarity spoken of in the Muṇḍaka Up. consists in this, that all have the vision of the *same* Lord, though He appears in different aspects to different devotees. In other words, all see the Lord called Niranjana, free from all veils of Mâyâ, but that does not mean that Lord does not appear in different aspects, to the different devotees.

(*Objection.*)—Admitted that this is so, your argument is still faulty. You say that without Vidyâ or devotion, there is no vision of the Lord; and without such vision, there is no final emancipation. Both these propositions are untenable, because during the time of the manifestation of the Lord on earth, as an Avatâra, He is seen by persons who have no devotion; and even after such seeing, all who see Him do not get Mukti. All who saw Kṛiṣṇa or Râma did not get Mukti. This objection is next answered.

SÛTRA III. 3. 53.

न सामान्यादप्युपलब्धेर्मृत्युवन्नहि लोकापत्तिः ॥ ३ । ३ । ५३ ॥

न Na, there is not (the power of liberating.) सामान्यात् Sâmânyât, due to similarity. अपि Api, even. उपलब्धेः Upalabdheḥ, of the seeing, or perception. मृत्युवत् Mṛityuvat, just as in the case of every kind of death. न Na, not. हि Hi, because. लोक-आपत्तिः Loka-âpattiḥ, the reaching to the other worlds.

53. As death, common to all, (does not mean Mukti) but only attainment of any particular region of enjoyment, so Mukti is not attained by an ordinary or common vision of the Lord, obtained by every being (when the Lord incarnates on earth as an Avatâra)—414.

COMMENTARY.

The word "also" has the force of exclusion. That vision which is obtained in a general way, namely, which is common to all, at the time when the Lord descends on the earth and assumes a physical form, is not the cause of Mukti. As death, which is common to all, is not the cause of Mukti, though to the Jîvanmukta, death means Mukti. But is then there no good result even in this ordinary seeing of the Lord, when He comes as an Avatâra? Do those persons who see the Avatâra get no fruit at all? Yes, they do. It is not Mukti, but attainment of higher spheres of heavenly joy. Thus as the Vidyâdhara Sudarśana saw the Lord in a general way and got heaven, or just as the king Nirga also got heaven

by such seeing. If you say that getting heaven is Mukti, then the sûtra replies "Na hi," not so. Getting of higher spheres is not Mukti. The Smṛiti is also to the same effect. In the Nârâyaṇa Tantra, we also find the following:—

सामान्यदर्शनात् लोकामुक्तिर्योग्यात्मदर्शनात् ।

"From the ordinary perception of some one form, different celestial regions are reached, but final release comes from the perception to which he is specially entitled; and there is no doubt as to this, that the soul attains Mukti (release) on obtaining the perception of Brahman, for which he is eligible."

The sense is this, the vision is of two sorts—the vision of the Lord as enveloped in Mâyâ, and vision free from such Mâyâ. The first sort of vision arises when there is great merit of Puṇyam. Through such vision a man reaches heavenly regions: but the second sort of vision, which is obtained only through theosophic knowledge or Brahma-Vidyâ, the subtle body called the Liṅga deha is destroyed, the man becomes the beloved of the Lord, has His vision and sees Him as consisting of intelligence and bliss, free from all Mâyâ. It is this vision, so produced, which causes the final Mukti. Thus every thing is reconciled.

It is said, that even the enemies of the Lord, killed by the Lord, get Mukti at the very moment of their death, when they are just killed by Him. How is this? Such persons get final Mukti, because their Liṅga deha even is destroyed, by the mysterious touch of the sacred weapons of the Lord, as they strike at Him. When the Liṅga deha is once destroyed thus, at the very moment of death, his attitude of mind instantly changes from hostility to Him to love for Him, and he at his last moment sees the Lord, as the object of greatest endearment and love, and because he sees Him so, he gets Mukti. (The Mukti is not obtained, because he is killed by the Lord, but because his Liṅga deha even is destroyed, and he sees the Lord in His true glory, with unclouded vision, full of love.) If this were not so, it would contradict many texts (declaring that love of God and not hatred of Him leads to Mukti.)

Adhikaraṇa—XXVI.

This section is commenced, in order to strengthen the view, that Mukti is obtained by the vision of the Lord, through devotion. In the Muṇḍaka and Kaṭha Up. we find (Muṇḍ. III. 2. 3.):—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

This Self cannot be gained by dissertations (devoid of devotion), nor by (mere keen) intellect, nor by much hearing. It is gained only by him whom the Self chooses. To him this Self reveals His form.

(*Doubt.*)—Here arises the doubt, does the beatific vision depend upon the choosing of the Lord, or is it the effect of devotion joined with dispassion and knowledge?

(*Pûrva-pakṣa.*)—The opponent maintains that it depends merely upon the choosing of the Lord, as the above text shows. This is set aside in the next sûtra.

SÛTRA III. 3. 54.

परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॥३।३।५४॥

परेण Pareṇa, by the statements immediately following. च Cha, and. शब्दस्य Śabdasya, of the word. ताद्विध्यम् Tâdvidhyam, being in reference to it, having the same import, namely, denoting the attainableness of the Lord through Bhakti. भूयस्त्वात् Bhûyastvât, due to pre-eminence. तु Tu, also. अनुबन्धः Anubandhaḥ, the corresponding injunctions : the exclusive mention.

54. When read with the verse immediately following, the words here also denote the same. The exclusive mention of choice is because of its pre-eminence—415.

(The words expressing that the Lord can be seen only by him whom He chooses, when read with the verse) immediately following it, (mean one and the same thing, namely, He is obtained by Bhakti preceded by knowledge.) The choice is given pre-eminence, because it is the last in the chain of causation, and is the predominating factor.

COMMENTARY.

The words of the above texts, though apparently meaning that Lord is to be obtained only by him whom the Lord chooses, yet they really mean to teach that He is obtained through devotion, and this is shown by the next verse immediately following it, and by other texts also. The above verse, therefore, does not mean that the vision of the Lord depends upon the arbitrary choice of the Lord. In the immediately following verse it is said :—

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात्। एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम।

This Self is not to be gained by one who is destitute of power, nor by the heedless, nor by one who performs penances not countenanced by scriptures. But the wise, who strives after Him by those means (by śravaṇa, manana, etc., coupled with Bhakti, while praying always for grace) obtains Him and then for him (these become helpful.) To Him this Supreme Self manifests in the home of Brahman (reveals Himself through Vâyu.)

This shows that the methods or upâyas or seeing Brahman are power, heedlessness, etc., mentioned here. Bala or power here means Bhakti or devotion. As is said in another sverse :—" They control me by

devotion as faithful wives control their husbands." Similarly, in the Gîtâ, (VIII. 22.) :—

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

He, the highest Spirit, O Pârtha, may be reached by unswerving devotion to Him alone, in whom all beings abide, by whom all This is pervaded.

Similarly, in Kaṭha Up. II. 23 and 24 :—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

The Âtmâ is not to be obtained by many explanations, nor by the intellect, nor by much learning. He whom alone this Âtmâ elects, by him is He obtained : for him this Âtmâ reveals His own nature.

नाविरतो दुश्चरितान्नाशान्तो न समाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

He who has ceased from evil deeds and is controlled (in senses), concentrated (in intellect) and controlled (in mind) obtains this Âtmâ through the knowledge (of Brahman.)

***Note.*—This shows that śama, dama samâdhâna, &c., are also means of knowing the Lord : for His grace would naturally fall on such a person.**

This second verse of the Kaṭha, immediately following the first, qualifies it, and shows that practices of devotion are not useless. It lays down a graduated series of practices for obtaining Brahman, or rather for obtaining His choice. They are (1) cessation from evil deeds, (2) control of the senses, (3) concentration of thought, (4) control of mind. Thus the verse about choice, which occurs both in the Muṇḍaka and the Kaṭha Upaniṣads, must be read with the immediately succeeding verses in each of these Upaniṣads ; and when so read, it will appear, that the choice of the Lord is not an arbitrary and capricious thing, but a well regulated selection of Jivas, having regard to their devotion, etc. Therefore, the choice here means selection made by the Lord, owing to the devotion of the elected, for thus can the two verses of this Upaniṣad be harmonised. Moreover, the first verse means that the Lord is to be obtained by election *alone*, no one can get Him whom He does not elect. And He does not elect any one who does not love Him, but only those who are His beloved, and who love Him in return. Those are the beloved of the Lord, who have devotion to the Lord, and not those who have no such devotion. Thus ultimately devotion is the cause of Lord's election. The Lord Himself has said so in the Gîtâ, VII. 17 :—

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ॥
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Of these, the wise constantly harmonised, worshipping the One, is the best ; I am supremely dear to the wise, and he dear to Me.

So also in the Kaivalya Up., verse 2, Brahmâ says to Aśvalâyana :— Śraddhâ-bhakti-dhyâna yogâd avehi, "try to know Him by the combined practice of meditation, devotion and faith."

The texts like these show that the knowledge of Brahman is obtainable by Bhakti. If this were not so, and if only those could know Him whom Brahman chose to reveal Himself, then the Lord would be open to the charge of partiality and favouritism.

If this is so, why does the text say "the Lord reveals Himself to those only whom He chooses so to reveal"? The answer to this is given in the last words of the Sûtra, bhûyastvât tvanubandhaḥ. The exclusive mention of choice is to indicate its greatness. The choice is the immediate cause of Divine vision. It is the last in the link of causes that lead to Divine vision, and it is the greatest of such causes, and therefore, it is mentioned as the exclusive cause of the Divine vision. The gradation of causes is as follow: first comes keeping the company of the righteous and good men, and serving them. By such company and service, there dawns the knowledge of the essential nature of one's own Self and of the Divine or Supreme Self. Then comes Vairâgyam or a total disgust for every thing of this world, and of the next; with a yearning to reach the Lord. This is Bhakti. When the Bhakti becomes strong, the man becomes the beloved of the Lord, and because of such dearness to Him, he is chosen by Him. Then comes the direct vision of the Lord. Thus choice comes as the last in this chain of causations, and hence the Śruti says "He only sees the Lord, whom the Lord chooses to see."

Adhikaraṇa XXVII.

It has been determined before that the devotees, who worship the Lord with the attitude of a servant or a friend, from the very beginning of their worship, meditate on Him in the highest ether and see Him there. But there are some who do not see the Lord in this aspect, but whose attitude is one of quietness, and who worship the Lord not in the supreme ether, but in the various parts of their body, such as stomach, etc. Thus in the Aitareya Up. it is said that the Śârkarâkṣas worship Brahman in the stomach, that the Âruṇayas worship Brahman in the heart, etc. Here these words, stomach, heart, etc., give rise to doubt.

(*Doubt.*)—Is Hari to be worshipped in the stomach, heart, etc., or not?

(*Pûrva-pakṣa.*)—The Pûrvapakṣin says, Brahman is not material, and so should not be worshipped as stomach, heart, etc. He does not manifest His glory in these transitory objects, but He exists in the non-material highest ether, which is itself eternal, and in which the Lord is eternally manifested.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 55.

एक आत्मनः शरीरे भावात् ॥ ३ । ३ । ५५ ॥

एके Eke, some. आत्मनः Âtmanaḥ, (the worship of and the meditation on) the Lord. शरीरे Śarîre, in the body, or in the heart, or in the Brahmanic hole. भावात् Bhâvât, because He is (there.)

55. Some Sakhins hold that the Âtman (Viṣṇu) should be meditated upon as various members of the body, because He exists there also—416.

COMMENTARY.

Some Śâkhâs hold the view that the worship of Viṣṇu, the Supreme Self, should be done in the body, namely, in the stomach, heart and top of the head, etc. Why? Because the Lord exists in these places also. They say, that if a thing is to be obtained near at hand, why one should search for it in a distant place, if honey is to be found in house-tree, why should one go to the hills in search of it. They mean to say, when the Lord is so worshipped in stomach, etc., He being pleased with His devotees, must necessarily give them the highest region or Mukti. In the Bhâgavata Purâṇa (X. 87.18) also it is said :—

The Śârkarâkṣas worship the Lord as stomach, following the paths of the Riṣis. The Âruṇayas worship Him as the ether of the heart, as the easiest road of reaching Him. But higher than these two, O endless One! is Thy abode in the head. Those who worship Thee in the head, rising thereto by Susumnâ from the heart, they never fall into the jaws of death again : (for head is the Vaikuṇṭha.)

Thus in the Aitareya Âraṇyaka, II. 4. 1 :—

उदरं ब्रह्मेति शार्कराक्ष्या उपासते, हृदयं ब्रह्मेत्यारुणयो ब्रह्माहैव ता ३ इ, इति।
ऊर्ध्वं त्वेवोदसर्पत् तच्छिरोऽश्रयत यच्छिरोऽश्रयत तच्छिरोऽभवत् तच्छिरसः शिरस्त्वम्।

"The Śârkarâkṣas worship the stomach as Brahman, the Âruṇayas meditate on the heart as Brahman, &c."

Adhikaraṇa XXVIII.

In the text of the Chhând. Up., III. 14. 1, it has been said "as is the faith of a man in this life, so will be his condition in the next." And in the succeeding verses of the same Khaṇḍa, it has been taught that Brahman should be meditated upon as possessing the attributes of Lordliness and as well as those of Beauty and Sweetness. It has also been shown above, that there is no conflict in these two forms of meditation, the Lord as Majestic and the Lord as All-beautiful. The Jîvas follow one or other of these modes of meditation, according to the will of the Lord, and the training obtained by them in the company of the Good and Holy men belonging to that particular order of devotion. By any one of these two methods the Lord is reached, as has been shown in the Sûtra III. 3. 29.

(*Doubt.*)—Now arises the doubt, does the man reach that particular aspect of the Lord, possessing those particular qualities, which he has been meditating upon, or does he reach the Lord as possessing *every* quality, over and above that so meditated upon? In other words, will the devotee of the Lord, the Beautiful, see the Lord in Mukti as Beautiful alone, or as Majestic also and *vice-versa* ?

(*Pûrva-pakṣa.*)—The object of meditation being one, the devotee, when he reaches that object, will see It in the fulness of all Its qualities, and not only possessing those qualities which he had meditated upon. It is something analogous to meditating on the Lord with a *few* qualities or with a combination of *all* qualities.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 56.

व्यतिरेकस्तद्भावभावित्वान्न तूपलब्धिवत् ॥ ३ । ३ । ५६ ॥

व्यतिरेकः Vyatirekaḥ, difference. तत् Tad, of the meditation. भाव Bhâva, of the qualities. भावित्वात् Bhâvitvât, because of the existence. न Na, not. तु Tu, surely. उपलब्धिवत् Upalabdhivat, as in the case of knowledge.

56. There is not the perception of the Lord having other attributes than those with which He was meditated upon in life. It is like the realisation of the Lord, according to the nature of one's conception or knowledge—417.

COMMENTARY.

The word 'tu' is employed in order to remove the doubt. The sûtra declares that in release there is not perception of qualities other

than those meditated upon, because the devotee having meditated with certain qualities as belonging to the Lord, the Lord appears to him as possessing those qualities only. For in Heaven, one sees the Lord as having those qualities only, with which he had invested Him in His meditation. It is like knowledge. When a person meditates with a particular kind of knowledge, in obtaining that object he obtains it with that particular knowledge. Namely, in the state of Mukti, his conception of the Lord is realised in the particular form of knowledge with which he had conceived Him on earth. Though the knowers of the Lord are fully conscious, that the object of their devotion has attributes other than those with which they meditate, but as they do not wish to see their Lord with those attributes, so when they reach the Lord in Mukti, they see Him only as they had meditated upon Him, and not otherwise, because they had not so meditated upon. And thus the above Śruti of the Chhând. Up. is justified, for as is the faith of the man in this life, so will be his realisation in the next, otherwise this text would become invalid.

In the next sûtra, the author shows by an illustration that people have different kinds of faith, and reach the Lord in his different aspects, because the Lord so wills it. The illustration is taken from that of the Yajamâṇa and his officiating Ṛitviks or priests.

SÛTRA III. 3. 57.

अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॥ ३ । ३ । ५७ ॥

अङ्ग Aṅga, parts. अवबद्धाः Avabaddhâḥ, appointed to, connected with. तु Tu, but. न Na, not. शाखासु Śâkhâsu, in all the Śâkhâs or branches. हि Hi, because. प्रतिवेदम् Prativedam, according to the Veda.

57. But they are appointed (or restricted to) particular parts, and not to all branches of a sacrifice, because of the Veda—418.

Note.—Like the priests to whom separate functions have been allotted by naming them to certain posts, so Jivas follow one or the other path of devotion, because it has been so determined by the Lord. And as the priests when holding a particular office cannot perform any other function but what is appropriate to them, and cannot perform the other parts, because the Vedas are definitely prescribed for each priest, so the Bhaktas do not follow the paths other than their own, in their devotion to the Lord.

COMMENTARY.

The Yajamâna, when performing a sacrifice, chooses several priests to perform it. Every one of these priests knows *all* the parts which constitute the full sacrifice. But the Yajamâna allots to each priest, the particular part which he must perform in sacrifice. Thus he binds them

down, as it were, by giving them particular names, such as :—" I select *you* to do the part of the *Adhvaryu* priest, I choose *you* to take the seat of the *Hotar* priest, I ask *you* to do the duty of the *Udgâtâr* priest in this sacrifice. And so on." According to the particular office assigned by the Master to each of these priests, they are restricted to that particular office. Thus, one elected to the office of the Hotar, though equally dexterous in performing the duties of other offices also, is yet confined to the work of the Hotar alone, and has no right to do the work of any other priest. That being so, he cannot perform all the other acts, taught in the various śâkhâs, because the parts are regulated according to each Veda. Thus the Hotar performs his part with the verses of the Rig Veda, the Adhvaryu with the sentences of the Yajur Veda, the Udgâta with Sâma Veda, and the Brahmâ with the Atharva Veda. Here the particular office which any priest has to fill, is determined by the will of the Master alone. No priest has a right to say that he will do all the work, or any other work than that to which the Master appoints him. According to the nature of the office filled by the priest, is the nature of the fee also (Dakṣiṇâ) received by him. Similarly, it is the will of the Lord which determines the particular mode, in which particular Jîvas must worship Him, whether they worship Him as Lord the Beautiful, or Lord the Majestic.

The author gives another illustration showing how Uddhava and the rest worshipped the Lord with mixed sentiments of love and fear, worshipped Him both as Majestic and Beautiful. And though this mixed sentiment is not so pleasing to the author, yet he tries to explain it.

SÛTRA III. 3. 58.

मन्त्रादिवद्वाऽविरोधः ॥ ३ । ३ । ५८ ॥

मन्त्र-आदिवत् Mantra-âdivat, as in the case of Vedic verses and others. **वा** Va, or. **अविरोधः**: Avirodhaḥ, there is no contradiction.

58. Or there is no conflict, as in the case of certain mantras and the rest—419.

COMMENTARY.

The Lord willed that men like Uddhava and the rest should have this mixed form of devotion, in order to evolve their Bhakti on both these lines. It is like the mantras of the Vedas. As sometimes one and the same mantra is employed in *many* ceremonial acts, and as other mantras are employed in *two* acts, while there are others which are confined to *one* act only, according to the directions given in the ritual, so some men are employed to worship the Lord in *one* way only, others in *several*

ways. The word "âdi," "and the rest," is employed in the sûtra in order to include time and action. Just as one and the same time is the cause of producing in one tree, leaves and flowers; in another it is the cause of the tree shedding all its leaves; in one person it produces youth, in another infancy and so on: so there is no contradiction, if the Lord inspires different sentiments, in different people, at one and the same time. Therefore, with whatever attributes, and with whatever essential form, the Lord is meditated upon, with that attribute and form, He appears to the sight of His devotee in release. Thus it is demonstrated, that the Lord does not appear in Mukti, with attributes more than those meditated upon by the devotees.

Adhikaraṇa XXIX.

Now we shall discuss the following texts of the Gopâla Tâpani:—

Eko'pi san bahudhâ yo'vabhâti. Though one he who appears as many.

Ekam santam bahudhâ dṛiśyamânam. Being one who is seen as many. Atha kasmâd uchyate brahma. Why is he called Brahma?

Like the Vaidurya gem (lapis lazuli) there exist many forms in the Lord. Though possessing all these, He is still one, though called by many names. Similarly, though the Lord has many qualities and has manifold modes of manifestation yet His essential attribute and form is one.

(*Doubt.*)—Now arises the doubt. Should this *manifoldness*, taught in the Śruti, and depending upon the manifoldness of His attribute and of His essential forms, be an object of meditation or not? The question arises, should a person meditate on the manifoldness (bahutva) of the Lord or not?

(*Pûrva-pakṣa.*)—This Bahutva or manifoldness should not be meditated upon in every devotional exercise, that is to say, that the attribute of the Lord as appearing manifold (His Bahutva attribute) should not be meditated upon in every upâsanâ, because there is conflict in such meditation, as has been explained in Sûtra III. 3. 12. Attributes like bliss, etc., may be well combined in all meditations on the Lord, but the attribute of multiety is incongruous with the idea of unity. When meditating on the Lord as *one*, it is impossible to think of Him as *many*. Unity and plurality cannot co-exist in the same substance. The Lord should not, therefore, be meditated upon with the attribute of plurality.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 59.

भूम्नः क्रतुवज्ज्यायस्त्वम् तथा हि दर्शयति ॥ ३ । ३ । ५९ ॥

भूम्नः Bhûmnah, of the plentiful : the multiety, manifoldness ; infinity. क्रतुवत् Kratuvat, as in the case of sacrifice. ज्यायस्त्वम् Jyâyastvam, pre-eminence. तथा Tathâ, thus. हि Hi, because. दर्शयति Darśayati, the scriptures show.

59. The universality (bhûmâ) of the Lord must be meditated upon in every upâsanâ, because of its pre-eminence, like the Kratu sacrifice. The text also shows this—420.

COMMENTARY.

Plurality or manifoldness of conditions, being the highest among all the attributes of the Lord, and like the sacrifice, it being always and everywhere co-existent with God, it must be thought upon in all meditations upon Him. As the Kratu like the Jyotiṣṭoma sacrifice, is a *sacrifice* even in the beginning when the sacrificer undertakes it and is initiated into it, and remains a sacrifice when the sacrificer has finished it by taking his final bath, and as this conception of Kratu is the most important ingredient in every sacrifice and is present in every one of them, similarly in all the attributes of the Lord appertaining to His essential nature, this quality of bahutva or much-ness is inherent and every attribute of the Lord has it. It must be meditated upon in every worship of the Lord. In other words, every attribute of the Lord is infinitely great and manifold, thus bahutva or manifoldness runs through every attribute of the Lord; thus as Kratu-ness runs through every sacrifice, beginning from its very inception called Dîkṣâ and ending with the final bath called Avabhritha. This is illustrated by the text of the scriptures also. The Śruti shows in the well-known Bhûmâ passage of the Chhând. Up. that every attribute of the Lord has this quality of Bhûmâ in it; for Bhûmâ or much-ness is an invariable concomitant of every attribute belonging to the Lord. See Chhând. Up. VII. 23. 1. :—

यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमैव सुखम् ॥

"That which is Bhûmâ that is happiness. There is no happiness in the finite, etc." The text further teaches that Bhûmâ must be meditated upon everywhere, for without such meditation, the eternity of Karma could not be established.

Adhikaraṇa XXX.

(*Doubt.*)—Now arises the doubt. Is meditation on these many forms of one nature or of different nature?

(*Pûrva-pakṣa.*)—The object of meditation being the same in its essential nature, all meditations must be of one kind.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 60.

नानाशब्दादिभेदात् ॥ ३ । ३ । ६० ॥

नाना Nâna, of different sorts. शब्द Śabda-âdi, of the terms and others. भेदात् Bhedât, due to the variety.

60. The meditation is separate and diverse for each form of the Lord, because of the difference of the words and the rest—421.

COMMENTARY.

In these forms the meditation is indeed of various kinds. In other words, it is different for every form. Why do we say so? Because there is a difference of words, etc. Thus the meditation on Nṛisiṃha is different from meditation on Śrî Kṛiṣṇa, because the words Nṛisiṃha and Kṛiṣṇa are different, because the mantras of Kṛiṣṇa and Nṛisiṃha are different, because these forms are also different, and their ritual of worship is also different. So also we find in the Smṛiti:—

कृतं त्रेता द्वापरञ्च कलिरित्येषु केशवः ।
नाना वर्णाभिधाकारो नानैवविधिभिरिज्यते ॥

Keśava is worshipped in different modes, with different rituals, in the Kṛita, Tretâ Dvâpara and Kali ages. He assumes different colours, according to the Yuga, and has different forms and names.

Therefore, the ritual is not the same in meditating on the different forms of the Lord. The pûjâs are different.

Adhikaraṇa. XXXI.

It has been said above that meditations are of different sorts, according to the nature of forms meditated upon, such as whether it is the form of Nṛisiṃha, etc.

(*Doubt.*)—Now arises the doubt, whether the worshipper of a particular form, should combine with his worship the meditation on other forms also, or is such combination optional to him.

(*Pûrva-pakṣa.*)—There is no reason why meditation on all these forms should be optional. They must be combined.

(*Siddhânta.*)—The next sûtra sets aside this view.

SÛTRA III. 3. 61.

विकल्पोऽविशिष्टफलत्वात् ॥ ३ । ३ । ६१ ॥

विकल्पः Vikalpaḥ, there is an option, *i.e.*, restriction to one particular form, which once chosen must be stuck to. **अविशिष्ट** Aviśiṣṭa, not special, similar, the same. **फलत्वात्** Phalatvât, because the fruit is......

61. There is option (to choose one form and stick to it), because there is no greater excellence of fruit obtained by meditating on all—422.

COMMENTARY.

There is option in their meditation and pûjâ. There is no such latitude allowed that one should worship Nṛisiṃha for some time, Râmchandra for a few days after that, and Kriṣṇa then. One must make his option and stick to that particular form of upâsanâ and pûjâ, which has been taught to him by his Guru, and which belongs to the order of Good Men with whom he is brought up. For Guru and the Good Company are the environments in which the soul is placed by the Lord, and he cannot change the particular mode taught to him. Why? Because the fruit of all meditations is the same, namely, all worships lead to the realisation of Mokṣa. If perfection is obtained through one form of pûjâ, what is the necessity of constantly changing the forms of pûjâ? Though in a previous sûtra it has already been mentioned that one must follow one mode of worship, yet the same statement is made here again, in order to show that the Ekântin Bhakta is the highest, and thus there is no tautology here.

Adhikaraṇa XXXII.

It has been mentioned just now, that necessary pûjâs, as those of Nṛisiṃha and the rest, the fruit of which is Mokṣa or release, must be performed by the man, during the whole period of his life, for such is the duty of Ekântins. These Nitya pûjâs must not be changed, but should remain uniform throughout one's whole life. But there are Kâmya pûjâs or worships made with the object of gaining some particular fruit, such as fame, victory, fortune, etc., and such modes of upâsanâ of Brahman are taught in the Upaniṣads like the Bṛihad Âraṇyaka, etc. In the case of such Kâmya pûjâs there arises the following doubt.

(*Doubt.*)—Should the meditation on Brahman vary with the particular desire to be gained, or must one pray to his tutelary Deity (Iṣṭa) alone for the acquisition of any particular object.

(*Pûrva-pakṣa.*)—The meditation must be of one particular form in order to obtain all desires : and the form must not change. Because as there is no distinction in the various Nitya meditations on Brahman, all lead to Mukti, there being no necessity of changing from one to another, so the worship of one form can confer all desires also. There is no option to change.

(*Siddhânta.*)—With regard to Kâmya pûjâs, there is no such strict rule and more latitude is allowed.

SÛTRA III. 3. 62.

काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् ॥३।३।६२॥

काम्याः Kâmyâḥ, aiming at objects of desire. **तु** Tu, but. **यथाकामम्** Yathâkâmam, according to one's liking. **समुच्चीयेरन्** Samuchchîyeran, may cumulate. **न** Na, not. **वा** Vâ, or. **पूर्व** Pûrva, the former. **हेतु** Hetu, reason. **अभावात्** Abhâvât, on account of the absence of.

62. But in the case of Kâmya devotion, one may, according to his wish, worship any other deity for the fulfilment of that particular desire, or he may worship even his Iṣṭa deity for getting it. Because there is absence here of the reason which existed in the case of the first—423.

COMMENTARY.

In Kâmya meditations, where the object to be gained is not the realisation of Brahman but the attainment of fruits, like fame, etc., one is at liberty to worship any form, or one form, from which he can gain his object. That is to say, a worshipper of Nṛisiṃha may worship other forms of the Lord in order to obtain some particular fruit, like fame, etc., or may worship the Nṛisiṃha form itself, even for the purposes of getting Kâmya fruits. Why? Because the reason of the last aphorism does not hold good here. As the fruits to be obtained are different here, different forms may be worshipped in order to gain those fruits. So long as there exists a desire to get the particular fruit, all those meditations and pûjâs must be performed which are calculated to give that fruit more expeditiously. But if a man has no such desire, he need not perform any other worship, but that of his particular pûjâ. The sense of the whole is this. A person striving after release, a *Mumukṣu*, must always stick to the worship and meditation of one particular form, but if he is ever in need of getting some lower object, even then also he must ask his God for that object. He must never worship any lower deities

in order to get any lower object, for Hari can give every object to His worshipper. As says the Smṛiti :—

अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥

The wise, broad-minded aspirant after release, must always worship the Highest Person alone, with the intense yoga of Bhakti, whether he desires nothing or desires every thing.

Thus has been explained the meditation on the various forms of the Lord, with various mantras consisting of ten syllables, etc. All Kâmya pûjâs may be performed either optionally or collectively.

(See Gopâla Pûrva Tâpani for the various mantras deduced from the 18-syllabled mantra, Klim Kṛishṇâya Gopijanavallabhâya Śvâhâ. The 10-syllabled mantra is Gopijanavallabhâya Swâhâ. This is the favourite mantra which Indra recites. The 16-syllabled mantra is Om namaḥ Kṛishṇâya Devakiputrâya huṃ phat svâhâ, &c.

Adhikaraṇa XXXIII.

In the previous part there has been explained meditation on the spiritual attributes of the Lord. Now is commenced the topic teaching meditation on the various members of the body of the Lord. In the Gopâla Pûrva Tâpani Up. towards the end, Brahmâ says :—

"I propitiate with highest praise that one Govinda whose form is existence, intelligence and bliss, whose mantra consists of five words, who is seated always under the Kalpa tree in Brindâbana and is surrounded by forty-nine Maruts." (Then follow twelve verses of praise) reciting the various attributes, mostly bodily, of the Lord.

अकामः सर्वकामो वा मोक्षकामः उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥
नमो विश्वरूपाय विश्वस्थित्यन्तहेतवे ।
विश्वेश्वराय विश्वाय गोविन्दाय नमो नमः ॥ १ ॥
नमो विज्ञानरूपाय परमानन्दरूपिणे ।
कृष्णाय गोपीनाथाय गोविन्दाय नमो नमः ॥ २ ॥
नमो कमलनेत्राय नमः कमलमालिने ।
नमः कमलनाभाय कमलापतये नमः ॥ ३ ॥
बर्हापीडाभिरामाय रामायाकुण्ठमेधसे ।
रमामानसहंसाय गोविन्दाय नमो नमः ॥ ४ ॥
कंसवंशविनाशाय केशिचाणूरघातिने ।
वृषभध्वजवन्द्याय पार्थसारथये नमः ॥ ५ ॥
वेणुवादनशीलाय गोपालायाहिमर्दिने ।
कालिन्दीकूललोलाय लोलकुण्डलधारिणे ॥ ६ ॥

वल्लवीनयनाम्भोजमालिने नृत्यशालिने ।
नमः प्रणतपालाय श्रीकृष्णाय नमो नमः ॥ ७ ॥
नमः पापप्रणाशाय गोवर्धनधराय च ।
पूतनाजीवितान्ताय तृणावर्तासुहारिणे ॥ ८ ॥
निष्कलाय विमोहाय शुद्धायाशुद्धवैरिणे ।
अद्वितीयाय महते श्रीकृष्णाय नमो नमः ॥ ९ ॥
प्रसीद परमानन्द प्रसीद परमेश्वर ।
आधिव्याधिभुजंगेन दष्टम् मामुद्धर प्रभो ॥ १० ॥
श्रीकृष्ण रुक्मिणीकान्त गोपीजनमनोहर ।
संसारसागरे मग्नं मामुद्धर जगद्गुरो ॥ ११ ॥
केशव क्लेशहरण नारायण जनार्दन ।
गोविन्द परमानन्द मां समुद्धर माधव ॥ १२ ॥

1. All hail to Him whose form is the universe, and who is the cause of the sustenance and dissolution of the universe: who is the Lord of the universe and who is the universe, hail, hail to Govinda!

2. All hail to Him whose form is Intelligence, and consists of highest Bliss! Hail to Kṛiṣṇa, the Lord of Gopî, hail, hail to Govinda!

3. All hail to Him whose eyes are like lotus, who has a garland of lotus; hail to Him from whose navel grows the world-lotus, hail to the Lord of the Lotus-born (Kamalâ)!

4. All hail to Him who is adorned with the diadem of peacock feathers, to Râma of the unobstructed Intelligence; hail to the Heart's delight of Ramâ (Śrî), hail, hail to Govinda!

5. All hail to the Destroyer of the brood of Kaṃsa, to the Slayer of Keśin and Châṇura; hail to the Adored one of the Bull-bannered Śiva: hail to the Charioteer of Pârtha (Arjuna.)

6. All hail to the Player on the flute, to the Cow-herd, the Bruiser of the head of the snake, to the Sporter on the banks of the Kâlindî (Jumna), hail to the Wearer of the dancing ear-rings!

7. All hail to the Beloved of the cow-maids (of Bṛindâbana), the Master-Dancer: hail to the Protector of His devotees, hail, hail to Lord Kṛiṣṇa!

8. All hail to the Destroyer of sin, to the Uplifter of the Govardhana, to the Ender of the life of Putanâ, to the Killer of Tṛiṇâvarta!

9. All hail to the Partless, to the Delusion-less, to the Pure, the Enemy of the impure; to the Secondless, to the Great, hail, hail to Lord Kṛiṣṇa!

10. Be gracious, O Supreme Bliss! be gracious, O Supreme Lord! Save me, O Master! me, bitten by the serpent of Desire and Disease.

11. O Śrî Kṛiṣṇa! O Beloved of Rukmiṇî! O Stealer of the hearts of the cow-maids! O World Teacher! save me from being drowned in the ocean of Saṃsâra (world).

12. O Keśava! O Remover of pain! O Nârâyaṇa! O Janârdana! O Govinda! O Supreme Bliss! O Mâdhava! save me.

In the above verses, the various members of the body of the Lord are described as having certain attributes; such as His eyes are like lotus with a compassionate gaze in them, the mouth is smiling and sounding a flute, His head is adorned with a crown of peacock feathers, His

movements are slow and dignified, His intelligence is uninterrupted, and He is an expert in singing and dancing.

(*Doubt.*)—Here arises the doubt, are these attributes of smiling face, compassionate gaze, etc., to be separately meditated upon or not?

(*Pûrva-pakṣa.*)—They should not be meditated upon separately, because there is no higher reward in such meditation, and because the highest end of man (namely, Mukti) is obtained by meditating on the universal attributes of the Lord, such as His omniscience, omnipotence and the rest; and so the charms of His personal appearance, costume, gestures, movements, etc., need not be meditated upon.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 3. 63.

अङ्गेषु यथाश्रयभावः ॥ ३ । ३ । ६३ ॥

अङ्गेषु Aṅgeṣu, in the limbs of the Lord. यथाश्रय Yathâśraya, according to the fitness of the place, or the limb. भावः Bhâvaḥ, the assuming of the mood, the meditation on the aspects.

63. Meditation appropriate to each member of the body should also be performed—424.

COMMENTARY.

In the various members, such as the mouth, the eyes, etc., the qualities and gestures appropriate to them, must be thought of or meditated upon The particular member, described as having a particular quality, must always be meditated upon with that quality. In forming the mental image of the Lord, the face must be thought of as smiling and speaking sweet words; the eyes as having a compassionate and benevolent gaze, and so on.

SÛTRA III. 3. 64.

शिष्टैश्च ॥ ३ । ३ । ६४ ॥

शिष्टैः Śiṣṭaiḥ, by those who are taught. च Cha, and.

64. And because Brahmâ taught such meditation to His disciples in the Gopâla Tâpani Upaniṣad—425.

COMMENTARY.

At the end of His verses of praise in the Gopâla Pûrva Tâpani, Brahmâ says " with these verses I praise and worship the Lord ":—

अथ हैवं स्तुतिभिराराधयामि । ते यूयं तथा पञ्चपदं जपन्तः ध्यायन्तः संसृतिं तरिष्यथ" इति स होवाच हैरण्यः ।

"I propitiate even now Kṛiṣṇa, with these verses. You also follow my advice, and as I always recite the five-worded mantra, so you also reciting that five-worded mantra

and meditating on Śrî Kṛiṣṇa, will verily cross over this ocean of worldly existence, the cycle of births and deaths."

Thus said Brahmâ to the sages.

Thus Brahmâ Himself teaches the sages to meditate on the attributes of the various members of the Lord's body. Therefore, the personal charms of the Lord must also be meditated upon.

(*Objection.*)—In the Chhând. Up., I. 6. 7., only the compassionate *gaze* of the Lord is described, no other members are specified therein:—

तस्य यथा कप्यासं पुंडरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

His two eyes are like fresh lotus. His (mystic) name is Ut उत् for he has risen (udita) above all sins. He also, who knows this, rises verily above all sins.

This description of the Chhând. Up. is defective, because it mentions only the eyes of the Lord, and is silent upon other parts. The objection so raised is answered in the next sûtra.

SÛTRA III. 3. 65.

समाहारात् ॥ ३ । ३ । ६५ ॥

समाहारात् Samâhârât, on account of expressing collectively; all-comprehensive.

65. (There is no discrepancy in the statement of the Chhâṇd. Up.) because the description there (is collective and) all-comprehensive, (meant to include other members also)—426

COMMENTARY.

The word Na, "Not" is to be drawn into this sûtra from III. 3. 67. namely, from the third sûtra from this. It is to be read not only in this sûtra, but in the next also. Since the description of other members of the body of the Lord must be supposed to have been described in a single description of the eyes in the Chhând. Up., there is no defectiveness in that Upaniṣad. The compassionate gaze mentioned in this Chhând. Up. is illustrative of all the other attributes, such as, sweet speaking, etc. A kindly look is an all-comprehensive attribute, including the rest.

In the next sûtra, the Pûrvapakṣin raises an objection to the effect, why should a particular member be thought of with a particular attribute, and why not every member be imagined as having every attribute. The next sûtra, therefore, is a Pûrvapakṣa sûtra, and will be refuted later on.

SÛTRA III. 3. 66.

गुणसाधारण्यश्रुतेश्च ॥ ३ । ३ । ६६ ॥

गुण Guṇa, of the qualities. साधारण्य Sâdhâraṇaya, about the common-ness. श्रुतेः Śruteḥ, from the statement of the Vedas. च Cha, and. It includes the combination of all guṇas.

66. (Every member of the Lord's body must be meditated upon as possessing the attribute of the other member), because of the text which says that there is a common-ness of attributes, (with regard to the members of the Lord's body) —427.

COMMENTARY.

The texts like "everywhere THAT hath hands and feet, etc."—(Gîtâ, XIII. 14.) show that every member of the body of the Lord can discharge the function of every other member. So every member may be meditated upon with the attribute of any other member. (Such as His eyes may be meditated upon as grasping the whole world, and His hands as seeing the whole universe.) The Smṛiti texts, like the following, also declare that every member of the body of the Lord has the power of discharging all the functions of all the senses:—

अङ्गानि यस्य सकलेन्द्रियवृत्तिमन्ति ।
पश्यन्ति पान्ति कलयन्ति तथा जगन्ति ॥

Whose every member of the body possesses the function of all the senses such as seeing, drinking, hearing, moving, holding, etc.

Therefore, there is no restrictive rule that any particular member of the Lord's body should be meditated upon with any particular attribute. The word "cha" indicates that all guṇas may also be so included.

(*Siddhânta.*)—The objection raised in this sûtra is answered in the next.

SÛTRA III. 3. 67.

न वा तत्सहभावाश्रुतेः ॥ ३ । ३ । ६७ ॥

न Na, not. वा Vâ, rather, surely, only. तत् Tat, their. सहभाव Sahabhâva, about being together. अश्रुतेः Aśruteḥ, there being no declaration of this Śruti.

67. It is not so. (A particular member should be meditated upon with its own peculiar attribute), because there is no text declaring that it may be meditated upon with (the attributes belonging to the other members)—428.

COMMENTARY.

The force of vâ in the sûtra is to indicate exclusion. The universality of attributes must not be meditated upon in any particular member. Why? Because there is not any text describing attributes other than those appropriate to those particular members. Therefore, qualities belonging to other members not being described with regard to any particular member, must not be meditated upon when meditating on the particular member. The text like "every part of His body is a hand, every part a foot and eye and ear, etc." only declare the omnipotence of the Lord, and that all the powers of the Lord exist in every portion of His body. It is not meant to teach incongruous *meditation*.

SÛTRA III. 3. 68.

दर्शनाच्च ॥ ३ । ३ । ६८ ॥

दर्शनात् Darśanât, because it is so seen in the world. च Cha, and.

68. And because it is so seen (and it is more natural meditating in this way)—429.

COMMENTARY.

It is more natural to think that the eyes see, ears hear, hands grasp, and so on. (It is not natural to conceive that the eyes are hearing, the ears are seeing and the feet are talking. Though in the case of the Lord all these things are possible, yet there need not be any unnatural meditation even in the case of the Lord.)

Fourth Pada.

Adhikaraṇa I.

श्रद्धावेश्मन्यास्तृते सच्छमाद्यैर
वैराग्योद्यद्वित्तिसिंहासनाढ्ये ।
धर्मप्राकाराञ्चिते सर्वदात्री
प्रेष्ठा विष्णोर्भाति विद्येश्वरीयम् ॥

In the temple of faith, carpeted with good conduct and good thoughts, adorned with the throne of knowledge, produced by Vairâgya, surrounded by the rampart of religion, behold there shines this Divine Goddess called Vidyâ, the best beloved of Viṣṇu and the giver of all desires.

In the previous pâda, Vidyâ and her concomitants appertaining to Brahman and denoted by the words like meditation and worship, have been described. In the present chapter it will be shown, that Vidyâ is independent of Karman; and that the latter is subordinate to her, and that the followers of Vidyâ are of three kinds and so on. According to the difference of determination (Kratu), the seekers of Vidyâ are of three sorts. The first kind is called Saniṣṭha, namely, those who discharge with faith, the duties of their stage of life (âśrama) and class (varṇa) with the desire of seeing the varieties of different worlds (such as those belonging to Indra and other higher Devas). The second class is called Pariniṣṭhitas. They also perform, with equal devotion and faith, the duties of their varṇa and âśrama; not with the object of going to the different worlds in order to see the wonderful working of the Lord therein, but merely for the sake of the society in which they live, and to uphold its traditions, and to maintain its continuity. Both these classes of devotees belong to the order of householders. The third class are called Nirapekṣahs or Sannyâsis. Their minds have been purified by truth, austerity, prayers, etc., performed in their past life; and hence in the present life, they do not belong to any order (âśrama). Such are those who are totally indifferent to worldly life. Thus devotees of Vidyâ are classified into these three divisions.

The author first establishes the independence of Vidyâ from Karman or formal religion.

(*Viṣaya.*)—We find in the Upaniṣads texts like the following:—

तरति शोकमात्मवित् (Chh. Up. VII. 1. 3).

ब्रह्मविदाप्नोति परम् (Taitt. Up. II. 1. 1).

"The knower of Âtman crosses over all griefs." "The knower of Brahman obtains the highest."

So also in the Katha Up., II. 16:—

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ।

"Knowing this Akṣara verily one obtains whatever he desires."

(*Doubt.*)—Here arises the doubt. Is Vidyâ the cause of release alone? Or of heavenly worlds also?

(*Pûrva-pakṣa.*)—The wise, free from all desires, do not wish for heaven-worlds, and consequently Vidyâ is the cause of release alone.

(*Siddhânta.*)—In the next sûtra it will be shown that through Vidyâ one can get Swarga also, if he so desires.

SÛTRA III. 4. 1.

पुरुषार्थोऽतः शब्दादिति च बादरायणः ॥ ३ । ४ । १ ॥

पुरुष-अर्थः: Puruṣa-arthaḥ, the object of man's attainment, a man's benefit, *i.e.*, knowledge of God. अतः: Ataḥ, from this, from this Vidyâ. शब्दात् Śabdât, because the scriptures state so. इति Iti, so. बादरायणः Bâdarâyaṇaḥ, Bâdarâyaṇa holds.

1. Bâdarâyaṇa holds the view that from this Vidyâ, a man obtains all the objects of his desire, because there are words to that effect in the Scriptures—430.

COMMENTARY.

All the objects of man's desire, namely, Dharma (religious merit), Artha (worldly prosperity), Kâma (enjoyment), Mokṣa (release), are obtained from this Vidyâ alone. This is the view of Bâdarâyaṇa. Why? Śabdât. Because of the word. Because of the texts like those quoted above, which show that through Vidyâ (Yo yad ichchhati tasya tat) whatever one desires that he gets. The Lord Hari, being pleased with the devotion (Vidyâ) of His Bhaktas, gives even his ownself to his devotees. Like Kardama or others, though having desire for other fruits, the Lord gives them that fruit, on account of Vidyâ alone, which serves the same purpose as if it was a formal religious karma.

Here Jaimini comes forward with his following objections.

Adhikaraṇa II.

SÛTRA III. 4. 2.

शेषत्वात्पुरुषार्थवादो यथान्येष्विति जैमिनिः ॥ ३ । ४ । २ ॥

शेषत्वात् Śeṣatvât, because of the remaining of the Karma, *i.e.*, the performance of the duties. पुरुष Puruṣa, about a man. अर्थवादः: Arthavâdaḥ, an arthavâda. यथा Yathâ, as. अन्येषु Anyeṣu, in the case of others. इति Iti, so. जैमिनिः: Jaiminiḥ, Jaimini holds.

2. On account of Vidyâ standing in the supplementary relation to Karma, the statements as to the fruits of Vidyâ are glorificatory only, regarding the person performing Karma. They are like other glorificatory passages. This is the opinion of Jaimini—431.

COMMENTARY.

The Jîva himself enters on the performance of Karmas in the shape of worshipping the Lord, as taught by the Lord, after he has understood the essential nature of Viṣṇu, the object of worship; and of His individual self, the worshipper. Through these works he becomes purified of all sins, and obtains the fruits in the shape of Swarga or Mokṣa, the enjoyment of heavenly pleasures or the attainment of release, through the unseen principle called Adṛiṣṭa. Vidyâ being, therefore, subordinate to Karma, standing to it in the relation of a complement, the fruits mentioned regarding the results of Vidyâ in the Scriptures are to be considered as mere descriptive passages, glorifying Karma, and showing its relation to Puruṣa. Such texts, therefore, which teach special results of Vidyâ, are mere arthavâdas, like other arthavâdas relating to the substance, (dravya), or to the purification of the substance (saṃskâra) or to subordinate acts themselves (Karma.) These arthavâdas or glorificatory passages are not to be taken in their literal sense. Jaimini in his sûtras (IV. 3. 1) thus propounds this doctrine.

Dravya-saṃskâra-karmaṣu parârthatvât phalaśrutir arthavâdaḥ syât, IV. 3. 1.

Because materials, the operations performed upon them, and subordinate acts, subserve other acts, the description of a fruit in connection with any of them is a mere arthavâda or glorification.

Note.—In performing a sacrifice materials are used, their purpose being described. The sacrificial materials are operated upon, and the purpose or the fruit of this is described. Subordinate acts are performed in the course of a sacrifice—a main act; and their fruit is also described. The descriptions of such fruits are mere re-statements; because the materials, the way in which they are operated upon, and subordinate acts subserve the main act.

Thus, the following are arthavâdas relating to sacrificial materials. "He whose sacrificial ladle is made of the wood of Acacia catechu takes for his offerings the juice of metres. His offerings are juicy. He, whose sacrificial ladle (Juhu) is made of the wood of Butea Frondosa, never hears bad tidings. He, whose sacrificial ladle (Upabhṛit) is made of the wood of Ficus Religiosa, secures fruit by means of knowledge. He, whose sacrificial vessel for clarified butter is made of the wood of Vaikankata—his offerings are stable then he obtains children. These are the forms of a sacrificial ladle (Srucha.) He, who has a ladle of this form, obtains cattle of this kind, and his children are not born ugly."—*Taittirîya Saṃhitâ, III. 5. 7. 2.*)

The following extracts show the glorifications or Saṃskâra.

He covers the eye of his enemies by means of that collyrium which he puts in his eyes (Ibid. VI. 1. 1. 5.) "He cleans his teeth. He gets his "beard and head shaved. He gets his nails pared. The hair on the head "and the beard, being dead skin, are unfit for sacrifice. Then removing "this dead skin unfit for sacrifice and being qualified to perfom it, he "begins it. He bathes." (Ibid, VI. 1. 1. 2.) The following extract shows glorification of Karma:—"When he makes the offerings called Prayaja and Anuyaja, he makes a coat of mail for sacrifice. He makes this coat for the sacrificer to overcome his enemies."—(Ibid, II. 6. 1. 5).

Thus a person performing throughout his whole life the duties of a householder, such as sacrifices and the rest, and who is endowed with the moral virtues of the control or conduct or thought, etc., is mentioned in the scriptures as attaining Brahman, in the texts like the following:—

आचार्य्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्म्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्व्वेन्द्रियाणि सम्प्रतिष्ठाप्याहिंसन्सर्व्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

"One should learn the Veda in the family of his teachers and making presents to his Guru, according to law, and doing his works fully, one should return home and enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom."—(Chhând. Up., VIII. 15. 1.)

So also in the Visnu Purâna, III. 8. 9, we fiud:—(See III. 4. 35. below):—

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
विष्णुराराध्यते पन्था नान्यत् तत् तोषकारकम् ॥

"Visnu, the highest Person, should be worshipped by a man who is devoted to the duties of his castes and stage of life. There is no other way which can cause his satisfaction."

These passages show that Karma or pûjâ of the Lord is a lifelong duty, and should never be renounced. Karma being thus the main duty of humanity, all passages describing the fruits of Vidyâ must be understood as glorificatory only in the sense that Vidyâ only fits a man to perform these works better and hence it is subordinate to Karma. There are other passages like those quoted above, showing the pre-eminence of Karma. No doubt, there are texts teaching the renunciation of Karma, but they must be explained as applying to blind and cripple, and such like persons, who are not entitled by law to perform pûjâs and sacrifices. For such persons renunciation is the best means of reaching heaven.

The next sûtra gives another reason for holding that the knowledge of the Self is a subordinate member of Karma or Pûjâ.

SÛTRA III. 4. 3.

आचारदर्शनात् ॥ ३ । ४ । ३ ॥

आचारदर्शनात् Âchâra-darśanât, such conduct being seen.

3. Because the practice of the best of the wise men shows that Vidyâ is subordinate to Karma—432.

COMMENTARY.

The following texts show that great men like Janaka and the rest, used to perform sacrifices, though they had acquired Âtma Vidyâ. For example, Janaka is described in Bṛih. Up., III. 1.1 as performing a sacrifice :—

ॐ ॥ जनको वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतम इति स ह गवाᳬ सहस्रमवरुरोध दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥

"Janaka Vaideha (the king of the Videhas) sacrificed with a sacrifice at which many presents were offered to the priests of (the Aśvamedha.) Brâhmaṇas of the Kurus and the Pañchâlas had come thither, and Janaka Vaideha wished to know, which of those Brâhmaṇas was the best read. So he enclosed a thousand cows and ten padas (of gold) were fastened to each pair of horns."

Similarly in the Chhând. Up., we find Aśvapati, the king of the Kekaya, performing sacrifices, though he was a master of Brahma Vidyâ and taught Brâhmaṇas, who had gone to him to learn the Brahma Vidyâ (Chhând. Up., V. 11. 5.)

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु मे भगवन्त इति ॥ ५ ॥

"When they arrived, the King caused proper honors to be paid to each of them separately. In the morning, after leaving his bed, he said to them : (What makes you come here ? Are you troubled by bad men ? But there are no such people in this land.) In my Kingdom there is no thief, no miser, no drunkard, no irreligious, no illiterate person, no adulterer, much less an adulteress. (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs ; and I shall give you, Sirs, as much wealth as I give to each Ritvij priest. So stay here please."

This shows that the best among the learned and wise men of old used to perform Karma, in spite of their possessing the knowledge of the Self. Had mere knowledge been sufficient for acquiring the final end of man, namely Release, they would not have exerted themselves uselessly

in the performance of Karma. They would have acted on the maxim "when honey is to be found in the tree of one's own court-yard, why should one go in search of it to difficult places like mountains ?"

SÛTRA III. 4. 4.

तच्छ्रुतेः ॥ ३ । ४ । ४ ॥

तत् Tat, about that. श्रुतेः Sruteḥ, there being a direct scriptural statement.

4. Because of the scriptural statement that Vidyâ is a subordinate member of Karma—433.

COMMENTARY.

In the Chhând. Up., there is a direct statement to the effect that Vidyâ is subordinate to Karma (I. 1. 8.)

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्य्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥

"By the command of that Full and Supremely High Lord called Om, perform ye both His worship, whether ye understand Him thus or ye do not."

"But the knowledge and ignorance are different (and opposed to each other). The man who worships the Lord, with knowledge, faith and propriety (to the utmost of his capacity) verily, his worship alone is conducive to endless reward, (not so the worship of the ignorant, whose reward is limited.) This is the full explanation of this Ever-present Imperishable Om."

In the above the word Vidyayâ (with Vidyâ) shows that Vidyâ is only a subordinate member of Karma, because it is used in the instrumental case, and an instrumental case always denotes something secondary, just as the words śraddhayâ and Upaniṣadâ.

SÛTRA III. 4. 5.

समन्वारम्भणात् ॥ ३ । ४ । ५ ॥

सम्-अनु-आरम्भणात् Sam-anu-ârambhaṇât, on account of their taking hold together or being together.

5. Because the Upaniṣad also declares that both Vidyâ and Karma take hold of the man after death, and carry him to heavenly regions ; therefore, Vidyâ is not independent of Karma—434.

COMMENTARY.

In the Bṛihad. Up., IV. 4. 2. we find that when a man dies, his Vidyâ and his Karma take hold of him and carry him forward :—

प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामति तं विद्याकर्म्मणी समन्वारभेते पूर्व्वप्रज्ञा च ।

" And when he thus departs, life (the chief prâṇa) departs after him, and when life thus departs, all the other vital spirits (prâṇas) depart after it. He is conscious, and being conscious he follows and departs.

" Then both his knowledge and his work take hold of him, and his acquaintance with former things "

This shows that Vidyâ and Karma both co-operate in producing the results, and, therefore, Vidyâ is subordinate to Karma.

SÛTRA III. 4. 6.

तद्वतो विधानात् ॥ ३ । ४ । ६ ॥

तद्वतः Tad-vataḥ, of such a one. विधानात् Vidhânât, there being an injunction.

6. Because there is the command that a person having Vidyâ must be appointed to perform Karma, therefore Vidyâ is subordinate to Karma—435.

COMMENTARY.

In the Tait. Saṃhitâ we find :—

ब्रह्मिष्ठो ब्रह्मा दर्शपौर्णमासयोस्तं वृणुते ।

He chooses as His Brahma priest, to perform the full moon and new moon ceremonies, one who knows Brahman.

This shows that performance of the sacrifices requires Brahma Jñâna. Otherwise the Śruti would not have insisted upon the condition that the Brahmâ priest must be a Brahmajña. Therefore, the knowledge of Brahman is subordinate to Karma, for such knowledge only entitles a man to become a priest.

SÛTRA III. 4. 7.

नियमाच्च ॥ ३ । ४ । ७ ॥

नियमात् Niyamât, there being a rule. च Cha, and.

7. Because there is the restrictive rule, that Karma should be performed throughout one's whole life, therefore, Vidyâ is subordinate to Karma—436.

COMMENTARY.

In the Iśâvâsya Up., verse 2, we find :—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

Performing works even here, let a man live his allotted hundred years; thus is it right for thee, not otherwise than this; karma will not bind that man.

This rule lays down an injunction of lifelong performance of karma with regard even to that man, who has obtained the knowledge of Âtman.

Some hold that conflicting texts,—(some insisting upon the performance of karmas, others enjoining their abandonment)—can be reconciled by the view that the performance of karma is optional for one who has got knowledge of the Self. But this view also is set aside by the above Śruti. The texts, therefore, which teach the abandonment of karma, have for their scope those persons, who from some bodily defect or other cause, such as blindness, lameness, etc., are not entitled to perform karma. In fact, abandonment of karma is strongly denounced in the scriptures. Thus in the Taitt. Brâhmana we have :—

He who stops sacrifices to the gods by not maintaining the sacred fires, verily becomes a killer of his children. Therefore, karma must always be performed even by the wise.

Thus Vidyâ being complementary to karma, is not independent in its action in producing the fruit. In other words, Vidyâ alone cannot produce Release.

In the preceding six sûtras, Jaimini has advanced his reason for maintaining that Vidyâ is subordinate to karma. All these sûtras form the pûrva-pakṣa. The author now advances his reasons for differing from Jaimini.

Adhikaraṇa III.

SÛTRA III. 4. 8.

अधिकोपदेशात्तु बादरायणस्यैवं तद्दर्शनात् ॥ ३ । ४ । ८ ॥

अधिक Adhika, more, different. **उपदेशात्** Upadeśât, owing to the teaching about. **तु** Tu, but. **बादरायणस्य** Bâdarâyaṇasya, of Bâdarâyaṇa. **एवम्** Evam, thus. **तद्** Tad, about that. **दर्शनात्** Darśanât, because of the Śâstric text.

8. Vidyâ is greater than karma, for such is the teaching of Bâdarâyaṇa, and because such is to be seen in the scriptures—437.

COMMENTARY.

The word "tu" (but) sets aside the pûrvapakṣa. It must be understood that vidyâ is greater than karma, because all karmas are performed in order to acquire vidyâ; and vidyâ is the principal, and karma is subordinate to it. Why? Because such is the teaching of Bâdarâyana.

Nor is his teaching without authority, because we see scriptural texts as authority for the same. For example, in Bṛihad. Up., IV. 4. 22., we read:—

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति एतद्ध स्म ॥

Brâhmaṇâs seek to know him by the study of the Veda, by sacrifice. by gifts, by penance, by fasting, and he who knows him, becomes a Muni. Wishing for that world (of Brahman) only, mendicants leave their homes.

The above texts show that vidyâ is the result of karma; and they enjoin karma not for its own sake, but because karmas lead to vidyâ. When once the vidyâ arises by the strenuous performance of karmas, then these karmas themselves are abandoned, because no longer necessary, after the vidyâ has been obtained; and because it is a well-known fact that the end is greater than the means. When once the end is accomplished, the means become no longer necessary.

It has been said that excellent men possessing Brahma-vidyâ have been seen performing karmas, men like King Janaka and Aśvapati—and that, therefore, vidyâ is complementary to karma. This argument is next being refuted in the following sûtra.

SÛTRA III. 4. 9.

तुल्यं तु दर्शनम् ॥ ३ । ४ । ९ ॥

तुल्यम् Tulyam, the same, similar, equal. तु Tu, but, or entirely. दर्शनम्, Darśanam, the Śâstric texts.

9. But there is equal authority against the view that Vidyâ is subordinate to karma in the lives of other eminent men—438.

COMMENTARY.

The word "tu" is used in order to remove the idea that vidyâ is subordinate to karma. There is equal authority in the scriptures for the proposition that vidyâ is not subordinate to karma. Thus there are scriptural passages, such as "knowing this the ṛiṣhis descended from Kavaṣa said: "For what purpose should we study the Vedas, for what purpose should we sacrifice? Knowing this indeed the Ancient ones did not offer the Agnihotra," and "when Brâhmaṇâs know that Self and have risen above the desire for sons, wealth, and worlds, they wander about as mendicants."—(Bṛi. Up. III. 5.)

Thus the sages called Kâvaṣeyâs did not care for karmas, nor did Yâjñavalkya, who abandoning all karmas, went to forest. Thus we find

examples of eminent men devoted to vidyâ, renouncing all ceremonial karmas. Therefore, scriptural texts are not all one-sided in favour of karmas, but there are texts to the contrary also. The examples of persons like Janaka and others show, that these men followed karma, either for the sake of purifying their self or as an example to mankind, and that the social order may be preserved.

The author next answers the objection raised in the sûtra 4.

SÛTRA III. 4. 10.

असार्वत्रिकी ॥ ३ । ४ । १० ॥

असार्वत्रिकी Asârvatriki, (the Vedic text) is not applicable to all (the Vidyâs).

10. The scriptural declaration, Chhând. Up., I. 1. 8., is not of universal application, as supposed by the opponent —439.

COMMENTARY.

The above text of the Chhând. Up. (I. 1. 8), is non-comprehensive. It does not refer to all knowledge, but to the vidyâ connected with the subject-matter of the text. The subject-matter there is the Udgîtha-vidyâ and the text says that if this Udgîtha-vidyâ is recited by a person with knowledge, then it is more fruitful than if it was recited without such vidyâ. Therefore, vidyâ is not an auxiliary to work in every instance.

The author next answers the objection raised in III. 4. 5.

SÛTRA III. 4. 11.

विभागः शतवत् ॥ ३ । ४ । ११ ॥

विभागः Vibhâgaḥ, there is a division (of the fruits of Vidyâ and Karma; शतवत् Śatavat, just as in the case of a hundred (coins.)

11. The distribution of Vidyâ and Karma is to be made in the above passage of the Bṛi. Up. (IV. 4. 2.) like the distribution of a hundred coins—440.

COMMENTARY.

The fruits of Vidyâ and of Karma are different and the above passage of the Bṛi. Up. must be taken in a distributive sense. Vidyâ produces one fruit, while Karma produces another fruit. This is like the distribution of a hundred coins. A man by selling a cow and a goat obtains hundred coins. It does not mean that both sold for equal amounts of 50 coins each, but we must distribute the hundred coins according to the natural value of these animals; namely, that the cow fetched 90 coins,

and the goat 10 coins. Therefore, when the scripture says that both Vidyâ and Karma take hold of the man; it means that both produce their results according to their innate qualities: but the fruits of both are not equal.

The author next answers the objection raised in sûtra III. 4. 6.

SÛTRA III. 4. 12.

अध्ययनमात्रवतः ॥ ३ । ४ । १२ ॥

अध्ययन-मात्र-वतः: Adhyayana-mâtra-vataḥ, of him who has merely studied the Vedas.

12. The word Brahmiṣṭha "devoted to Brahman," as used in the passage quoted by the Pûrvapakṣin, does not mean one who has realised Brahman, but one who has merely read the Brahman (the Veda)—441.

COMMENTARY.

When the Taittirîya Śruti says that a Brahmiṣṭha is to be chosen as a priest to fill the office of Brahmâ, it does not mean that the one who knows Brahman must be chosen for that office, but it means that one who has read the Vedas and studied them well, must be selected for the office of Brahmâ. In other words, it says that Brahmâ's office must be held by a *learned* Brahman, and not merely by one who is dexterous in doing the ritual or chanting the hymns. That text, therefore, is not in favour of the proposition that Vidyâ is subordinate to Karma. In fact, the word "Brahmiṣṭha" in the above passage, is to be translated as "one who is well-versed in Brahman," where the word Brahman means the "Vedas," and not the highest Self. Because a person who has realised Brahman, the Supreme Self, is described repeatedly in the scriptures as being above all karmas (Naiṣkarmya.) Therefore, one who has mastered the Vedas; namely, knows the words of the Vedas exactly as they are and who constantly recites them without any selfish object, not wishing to gain money or wealth by such learning, is called a Brahmiṣṭha. The force of the affix "iṣṭha" in Brahmiṣṭha, has this significance here.

Others explain the above passage as merely glorifying karma. Karmas are so important, they say, that for its due performance one must be a knower of Brahman. According to this explanation, it is merely a glorificatory passage, and must not be taken in its literal sense.

It has been said above that a person who has merely read the Vedas is entitled to perform karmas, and not one who has got the knowledge of the Supreme. A man who has no knowledge of the Vedas cannot

possibly perform karmas; and studying the Vedas does not mean to commit them to memory by rote, but to understand its purport also. The Upaniṣads are part of the Vedas; a man who has read the Vedas, must be supposed to have read the Upaniṣads also. And by reading we mean the intelligent understanding of the text. The man who has read the Upaniṣads in this way, must necessarily have realised the Âtman, for the study of the Upaniṣads produces the knowledge of the Self. Thus Vidyâ becomes subordinate to Karma.

This objection may be answered thus. Merely mastering the meaning of the words, merely becoming a Sabda-jñânin, does not make a person a knower of Brahman. A man may know the meaning of all the Upaniṣad texts, but he would not become thereby a Brahmavit, a knower of Brahman. He alone is called a Brahmavit who has experienced the Brahman, felt the Eternal. The mere utterance of the words, "the honey is sweet," "the honey is sweet," will not give a man a taste of the sweetness of honey, but a man must actually taste it in order to know how sweet is honey. If the mere recitation of the words "the honey is sweet" were enough, then no man would taste honey, and every one would get the exhilaration of spirits by merely such utterance. But we do not see any such results. Therefore, the mere intellectual knowledge produced by the words of the Upaniṣads, is not Brahma knowledge, and such a person is not a Brahmvit. Therefore, when Nârada goes to Sanatkumâra and asks him to be taught Brahma Vidyâ, he is asked to recite all that he already knows, in these words. "Tell me first what thou knowest already, then come to Me and I shall tell thee what is beyond that." Then Nârada answers "I know, Sir, the Ṛigveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsapurâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure-finding, the undivided original Veda and its twenty-four branches, the superhuman Deva-sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know, O venerable Sir."

Therefore, upâsanâ is different from verbal knowledge. Mukti, the highest end of man, is obtained by Vidyâ, which means knowledge, direct and intuitive, resulting from devotion. And this we find in the Taitt. Ar. (Mahânârâyaṇa Up., X. 6., Muṇḍaka Up., III. 2. 6.)

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥ ६ ॥

Having well ascertained the true object, through the knowledge obtained from the study of the Veda, and having purified their nature by renunciation of fruits of action and due performance of duties, the pious dwell in the worlds of Brahmâ. And when the period of Brahmâ's life approaches to its close, they abandon those lokas (like Mahar, &c., and crossing the tattva-sphere, at the end of Brahmâ's life) throw away the bondage of Prakṛiti and attain all the Highest Mukti

The verbal knowledge, on the contrary, is, like Vairâgya or indifference, a handmaid of Vidyâ or enlightened devotion. As we find in the Bhâgavata Purâṇa:—

तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥

The sages having firm faith in the Lord and being endowed with wisdom and dispassion, see the Self in the Self, through the devotion arising from studies of the sacred scriptures.

Says an objector: devotion or Bhakti has the form of activity produced by body, speech or mind. With regard to mental activity, namely, meditation, it is possible to have experiences; or intuitive perception. In other words, dhyâna may be said to be an immediate cognition or anubhava. But how can the activity of the body and speech, such as pûjâ or the silent repetition of the sacred mantras be called an anubhava, or experiencing of truth. To this objection, we reply, that Bhakti or devotion has the form of consciousness of a collection of the essence of the light-giving energy of the Lord (Hlâdini śakti or gladdening power.) In other words, Bhakti means consciousness of intense joy. As it has been said in the Gopâla Tâpani:—

Sach-chid-ânand-aika-rase bhaktiyoge tiṣṭhati.

"Bhakti consists in the union through love, with the Lord, who is one mass of existence, intelligence and bliss." If it were not so, it could not be the cause of bringing the Lord under the control of His devotees. This being so, the activities of the bodily functions of the devotee, who is united in identity with the Lord, is a cause of intense joy, just like the hair and figure of the Lord causes joy. Every bodily activity of the devotee—His pûjâ and Archanâ, etc., becomes a source of intense joy, and hence these also become anubhava or immediate experience or perception of the Lord. Thus it follows that it is not only in meditation alone, that spiritual anubhava takes place, but bhakti being anubhava, pure and simple, arises from pûjâ and silent repetition of mantras also, for they also give rise to intense joy.

Note.—As the body of the Lord, whose essence consists of pure bliss and intelligence, is all joy, throughout; His nails, His feet, His hair, etc., are made up all of joy, so every activity of the Bhakta, his dancing, his singing, his pûjâ, his japa, is all an anubhava or immediate perception of the Lord; because the Śruti declares it so. There is no scope for

ng here, we cannot say how physical activity can become anubhava? But the fact is, that it is so, in the case of the bhakta, and the maxim to be applied is that contained in II. 1. 27. of the Vedânta Sûtras. In matters of Śruti or direct statements of the scriptures, there is no room for reason. Because these are matters which are transcendental and inconceivable. The author next refutes the sûtra III. 4. 7.

SÛTRA III. 4. 13.

नाविशेषात् ॥ ३ । ४ । १३ ॥

न Na, not so. अविशेषात् Aviśeṣât, on account of non-specification.

13. There is no specification that a man should perform karma throughout his whole life, even though he has got enlightenment through anubhava—442.

COMMENTARY.

The Śruti of the Îśâvâṣya does not lay down any such restrictive rule that even the illumined sage must perform karma throughout his life. Why so? Aviśeṣât. Because there is no specification. The verse 2 of the Îśâvâṣya is very general. It does not particularly specify that even an illumined sage must perform karma. All that it says is "Let one perform karmas throughout his life." There is nothing to show to what class of people that particular rule is addressed. On the contrary, there are express texts of the Śrutis, which show that immortality is not to be obtained by Karma, but by knowledge alone. Such as the following:—(Mahânârâyaṇa Up. of the Taitt. Ar. X. 5.)

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

Not by karmas (sacrifices) nor by children, nor by wealth can one obtain immortality. It is by renunciation alone that some great-souled beings have obtained immortality.

Thus we have two śrutis, Îśâvâṣya says "Perform karmas throughout your life"; the Taittirîyaka says "Karma does not lead to immortality." Their apparent conflict is to be reconciled by giving them different scopes. One is addressed to the Saniṣṭha devotees, the other to the Nirapekṣa devotees. Now the author gives the real meaning of the Îśâvâṣya verse.

SUTRA III. 4. 14.

स्तुतयेऽनुमतिर्वा ॥ ३ । ४ । १४ ॥

स्तुतये Stutaye, for the purpose of glorification or praise अनुमतिः, Anumatiḥ permission, वा Vâ, or, indeed.

14. Or the permission to do work throughout one's life, is for the sake of glorifying Vidyâ—443.

COMMENTARY.

The force of "vâ" is to denote exclusion, namely, it means "only." The permission given by Îśâvâṣya to perform karmas throughout one's

life has the object of glorifying Vidyâ. The context of the Upaniṣad shows this. Vidyâ has such a great power, that if a man were to perform karmas *always throughout his life*, he would not be tainted by them, because his Vidyâ counteracts the evil effects of Karma. Thus instead of enjoining karma throughout one's life, it merely praises vidyâ. Even the second line of that verse also shows the same. It says "thus working, karma will not bind"; which shows that karma always has a binding effect. But vidyâ nullifies that effect. Thus it follows that the theory of Jaimini that vidyâ is subordinate to karma, has no legs to stand upon, and has been refuted.

Adhikaraṇa IV.

Having established in the previous aphorisms the independence of Vidyâ from Karma, the author now describes further the supreme greatness of vidyâ itself. In the Vajasaneyaka Śruti it is thus declared (Bṛih. Up. IV. 4. 23.)

तदेतदृचाभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति ॥

This has been told by a verse (Rik), "This eternal greatness of the illumined devotee of Brahman does not grow larger by work, nor does it grow smaller. Let a man try to find (know) its trace, for having found (known) it he is not sullied by any evil deed."

(*Doubt.*)—Such being the glory of Vidyâ that one having it neither grows great by the performance of Karmas, nor is lessened by its non-performance, there arises the doubt, must such a person act as he likes, or must he conform still to the conventionalities of ordinary life?

(*Pûrva-pakṣa.*)—If he acts as he likes, and abandons the performance of the duties enjoined on all men, it is possible that there may be some sin arising from such abandonment; and so it is not desirable that a Brahmavit should be a Yatheṣṭâchârin, or one acting as he likes.

(*Siddhânta.*)—The next sûtra refutes this view, and shows that a Brahmavit may become a Yatheṣṭâchârin, for he has risen above all social and religious bondage.

SÛTRA III. 4. 15.

कामकारेणचैके ॥ ३ । ४ । १५ ॥

कामकारेण Kâmakâreṇa with the action according to one's desire. च Va or. एके Eke, some declare or hold.

15. Some hold that a Brahmavit may act as he desires—444.

COMMENTARY.

According to one text of the Bṛihad. Up. rescension, a Brahmavit is not touched by the good fruits of the good acts, or the evil consequences of a bad act. He may perform karma, if he likes, only with the object of giving the rewards of such karmas to the world in which he lives, for he does not require any karma for himself. This is how they explain the text "So great is the glory of this Brahma-devoted sage," etc. Therefore, a Brahmavit may act as he likes, for no sin can taint him. The word Brâhmaṇa used in the above text means "one who has realised Brahman." It follows, therefore, that if a Brahmavit performs a karma, ordained by Śâstra, he does not get the reward of that karma, and if he omits to do any such karma, he does not get the sin of omission of such karmas. In fact, he has cut off all relation between him and Karma. So that, the effects of karma do not touch him. Like the lotus leaf in water, he is not wetted by karma. And in the burning fire of his Vidyâ, all evil effects of the non-performance of karma are reduced to ashes instantaneously, as a handful of grass thrown into fire. Therefore, this power of acting as he likes, is the great glory of Vidyâ. This sense is further enlarged in the next sûtra.

SÛTRA III. 4. 16.

उपमर्दञ्च ॥ ३ । ४ । १६ ॥

उपमर्दं Upamardam, destruction. च Cha, and.

16. And there is destruction (of all karmas through Vidyâ), (therefore Vidyâ is pre-eminent)—445.

COMMENTARY.

The following texts of the Muṇḍaka Up., and of the Gitâ show that Vidyâ is only not subordinate to karma, but the destroyer of it.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish, when He has been beheld who is high and low (cause and effect). (II. 8).

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

As the burning fire reduces fuel to ashes, O Arjuna so doth the fire of wisdom reduce all actions to ashes (Gitâ IV. 37.)

These texts show that Vidyâ destroys all karmas; therefore the majesty of Vidyâ is pre-eminent. When she can destroy the effects of the half-enjoyed prârabdha karmas even, then where is the wonder that after

acquisition of vidyâ, a man may renounce all karmas ordained by the scriptures, and yet incur no guilt.

How do you say, (objects the Pûrvapakṣin), that vidyâ destroys Prârabdha karmas even, for all authors of Śâstras are agreed in the view, that Prârabdha karmas are destroyed only by suffering, and there is no other method of their destruction admitted by the Theologians.

To this we reply, that though the Vidyâ has the power of burning to ashes *all* karmas, yet the illumined sage, who has harmonised his will with that of the Supreme Lord, allows the Prârabdha karmas to continue to produce their effects, in order to carry on the will of the Lord, and to spread His glory in this world. The sage allows the Vidyâ to singe the Prârabdha karmas, but not to reduce them to ashes. The Prârabdha karmas of such a sage are like a half-burnt cloth, which retains its texture, and looks like a cloth; but which at the slightest touch, falls into pieces. The wise sage is dressed in such a Prârabdha karma, and carries on the activities generated by such karma. This is what is meant by the phrase that the Prârabdha karma is destroyed only by enjoyment. The author of the sûtra will himself explain this further in IV. 1. 15.

SÛTRA III. 4. 17.

उर्द्ध्वरेतःसु च शब्दे हि ॥ ३ । ४ । १७ ॥

उर्द्ध्वरेतःसु Urddhva-retaḥsu, of those who observe perpetual celibacy. च Cha, and. शब्दे Śabde, in the Upaniṣat text. हि Hi, because.

17. In the case of the celibates, the scripture itself describes their freedom from all karmas, when they get Vidyâ. Therefore, vidyâ is superior to karma—446.

COMMENTARY.

In the case of those particular kind of pariniṣṭhita devotees, who observe the vow of perpetual celebacy, and who are possessed of mighty Vidyâ, the scriptures mention that they are above the bondage of karma, and may perform actions or renounce them at their will. That also shows that we must admit that Vidyâ is independent of karma. The scriptural text referred to in this sûtra is the Bṛihad. Ar. Up., III. 5. 1.

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच यदेव साक्षादपरो-क्षाद्ब्रह्म य आत्मा सर्व्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येत्येतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रै-षणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतस्तस्माद् ब्राह्मणः

पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेद्बाल्यञ्च पाण्डित्यञ्च निर्विद्याथ मुनिरमौनञ्च मौनञ्च निर्विद्याथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥ पञ्चमं ब्राह्मणम् ॥ ५ ॥

Then Kahola Kauṣîtakeya asked, "Yâjñavalkya," he said, "tell me the Brahman which is visible, yet invisible, the Self (âtman) who is within all!"

Yâjñavalkya replied : "This, thy Self who is within all." "Which Self, O Yâjñavalkya is within all."

Yâjñavalkya replied, "He who overcomes hunger and thirst, sorrow, passion, old age, and death. When Brâhmaṇas know that Self, and have risen above the desire for sons, wealth, and (new) worlds, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for worlds. Both these are indeed desires.

"Let a Brâhmaṇa renounce learning, and become as a child, and after renouncing learning and a childlike mind, let him become a quietist; and when he has made an end of quietism and non-quietism, he shall become a Brâhmaṇa, a Brâhmaṇa indeed.

"By whatever means he has become a Brâhmaṇa he is such indeed. Everything else is of evil." After that Kahola Kauṣîtakeya held his peace.

This shows that crossing the stage of learning and childlike simplicity, a knower of Brahman goes above all karmas, and remains as he likes. Similarly, in the Gîtâ III. 25 :—

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

As the ignorant act from attachment to action, O Bhârata, so should the wise act without attachment, desiring the welfare of the world.

This Gîtâ text applies to the householder who occupies a position of authority and responsibility in his community, and to whom men lock forward as their ideal. Such a parinișṭhita devotee, even after acquiring vidyâ, ought not to renounce karma, for his example would mislead society. It is only Yatis, or Urdharetas, or the perpetual celibates, who on getting vidyâ may safely renounce all karmas; for they, not being in the society, their example is not likely to mislead the ignorant members of the society. Thus such is the glory of vidyâ that even when one acts as he likes, no sin touches him. The author next shows a different explanation of the above text, given by Jaimini.

SÛTRA III. 4. 18.

परामर्शं जैमिनिरचोदनाचापवदति हि ॥ ३ । ४ । १८ ॥

परामर्शम् Parâmarśam, (the Śruti has) a favourable reference to (karma.) जैमिनिः Jaiminiḥ, Jaimini holds. अचोदना Achodanâ, absence of injunction. च Cha, and. अपवदति Apavadati, forbids. हि Hi, because.

18. Jaimini holds that the scripture not only enjoins karma to tne wise, but reproaches those who renounce

karmas, and does not expressly prohibit karmas (therefore the text about Kâmâchâra refers to injunctive karmas only) —447.

COMMENTARY.

The meaning of the text quoted in III. 4. 15, is that the wise sage has full liberty of doing as he likes those karmas only which have been ordained as a rule. (The sage is not at liberty to do karmas which have been *prohibited.*) He has option to do in any way he likes the enjoined karmas. It does not mean that enjoined karmas may be *omitted* altogether. Thus one of the enjoined karmas is morning prayer or Sandhyâ. The ordinary men must perform Sandhyâ strictly, at the proper time, but an illumined sage may perform it at any time he likes. This is the meaning of Kâmâchâra.

Because the scripture itself shows that even the wise sage must perform karmas, and it denounces those who have abandoned karmas, therefore, there is no express text enjoining the renunciation of karmas. The reason is this. Because the scriptures have reference to the wise with regard to karma, and because it reproaches those who renounce karmas, therefore, it follows that the true spirit of the scripture is not to teach the renunciation of karmas nor we cannot infer the existence of any such rule " let the wise renounce karmas." The sense is this. The second verse of the Îśâvâṣya. Up. which declares that a man must perform karmas is an authority which enjoins karmas even to the wise. Similarly, the Śruti of the Taittirîyas which declares that " a man who renounces karmas loses his progeny," is an authority reproaching those who have abandoned karmas. Reading these texts together, it is not possible to infer that there should be any text enjoining the abandonment of karmas. Because, enjoining and prohibiting the same act simultaneously, is the contradiction not contemplated by the scriptures. Nor can you say that there will be no scope for texts which declare the renunciation of karmas. In our view, those texts will find their scope in the case of cripples, blind men, etc., who through physical or mental infirmity are incapable, of performing karmas. Therefore, the wise sage must undertake the performance of the Śrauta and Smârta karmas, the various ceremonial worships taught in the Vedas and Smṛitis, and in this case latitude is given to him to perform them anyhow. This is the meaning of the text kenasyât, yenasyât of the Bṛihad. Ar. Up. quoted above. That text does not mean that a wise sage can renounce karmas or perform them at his option. This is the opinion of Jaimini.

Thus according to the opinion of Jaimini, the above text of the Bṛihad. Ar. Up. is an authority enjoining the performance of karmas and observing the rule of good conduct for all men. The author now shows that in his opinion the above text gives permission to do as one likes. H. gives this meaning in the next sûtra.

SÛTRA III. 4. 19.

अनुष्ठेयं बादरायणः साम्यश्रुतेः ॥ ३ । ४ । १९ ॥

अनुष्ठेयम् Anuṣṭheyam, (Karma) should be practised. बादरायणः Bâdarâyaṇaḥ, Bâdarâyaṇa holds. साम्य Sâmya, of equality. श्रुतेः Śruteḥ, account of scriptural statement.

19. (According to) Bâdarâyaṇa (the obligatory duties only) may be performed somehow or other, because there is equality according to authority (between the God-intoxicated devotees, who partially perform karmas, and ordinary men who fully perform karmas)—448.

COMMENTARY.

According to Bâdarâyaṇa, it is only those karmas which are obligatory that a wise man may perform according to his option; that is, he should perform some part of it and omit other parts. Why do we say so? Because there is statement of equality. The text "kenasyât yenasyât tenedṛiṣaḥ" shows that the illumined sage performing works in any way, somehow, is equal to him who performs them fully. The above Bṛihad. Up. text clearly shows that there is an equality between a sage performing actions partially and between any other person performing them fully. How can a partial performer of obligatory karmas be equal to the full performer of them? According to the opinion of Jaimini, this statement of equality is merely glorificatory, for unless a man perform karmas fully, he cannot be said to be equal to one who scrupulously performs them all. If he leaves any one of those karmas unperformed, he cannot be said equal to him who performs them fully. Jaimini explains this equality by saying that both are equal inasmuch as both perform the obligatory karmas, though one performs it partially and the other fully. The full performance of karmas is ordained for svaniṣṭha devotee, such a wise man must perform all karmas. The text reproaching the renouncement of karmas applies to those men who have not reached illumination, but have renounced karmas too early. Thus both texts are reconciled. And so far a truly illumined sage, belonging to the order of pariniṣṭhita the performance of karmas need not be entire. The law is fulfilled by him by the partial performance even of the obligatory karmas.

Nor can it be said that the texts teaching the renunciation of karmas are confined to physically incapable persons, because there are no such restrictive statements in those texts. Those verses declare that release is not to be obtained by karmas or by offsprings, etc., but by the abandonment of all karmas alone. This general statement cannot be restricted in the way that Jaimini would have it.

SÛTRA III. 4. 20.

विधिर्वा धारणवत् ॥ ३ । ४ । २० ॥

विधिः Vidhiḥ, an injunction, वा Vâ, or, धारणवत् Dhâraṇavat, as is the case of taking (the Vedas) with, or as in the case of carrying, &c.

20. Or the above text may be an injunction like the text about the study of the Vedas—449.

COMMENTARY.

The above text "kena syât yena syât" may be construed as an injunction regarding the illumined sage, just like those injunctions which declare that a Brâhmaṇa child must be initiated at the age of eight so that he may be able to study the Vedas. In this view the above text is an injunction teaching that a sage belonging to the order of pariniṣṭhita should perform all karmas according to his will, but persons other than pariniṣṭhitas should not do so, as says the Bhâgavata Purâṇa:—

शौचमाचमनं स्नानं न तु चोदनया चरेत् ।
अन्यांश्च नियमान् ज्ञानी यथाहं लीलयेश्वरः ॥

"The wise do not perform the purificatory acts, the sipping of water, the bathing and other acts required by the law according to injunctions of the Scriptures. They perform it according to their will; as I, the Lord of the universe, perform all acts according to my will, as a mere sport."

This view is objected to in the next sûtra in the first part, and then that objection is answered.

SÛTRA III 4. 21.

स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॥ ३ । ४ । २१ ॥

स्तुतिमात्रम् Stuti-mâtram, praise merely. उपादानात् Upâdânât, on account of reference. इति Iti, so. चेत् Chet, if. न Na, not so. अपूर्वत्वात् Apûrvatvât, on account of the newness.

21. If it be said that (texts such as the one about the performance of karmas according to one's will are) mere glorifications on account of their reference to the performance of karmas, we deny that because the texts lay down a new injunction (for the performance of karmas according to one's will)—450.

COMMENTARY.

An objector says, the above text is not an injunction but a mere glorification of the illumined sage. As a person may tell to one whom he loves "Do as thou likest," and by so saying shows merely his regard and love for that person, so when the Lord says "a wise man may do as he likes," it is not an injunction to the wise man to go and break all the laws of God and social conventions, but it only shows that the Lord has so much confidence in those persons that He tells them to do as they like, knowing full well that they will never do anything against His will. The statement, therefore, that a wise man may do as he likes, is a mere glorification. More so, because there are express texts to the effect that a wise man must also perform karmas.

To this objection, we reply that the above text is not an arthavâda but a vidhi or injunction with regard to the God-intoxicated sage to do as he likes. It teaches something new not already taught before, and is therefore, an apûrva vidhi and not a stuti.

Note.—The argument of the objector may be thus put. The sentence "Let a Jñânin do as he likes" is a glorification only, and not an injunction. Because the Jñânin also is required to perform karmas by the injunction contained in the verse 'Kurvan eva' etc., of the Îśâvâsya. To this objection the reply given is that there is no other text declaring the performance of karmas according to one's will for the Jñânin. Therefore, when the Bṛihad. Ar. Up. says "a Jñânin may perform karmas as he likes," it must be construed as an apûrva vidhi. All the vidhis are of three kinds, namely apûrva vidhi, niyama vidhi and parisaṃkhyâ vidhi as defined in the following verse :—

विधिरत्यन्तमप्राप्तौ, नियमः पाक्षिके सति ।
तत्र चान्यत्र च प्राप्तौ परिसंख्येति गीयते ॥

"An apûrva vidhi is one which makes an original statement not to be known by any other means. A niyama vidhi or a restrictive rule enjoins the performance of one of the two alternatives. "A parisaṃkhyâ enumerates cases to which certain rule applies." For example, "let him worship daily with the Sandhyâ worship" or "let a person desirous of acquiring heaven, perform the sacrifice called Jyotiṣṭoma." These are apûrva vidhis, because a man would not have found the necessity of performing Sandhyâ or Jyotiṣṭoma, merely by his reasoning or his natural inclination, but for the teaching of the scriptures. By no other means he would have known that the Jyotiṣṭoma is a means of procuring heaven. Therefore, these are Apûrva vidhis. That which ordains or restricts a man to one of the two alternatives is a Niyama vidhi. Such as, "a person must approach his wife in the season." This restricts a man to a particular time. A man by natural inclination, would approach his wife; but if through want of it, he neglects his wife, this rule enjoins him not to do so. Similarly, "let him cleanse the rice of its husk by *pounding* it," is a Niyama vidhi. For the husks may be removed by processes other than *pounding*; but the rule confines one to pounding. Similarly, "Five-toed animals may be eaten" is a Parisaṃkhyâ vidhi. It does not lay down any injunction as to the eating of five-toed animals, but if one wants to eat such animals, he is confined to such of them as are mentioned in Manu, V. 17 and 18.

न भक्षयेदेकचरानज्ञातांश्च मृगद्विजान् ।
भक्ष्येष्वपि समुद्दिष्टान्सर्वान्पञ्चनखांस्तथा ॥ १७ ॥
श्वाविधं शल्यकं गोधां खड्गकूर्मशशांस्तथा ।
भक्ष्यान्पञ्चनखेष्वाहुरनुष्ट्रांश्चैकतोदतः ॥ १८ ॥

"Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals)."

"The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare, they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels."

Thus all five-toed animals, like monkey, &c., are prohibited foods; but an exception is made in favour of six. The Parisaṃkhyâ is a *permissive* rule, than an injunction.

SÛTRA III. 4. 22.

भावशब्दाच्च ॥ ३ । ४ । २२ ॥

भाव Bhâva, devotion, love, absorption. शब्दात् Śabdât, on account of words. च Cha, and.

22. And because of the text (of Muṇḍ. III. 1. 4) declaring that there is absorption in the Lord—451.

COMMENTARY.

In the Muṇḍaka Up. III. 1. 4., we have the following :—

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

For the Lord shines forth in all beings and senses, knowing this the wise from useless controversy. He contemplates on the Lord, enjoys the bliss of His company, (and when out of trance) is active in performing works of the Lord—such a Jîvan-mukta is also the teacher of those who are seekers of the knowledge of Brahman.

In the above text we find words denoting bhâva, such as âtma-krîḍa, âtma-rati, etc. The word bhâva means intense love, and words rati and prema are its synonyms. The sense is this, the pariniṣṭhita God-absorbed devotee, has not the time to perform karmas, because of his contemplation of the Lord. Therefore, such a person may perform karmas only partially, and somehow or other, for the sake of society, and not because it is necessary for him to perform it. This also shows that Brahma-vidyâ is independent of karma.

In the next sûtra the author himself raises the doubt whether the stories related in the Upaniṣads about God-absorbed persons and other seekers of Brahman are not mere pâriplavas or episodes to be recited at stated intervals during the year occupied by the Aśvamedha sacrifice. Having raised the doubt in the first part of the sûtra, he answers it in the latter half.

SÛTRA III. 4. 23.

पारिप्लवार्थां इतिचेन्न विशेषितत्वात् ॥ ३ । ४ । २३ ॥

पारिप्लवार्थाः Pâriplava-arthâḥ, for the purpose of filling up the time; pastimes. इति Iti, so. चेत् Chet, if. न Na, not so. विशेषितत्वात् Viśeṣitatvât, on account of their being specified.

23. If it be said that the stories told in the Upaniṣads are for the purpose of pâriplava, we reply this is not so, because the pâriplava stories are certain specified ones—452.

COMMENTARY.

In the Upaniṣads like the Bṛihad Ar. and the rest we find stories like the following:—"Yâjñavalkya had two wives, Maitreyî and Kâtyayanî" (Bṛi. Up. IV. 5. 1.) "Bhṛigu, the son of the Varuṇa, approached his father Varuṇa and said, teach me, sir, Brahma-vidyâ."—(Taitt. Up. III. 1.) "Pratardana, forsooth, the son of Divodâsa came to the beloved abode of Indra."—(Kau. Up. III. 1.) "There lived once upon a time Janaśruti Pautrâyana who was a pious giver, giving much and keeping open house" —(Ch. Up. IV. I. 1). These and similar stories are related in the Upaniṣads with regard to Brahma-vidyâ. The doubt arises, are these stories told in the Upaniṣads for the purpose of pâriplava, to fill up the time occupied in the performance of Aśvamedha ceremony or are they meant to establish the glory of Brahma-vidyâ? The Pûrvapakṣin says, they are pâriplava stories, because all stories are enjoined for the sake of pâriplava, and in story-telling, the literary skill is the chief point kept in view; the story-tellers attach more importance to the words of the stories and a minor importance to the teaching contained in those stories (in other words, the stories are meant to amuse and not to instruct.) Therefore, the Brahma-vidyâ taught in these stories, are merely arthavâdas, like other mantras which stand in a complementary relation to sacrificial performances. These stories are, therefore, of no importance in themselves, except as complementary to karmas. Therefore, when their intrinsic importance is thus totally set aside, consequently the Brahma-vidyâ taught in such stories becomes much less important.

To the above objection, raised by the pûrvapakṣin, the author of the sûtra says, "it is not so, because (Viśeṣitatvât) certain stories only are specified in the Scriptures as pâriplava and the Upaniṣad stories are not among them." The Scriptures specify certain definite stories as pâriplavas: the Brahma-vidyâ stories are not included in them. Thus under the heading "He is to recite the pâriplava," the Scripture mentions "the stories like those of Manu, the son of Vaivasvat, the king." The

Scripture says, "on the first day the story of Manu Vivasvat's son should be recited; and on the second day, the story of Indra, the son of Vivasvat the king, should be recited; and on the third day the story of Yama Vivasvat's son the king, should be recited," and so on (See Śatapatha Brâhmaṇa, XIII. 4. 3. 3). Thus the particular stories which are to be recited in the pâriplava are specified in the Scriptures. Every story found in the Brâhmaṇas is not pâriplava. Had every story been a pâriplava story, the Scripture would not have specified that on the first day the story of Manu should be recited; on the second day the story of Indra; and on the third day, that of Yama. Since all tales were alike, the injunction about these particular tales would be useless. Therefore, when the Scripture says ("Sarvâny âkhyânâni pâriplave saṃsanti") "all stories are recited in the pâriplavas," the word "*all*" does not mean *every* story in general, but only *all* those stories which are mentioned in the Chapter of Pâriplava. Therefore, the stories mentioned in the Vedânta portion of the Brâhmaṇas are not pâriplava stories.

SÛTRA III. 4. 24.

तथाचैकवाक्यतोपबन्धात् ॥ ३ । ४ । २४ ॥

तथा Tathâ, similarly. च Cha, and. एकवाक्यता Ekavâkyatâ, unity of construction or of statements, or that of sense. उपबन्धात् Upabandhât, because of the connection.

24. Therefore this being so (the Vedânta stories teach Brahma-vidyâ); because of their coherent connection (with the statements about the Self, and the vidyâs)—453.

COMMENTARY.

Since the stories of Vedânta are not for the purposes of the pâriplava, it is therefore, proper to construe them as corroborating the Brahma-vidyâ, in the immediate connection with which they are recited. Their object is to make it clear to our understanding in a concrete form, the vidyâs taught in other portions of the Upaniṣads, in the abstract. Why do we say so? Ekavâkyatopabandhât. Because of their syntactical connection with the vidyâs taught in the succeeding passages. Thus in the story beginning with "Yâjñavalkya had two wives, etc.," we find immediately following, in that very section, the vidyâ taught about the âtman in these words (Bṛihad. Ar. IV. 4. 22.) "The âtman is verily to be seen, to be heard of, to be meditated upon." Since these stories are immediately preceded or succeeded by instructions about Brahman, we infer that they are meant to glorify the vidyâ and are not pâriplava stories. Just as the story about "He wept" standing in proximity to karma is

rightly interpreted as glorifying the injunctions about sacrificial performance in relation to which such stories are related. As those stories, glorifying karmas, are not pâriplava stories, so also the Upaniṣad stories are not pâriplava stories but, on the other hand, standing in proximity to injunctions about vidyâ, they must be interpreted as glorification of the vidyâ; because the rule of construction is the same here. The sense is this. The vidyâ is verily an independent means of producing (or causing the fulfilment or attainment of) the highest end of man, namely, of producing or bringing about the final release. And because it is so great, therefore, great souls like Yâjñavalkya and the rest have devoted themselves, with great effort and might, to its cultivation. The stories are told in order to facilitate the understanding of these abstruse subjects, and they are eminently fitted to subserve that purpose. In fact the Scripture itself says, "He who serves his master understands the vidyâ." The stories, therefore, serve the purpose of teaching reverence for the master. Thus also the vidyâ is independent of all karmas.

SÛTRA III. 4. 25.

अतएव चाग्नीन्धनाद्यनपेक्षा ॥ ३ । ४ । २५ ॥

अतःएव Ataeva, for this reason. च Cha, and. अग्नि Agni, fire. इन्धनादि Indhanâdi, kindling and performing sacrifices, &c. अनपेक्षा Anapekṣâ, no need.

25. And, therefore, there is no need for the lighting of the sacred fire and so on, for the sage who knows Brahman—454.

COMMENTARY.

For this reason, namely, because it has been established that vidyâ is independent, therefore, she does not stand in need of the lighting of sacrificial fire and other ceremonial works, in order to manifest her fruits. The theory, therefore, that knowledge and work must be *combined* in order to produce mukti, is hereby set aside. Vidyâ alone is sufficient for that purpose.

Addhikaraṇa V.

Having thus described the power and glory of vidyâ, the author now begins to specify the marks which are the characteristics of the person who is entitled to get this vidyâ. Unless a person possesses these qualifications, he cannot benefit by the study of the vidyâs. Thus the Bṛi. Up. IV. 4. 22. declares:—"Him Brâhmaṇas seek to know by the

study of the Vedas, by sacrifice, by gifts, by penance, by fasting." This passage lays down some of the necessary qualifications. In IV. 4. 23 of the same, the following additional qualifications are laid down :—

" He, therefore, that knows it, after having become quite subdued, satisfied, patient, and collected, sees Self in the Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brâhmaṇa; this is the Brahma-world, O King"—thus spoke Yâjñavalkya.

We give the original of these two Bṛi. Ar.'s texts below :—

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति ॥ तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वम् ।

Now the first text shows that sacrifice (yajña), gifts (dâna), penance (tapas), and fasting are necessary qualifications together with the study of the Vedas. The second passage shows that Śama (control of thought), dama (control of conduct), uparati (tolerance), titikṣâ (endurance) and samâdhâna are the necessary qualifications, and are the subordinate members of the Vidyâ.

(*Doubt.*)—Now arises the doubt. Are both these sets of qualifications necessary for the origination of vidyâ, or only one of them or none?

(*Pûrva-pakṣa.*)—The Pûrvapakṣin says that none of these qualifications is absolutely essential for the attainment of vidyâ. Getting the right Guru is the only necessary thing. As says the Chhând. Up. (VI. 14. 2.) (Âchâryavân puruṣho veda) "He knows Brahman who has found a teacher." This and similar texts prove that the finding of the teacher is the chief essential in acquiring vidyâ.

(*Siddhânta.*)—This view is refuted in the next sûtra.

SÛTRA III. 4. 26.

सर्वापेक्षा च यज्ञादिश्रुतिरश्ववत् ॥ ३ । ४ । २६ ॥

सर्व Sarva, of all. अपेक्षा Apekṣa, there is need. च Cha, and यज्ञादि Yajñâdi, for sacrifices and others. श्रुतिः Śrutiḥ, there is the Vedic statement. अश्ववत् Aśvavat, as in the case of the horse.

26. All these qualifications are necessary, because the Śruti mentions sacrifices, etc., as necessary qualifications. They are like the horse (which is necessary to accomplish a journey; though on finishing it, he is no longer necessary)—455.

COMMENTARY.

Though vidyâ is independent of all works in the manifestation of her fruits, yet for her origination she is dependent on all these works, such as sacrifices, gifts, etc. Why? Because the two texts of the Bṛi. Ar. Up. given above show expressly that for the origination of vidyâ these qualifications are absolutely necessary. The author gives an illustration of this. As in order to accomplish a journey, a horse is necessary, but on its accomplishment it is no longer required, so for the origination of vidyâ these works are necessary, but after she has once originated, they are no longer necessary.

If vidyâ can be originated by sacrifices, gifts, penance and fasting, what is the necessity of other qualifications like śama (control of thought), dama (control of conduct), etc.? To this the author replies in the next sûtra.

SÛTRA III. 4. 27.

शमदमाद्युपेतस्तु स्यात्तथापि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेयत्वात् ॥ ३ । ४ । २७ ॥

शम Śama, calmness, peace. दम Dama, control, or subjection of the senses. आदि Âdi, &c., and others. उपेतः Apetaḥ, possessed of. तु Tu, verily, certainly. स्यात् Syât, he should be. तथा-अपि Tatha-api, still, all the same. तु Tu, but, also. तद् Tad, of them (śama, dama, &c.) विधेः Videḥ, because of the injunction. तद् Tad, of that (knowledge.) अङ्गतया Angatayâ, on account of their being a part. तेषाम् Teṣâm, of them, (śama, dama, &c.). अवश्य Avaśya, necessarily. अनुष्ठेयत्वात् Anuṣṭheyatvât, because they must be practised.

27. But the control of thought and of conduct and the rest, must be acquired (though vidyâ may originate by sacrifice, etc., also), because there are express injunctions for these, stating that they are auxiliaries of vidyâ, and must on that account necessarily be accomplished—456.

COMMENTARY.

The two "tu's" mean "verily" and "but," respectively; and are employed to remove the doubt above raised. Though it is true that sacrifice, gift, penance, and fasting purify the heart of man, and fit him to acquire vidyâ, still the seeker of vidyâ must acquire also the moral qualifications of śama (the control of thought), dama (the control of conduct), etc. Why? Because these also are enjoined as auxiliaries of vidyâ. The above text of the Bri. Ar. Up. expressly enjoins the

acquirement of these moral qualifications also. And since they are so enjoined, they must necessarily be accomplished. The result is that both sets of qualifications, the physical, like the saçrifice, gift, penance and fasting, and moral, like the *śama* (the control of thought), dama (the control of conduct), etc., must be acquired and performed. The first set is Bahiraṅga or external, the second set is Antaraṅga or internal qualification. The word âdi (and the rest) mentioned in the sûtra indicates that qualifications like those of truthfulness, silent repetition of the mantras, etc., mentioned in the Jijñâsâ Adhikaraṇa (I. 1.1) as quoted from Muṇḍaka and Manu Smṛiti at page 7, must also be included among the necessary qualifications. Thus the aspirant after the Brahma-vidyâ, must possess all these qualifications of truthfulness, generosity, asceticism, celibacy, indifference to worldly objects, fasting, control of thought, control of conduct, tolerance, endurance, faith, equilibrium, compassion, etc.

Adhikaraṇa VI.

The author now teaches that though an illumined sage has full liberty of action, yet he must not commit sins or do prohibited acts. Thus there is a following Śruti :—

यदि ह वा अप्येवंविन्‌ निखिलं भक्षयीत , एवमेव स भवति ।

"If a knower of Brahman eats any food cooked by anybody he remains as pure as he was before, his lustre is not diminished."

Note.—In the Chhând. Up. V. 2. 1, it is also said "To him who knows this, there is nothing which is not food"; and in the Bṛi. Up. IV. 1. 14, it is said "by him nothing is eaten that is not food, nothing is received that is not food."

(*Doubt.*—Here arises the doubt. Are these texts an injunction, ordering the illumined sage to eat all food, or are they merely permissive; allowing him to eat such food, if he likes?

(*Pûrva-pakṣa.*)—This is an original statement regarding the eating of all kinds of food, a statement not to be inferred by any other proof; hence it is an injunction, ordering the sage to eat all kinds of food. It is an apûrva vidhi and is auxiliary to vidyâ like *śama*, dama, etc.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA III. 4. 28.

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात्‌ ॥ ३ । ४ । २८ ॥

सर्व Sarva, of all. अन्न Anna, food. अनुमतिः Anumatiḥ, permission for. च Cha, and, indeed. प्राण Prâṇa, of life. अत्यये Atyaye, at the time (where there is risk) of departure or loss. तद् Tad, that. दर्शनात् Darśanât, being stated in the Śâstras.

28. The permission to eat all kinds of food, is given only under the circumstances of danger to life, because the Scripture gives only such examples—457.

COMMENTARY.

The word "and" has the force of "only" here. The texts like those given above are permissive only. They allow the wise man to eat food, cooked by anybody, when there is danger to his life, from not getting the lawful food. Why do we say so? Because the examples given in the Scriptures show that it is in cases of extreme necessity only that the rule of lawful and unlawful food is set aside. Thus in the Chhând. Up. (I. 10. 1-3) we find the following (*see* page 49 also).

When (the crops in the land of) the Kurus were destroyed by hailstones, Usasti Châkrâyaṇa lived a-begging with his young wife at Ibhya-grama. Seeing the Lord of Ibhya eating beans, he begged some from him.

(The master of elephants) said to Usasti. "I have no more except these, which are placed before me for eating." Usasti said "give me then some of these." He gave him some of those, and said "Here is some water to drink, in this bag." Usasti said "I shall drink impure water, if I drunk what has already been drunk by another." The master of elephants said "Are not these beans also impure, as I am eating of them?"

Usasti replied "No, (these beans should not be considered unclean) because without eating them I cannot live; while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure (for it can be obtained everywhere.)" Usasti having eaten himself, brought the remainder to his wife. But she had already eaten before, therefore, she took them and put them away.

From seeing how Châkrâyaṇa conducted himself in those hard times, we infer that it is permissive to every one to take the food, which is otherwise unlawful, in times of distress, when life cannot be otherwise maintained. Châkrâyaṇa took the leavings of the food of the elephant-driver, because he could not have maintained himself without such food; but he refused to take the water already drunk by the elephant-driver, because there was no water-famine, and water could have been obtained easily. The story further shows that the next morning he ate the same food which was now doubly unlawful, for it was not only the uchchhista food of the elephant-driver, but it was the uchchhista of Châkrâyaṇa himself. The sage Châkrâyaṇa eating thus the leavings of the food, was still so sacred and holy that he was the head officiating priest in the great sacrifice which the king of that country was performing.

The other passages of the Upaniṣad relating to food should be explained in the same way.

SÛTRA III. 4. 29.

अबाधाच्च ॥ ३ । ४ । २९ ॥

अबाधात् Abâdhât, there being no harm, or on account of non-sublation. च Cha, and.

29. And because the heart of the sage is always pure, there is no obstruction to his knowledge by taking such food—458.

COMMENTARY.

Unlawful food, as a general rule, clogs the understanding and obstructs the clear working of the intellect. But in the case of the sage, whose heart is always pure; and intellect, keen, the taking of such food does not obstruct the working of his brain, and his knowledge remains as pure as ever.

SÛTRA III. 4. 30.

अपि स्मर्यते ॥ ३ । ४ । ३० ॥

अपि Api, also. स्मर्यते Smaryate, it is seen in the Smṛitis.

30. The Smṛiti also teaches the same (that in times of distress unlawful food may be eaten)—459.

COMMENTARY.

Manu in X 104. and the subsequent verses gives such permission with illustrations—

जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः ।
आकाशमिव पङ्केन न स पापेन लिप्यते ॥ १०४ ॥
अजीगर्तः सुतं हन्तुमुपासर्पद्बुभुक्षितः ।
न चालिप्यत पापेन क्षुत्प्रतीकारमाचरन् ॥ १०५ ॥
श्वमांसमिच्छन्नार्तोऽत्तुं धर्माधर्मविचक्षणः ।
प्राणानां परिरक्षार्थं वामदेवो न लिप्तवान् ॥ १०६ ॥
भरद्वाजः क्षुधार्तस्तु सपुत्रो विजने वने ।
बह्वीर्गाः प्रतिजग्राह वृधोस्तक्ष्णो महातपाः ॥ १०७ ॥
क्षुधार्तश्चात्तुमभ्यागाद्विश्वामित्रः श्वजाघनीम् ।
चण्डालहस्तादादाय धर्माधर्मविचक्षणः ॥ १०८ ॥

He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

Ajigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

Vâmadeva, who well knew right and wrong, did not sully himself when tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

Bhâradvâja, a performer of great austerities, accepted many cows from the carpenter Bridhu, when he was starving together with his sons in a lonely forest.

Viśvâmitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it from the hands of a Chaṇḍâla.

Thus the Manu Smṛiti permits all men, whether learned or ignorant, spiritual or worldly, to take the food cooked by all men, without regard to their lawfulness or unlawfulness, *in times of distress only*, and not always. Therefore, when the Upaniṣad says that the sage may eat all kinds of food, it must be interpreted as meaning that he may eat all kinds of food in times of distress only. The text of the Upaniṣad should not be construed as an injunction in favour of eating unlawful food. It is no part of the sâdhanâ or spiritual practice, that the sage should go out of his way and eat all sorts of food.

***Note.*—This is in answer to those who say that a Brahmavit being a lover of humanity should take food cooked by all men, and should not observe the Śâstric injunctions against taking such food. A Brahmavit can no doubt counteract evil effects of such food, but why should he waste his energy on it? He may no doubt drink wine, eat meat, take all sorts of drugs, and not be the worse for it, but he does so at his own risk. He breaks the law unnecessarily.**

SÛTRA III. 4. 31.

शब्दश्चातोऽकामचारे ॥ ३ । ४ । ३१ ॥

शब्दः Śabdaḥ, there is a scriptural statement. च Cha, and. अतः Ataḥ, hence. अकामचारे Akâmachâre, as to non-proceeding according to liking.

31. Therefore, the scripture teaches that a sage should not act according to his will in matters of food, disregarding the Śâstric injunctions. There is a text to that effect—460.

COMMENTÂRY.

Since permission to take all kinds of food is given only in times of distress, it follows that in ordinary times, the wise man should not act in opposition to the scriptural injunctions. There is a scriptural text or passage to that effect also. In the Chhând. Up. VII. 26. 2, we have the following:—

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादश स्मृतः शतञ्च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तꣳ स्कन्द इत्याचक्षते तꣳ स्कन्द इत्याचक्षते ॥ २ ॥

Clean food leads to clarity of intellect. The clearness of brain conduces to firm meditation. When meditation is firm there is vision of the Divine and all ties are unloosened completely.

This text of the Chhând. Up. is a clear prohibition of libertinism in matters of food. Therefore, the permission to take all kinds of food being confined to times of distress only, it follows that in ordinary times one must observe the Śâstric injunctions.

Adhikaraṇa VII.

In the opening section of this pâda, it has been shown that the seekers of vidyâ (Divine wisdom) are of three sorts, Svaniṣṭha, Pariniṣṭhita and Nirapekṣa. Now the author tries to answer the question, how far these devotees must observe the rules of caste and orders and whether they can observe them or not, after they have attained the Divine knowledge. He first examines a case of the Svaniṣṭha devotee. In the Kauśârava Śruti we have the following:—

पश्यन्नपीममात्मानम् कुर्यात् कर्मविचारयन् ।
यद्वात्मनः सुनियतमानन्दोत्कर्षमाप्नुयात् ॥

Even after the sage has obtained the vision of this Âtman, he must perform karmas (ceremonial works), without raising any doubt, because he will get thereby increase of bliss of the Self, in a well regulated order.

(*Doubt.*)—There arises the following doubt with regard to this Śruti: Should the Svaniṣṭha devotee, who has obtained Divine knowledge, perform ceremonial works or not?

(*Pûrva-pakṣa*).—The object of all ritualistic karmas is to obtain vidyâ or Divine knowledge; and when that is obtained, where is then the necessity of performing karmas again. It is a general rule that when the result is obtained, the previous acts are discontinued (when the food is cooked, the fire is no longer kept burning.) Therefore, when vidyâ is gained, the karmas should not be performed any longer.

(*Siddhânta.*)—The works of the Âśramas must be performed even after the attainment of Vidyâ, as is shown in the next sûtra.

SÛTRA III. 4. 32.

विहितत्वाच्चाश्रमकर्मापि ॥ ३ । ४ । ३२ ॥

विहितत्वात् Vihitatvât, they being enjoined. **आश्रम** Âśrama, of the Âśramas or the stages. **कर्म**, Karma, the duties. **अपि** Api, also.

32. The works peculiar to one's stage in life must be performed also, because they have been so enjoined—461.

COMMENTARY.

The force of the word "also" is to indicate that not only the Âśrama karmas should be performed, but also the Varṇa karmas, or duties peculiar to one's caste, must also be performed by the perfected sage. It, therefore, follows that both kinds of duties must be performed. Why? In order to increase the Divine knowledge. Because the scripture enjoins that even after the acquisition of Vidyâ, the karmas must be performed to increase that Vidyâ.

Now this injunction for performing karmas even after the origination of Vidyâ, shows that Jñâna and karma, knowledge and work, must be always combined, and that Vidyâ is the combined result of both; and that release is obtained, not by Vidyâ alone, but by the combination of Vidyâ and Karma. This doubt is removed in the next sûtra.

SÛTRA III. 4. 33.

सहकारित्वेन च ॥ ३ । ४ । ३३ ॥

सहकारित्वेन Sahakâritvena, on account of co-operativeness. च Cha, and.

33. The karmas are to be performed, not as leading to release, but as co-operative towards Vidyâ—462.

COMMENTARY.

The Svaniṣṭha devotee performs karma after the origination of Vidyâ, not because karmas are causes of Mukti, but because they are handmaids of Vidyâ, and are co-operative towards Vidyâ. Because we find in the Upaniṣads that it is after the origination of Vidyâ that the Karmas are re-ordained. For example, the Upaniṣad says (tam eva viditvâ) "having *known* that" (they get Mukti.) So it is after knowledge that Mukti comes. Thus, what the scripture teaches is this. The Svaniṣṭha adhikârî first performs the special duties of his caste and order with the sole object of gaining the higher Self. He does not perform these religious duties with any lower motive. After performing works in this spirit, with the Supreme Self as His goal, he gets Vidyâ or Divine knowledge. When the Vidyâ is thus originated by the due performance of these karmas, he still goes on performing them in order to increase that Vidyâ. The Karmas performed after the origination of Vidyâ are not opposed to Vidyâ, and the Vidyâ has no tendency to destroy such karmas, because there is no such conflict between Vidyâ and Karma. The karmas generally lead to Svarga. When the devotee performs karmas, even after the origination of Vidyâ, he does so in order to experience the varieties of Svargic delights. Though the result of Vidyâ is release, and that of Karma is Svarga, there is however no such conflict between these two, so that the performance of karma after vidyâ should efface the effect. In the Bṛihad. Up., I. 4. 15, we have the following text declaring that the karma (or religious worship) done by a man who knows Brahman, produces imperishable result.

अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतं यदिह वा अप्यनेवंविद् महत्पुण्यं कर्म करोति

तद्धास्यैतां ततः क्षीयत एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १५ ॥

Now if a man departs this life without having seen his true future life (in the Self) then that Self, not being known, does not receive and bless him, as if the Veda had not been read, or as if a good work had not been done. Nay, even if one who does not know that (Self) would perform here on earth some great holy work, it will perish for him in the end. Let a man worship the Self only as his true state. If a man worships the Self only as his true state, his work does not perish, for whatever he desires that he gets from that Self.

Thus this text of the Bṛihad Up. expressly states that the karma of that man who has obtained Divine knowledge is never exhausted. Nor can it be said that these karmas are like Kâmya karmas, performed by the ordinary worldly men in order to gain heaven. They differ from the Kâmya karmas in this, that the wise svaniṣṭha does not perform them with the motive of going to Svarga, but they are all performed as an offering to the Lord, and his going to Svarga and experiencing its varieties is also to serve the Lord and study the works of the Lord, as found in heaven. The Svaniṣṭha sage reaches Brahman, and it is only as an incident that he sees Svarga and other things. As a man going to a village may touch the grass on the roadside casually and incidentally, so the Svaniṣṭha devotee, while lightly touching the joys of heaven, continually progresses towards Brahman his goal; and Vidyâ with her handmaid the karma, causes the experiences of heaven and the rest, and by her own power she carries the devotee to the highest abode of Brahman. This is the sense of the Scripture where it says *Tamvidya*, etc. The determination of the Svaniṣṭha also to experience the varieties of Svarga must be understood in this light.

Moreover, the seeker of Brahman may not have any desire of going to svarga at all; but Vidyâ carries even such a person to Svarga, in order to test whether he is really fit for divine knowledge, whether he has got the true Vairâgya or not. In such a case, Vidyâ herself carries a man to Svarga. The Nirapekṣa devotee performs no karmas, and naturally he ought not to go to Svarga; but even he is carried there by Vidyâ alone, in order to see whether he is a true Nirapekṣa or not: and whether he is fascinated by the delights of the heaven-world or not. Therefore, the scripture says, "the sage verily sees everything." This power of Vidyâ does not contradict the statement that Vidyâ leads to Mokṣa.

Note.—**The Svaniṣṭha has no real Kâmanâ or worldly desire. He is mumukṣu or yearning after liberation. He prays to his Lord in this way:—" Let the Supreme Self, propitiated with my niṣkâma karmas (works performed without any selfish desire) give to**

me through His grace, the (Vidyâ) knowledge of His Self. And may that Vidyâ lead me to the Supreme Self, showing me in the way, the heaven and its delights." Thus Vidyâ is really the giver of heaven to Svaniṣṭha devotees. The heaven not being the goal of the Svaniṣṭha, but merely an incident of his journey towards God, the karmas done by the Svaniṣṭhas cannot be said to be kâmya karmas.

The Devas examine the neophyte. Vidyâ tells them "O Devas! examine whether this devotee is a true nirapekṣa or not." Thus it is at the command of Vidyâ, that the Devas place all sorts of temptations in the path of the devotees in order to test the strength of their devotion and Vairâgya.

Vidyâ certainly, by herself, neither gives heaven nor examines the devotees; because these are things below her, and unworthy of her greatness. Vidyâ, the supreme lady, whose essence consists of pure existence, intelligence, and bliss, does not demean herself by giving to her devotees heaven, etc. She brings about that effect through the medium of her servant, the karma; and thus the Svaniṣṭha devotees enjoy the pleasure of the Svargic regions. But there is a great difference between the Svarga of the svaniṣṭha devotees, and that of the ordinary good man. The Svarga of the Svaniṣṭha is unperishing. He never falls from it into reincarnation. Hence it is said Na tasya karma kṣîyate—his work never perishes or gets exhausted. The Svarga is merely a halting stage towards the home of the Lord. But in the case of ordinary good men, the merit gets exhausted by enjoying the pleasures of Svarga and they come back on earth after a certain period.

In the case of the Nirapekṣas, Vidyâ herself sometimes gives them Svarga in order to proclaim to all the denizens of heaven, the unselfish love of that devotee, and thus is fulfilled the saying—Sarvam ha paśyah paśyati—the wise sees everything (including heaven also.)

The karmas performed by the devotees of the Svaniṣṭha class, after the origination of Vidyâ, together with the Prârabdha karmas of such persons, performed before such origination, carries them to Svarga. It is these karmas, which in their case produce svarga. Thus two things co-operate in the case of the Svaniṣṭha in producing Svarga:— namely, the Puṇyam of the karmas performed after the origination of Vidyâ, and the Prârabdham or the stored karmas of the time before such origination. Leaving these two sorts of karmas untouched, Vidyâ burns up every other karma of the Svaniṣṭha devotee. In the case of the Pariniṣṭhita devotee, however, Vidyâ burns up the Sañchita karmas only, but does not destroy their Prârabdha karmas. In their case, she *loosens* the effect of the Kriyamâna karmas. In the case of the Nirapekṣa devotees, Vidyâ *burns up totally* all Sañchita karmas, except the Prârabdha.

Thus Vidyâ is independent in producing her results, karma is merely her handmaid and co-operator.

Adhikaraṇa VIII.

Now we shall examine the pariniṣṭhita devotee, just as we did in the case of the svaniṣṭha devotee. In the Upaniṣads (Muṇḍaka III. 1. 4.) we have the following :—

आत्मक्रीड आत्मरतिः क्रियावान् ।

The devotee is one who *revels in the Self, he delights in the Self*, and having PERFORMED HIS WORKS (truthfulness, penance, meditation, &c.) he rests, firmly established in Brahman, the best of those who know Brahman.

This shows that the Pariniṣṭhita must perform the duty of his caste and order (Varṇa and Âśrama) for the sake of the society; because the text says he is Kriyâvân, and he must also perform the duties of devotion to the Lord (Bhagavad Dharma), because the same text says that he must *revel in the Self*, and *delight in the Self*; and this he must do out of love for God. Thus he has two functions. One the observance of the rules of caste and order for the sake of the society in which he is born, and secondly, to perform the duties of upâsanâ, out of the love which he bears towards the Lord.

(*Doubt.*)—Here arises the doubt. Must the Pariniṣṭhita devotee perform these twofold duties, simultaneously? or successively? or must he renounce the first, and confine himself to the second set only.

(*Pûrva-pakṣa.*)—The simultaneous performance being impossible, and the abandonment of the prescribed duties being also sinful, it follows that there is no certain and definite rule as to the performance of these duties.

(*Siddhânta.*)—The sound conclusion, however, is that the Pariniṣṭhita must always discharge the duties of love, the Bhâgavata Dharmas—and do somehow or other, the Varṇa and Âśrama Dharmas, during his spare moments. He may even omit them altogether if he finds no time. This is shown in the next sûtra.

SÛTRA III. 4. 34

सर्वथाऽपि तत्र वोभयलिङ्गात् ॥ ३ । ४ । ३४ ॥

सर्वथा Sarvathâ, under any circumstances. अपि Api, indeed. तत्र Tatra, in their case. वा Vâ, or. उभयलिङ्गात् Ubhaya-liṅgât, on account of twofold inferential signs.

34. The Pariniṭṣhita devotee must always perform the duties of the Bhâgavata Dharma, (even to the exclusion of his caste and order Dharma), because there are twofold indications, (namely, that of Revelation and of Tradition to that effect)—463.

COMMENTARY.

The word "api" in the sûtra has the force of "indeed," "even." The words "Sarvathâ api" are equal to "sarvathâ eva," meaning:— "Even not regarding the general duties of one's Âśrama and Varṇa." The pariniṣṭhita has the primary duty of performing the Bhâgavata Dharma. That he can never omit. The Dharma of his Âśrama may be performed in the interval of leisure moments. Because that is secondary with him. Why do we say so? The Sûtra answers it by saying, because there are twofold indications. The Śruti or Revelation says (Muṇḍaka II. 2. 5.)—

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥

In Him the heaven, the earth, and the sky are woven, the mind also with all the senses. Know Him alone as the Self, and leave off other words! He is the bridge of the Immortal.

This shows that according to the Śruti, the highest duty of man is to know God and leave off all other book-learning and ritualistic religion. The Smṛiti also says the same. Thus Gîtâ, IX. 13.—

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १२ ॥

Verily the Mahâtmâs, O Pârtha, partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

Always magnifying Me, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion, ever harmonised.

These two verses of the Gîtâ describe the nature of the Bhâgavata Dharma, which consists in always singing the praises of the Lord, striving after doing His will, etc. If after discharging these duties, the devotee finds time, he may perform his regular sandhyâ, etc.

The author in the next sûtra gives additional reason in support of this view.

ŚÛTRA III. 4. 35.

अनभिभवञ्च दर्शयति ॥ ३ । ४ । ३५ ॥

अनभिभवम् Anabhibhavam, not to be overpowered. च Cha, and. दर्शयति Darśayati, the Śâstras declare.

35. And the scripture shows (that a Pariniṣṭhita devotee) is not overpowered (by the faults of not performing the acts of his Âśrama, when immersed in the meditation of the Lord—464.

COMMENTARY.

In the Bṛihad Up., IV. 4. 23, it is thus said :—

नैनं पाप्मा तरति, सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजो विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं ॥

Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brâhmaṇa ; this is the Brahma-world, O King, thus spoke Yâjñavalkya.

This text of the Bṛihad Up. declares that a Pariniṣṭhita devotee is not overpowered by the evils caused by the non-performance of the duties appropriate to one's own Âśrama, if such omission is due to being absorbed in the hearing the praises of the Lord, etc. Therefore, it follows, that the worship of the Lord, hearing His praises, singing Hymns to His honour, etc., have preference over ritualistic pûjâs.

In the previous portion under sûtra III. 4. 2., the Pûrvapakṣin, Jaimini raised an objection to the effect that one should never abandon karmas, and he quoted the Viṣṇu Puraṇa to the effect that Viṣṇu was the highest person and that the best method of propitiating Him was by the due discharge of the duties of one's own Âśrama. That verse is repeated here.

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
विष्णुराराध्यते पन्था नान्यत् तत् तोषकारकम् ॥

"Viṣṇu, the Highest Person, should be worshipped by a man who is devoted to the duties of his caste and order. There is no other way which can cause His satisfaction."

That verse does not mean that the Lord Viṣṇu requires a man to perform the duties of one's own Âśrama to the exclusion of worshipping Him. On the contrary, it means, that a person leading a household life and following the rules of good conduct laid down for his caste and Âśrama, must worship also the Lord, because such *worship* is the cause of satisfaction of the Lord. It does not mean that *Karma* is the cause of satisfaction,' but *worship*. The emphasis in that verse is not on the words "the man devoted to the duties of his caste and Âśrama," but on the word "Ârâdhyate" ("should be worshipped.")

That this is the proper meaning of that verse, we find from a preceding passage of the same Purâṇa. In II. 13, verses 9-11, we find the following description of the God-immersed King Bharata :—

शालग्रामे महाभागो भगवन्न्यस्त-मानसः ।
स उवास चिरं कालं मैत्रेय पृथिवीपतिः ॥ ७ ॥
अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः ।
अवाप परमां काष्ठां मनसश्चापि संयमे ॥ ८ ॥

यज्ञेशाच्युत गोविन्द माधवानन्त केशव ।
कृष्ण विष्णो हृषीकेशेत्याह राजा स केवलम् ॥ ९ ॥
नान्यज्जगाद मैत्रेय किञ्चित् स्वप्नान्तरेऽपि च ।
तत् पदं तदर्थञ्च विना नान्यदचिन्तयत् ॥ १० ॥
समित्-पुष्प-कुशादानं चक्रे देवक्रियाकृते ।
नान्यानि चक्रे कर्म्माणि निःसङ्गो योगतापसः ॥ ११ ॥

7. O Maitreya! that mighty King, with mind fixed on the Lord, dwelt for a long time in Salagrâma.

8. That best of all the virtuous men obtained great excellence in virtues like those of harmlessness and the rest, and in controlling his mind.

9. He always used to recite the names of the Lord, such as O Yajñeśa! (Lord of sacrifice) O Achyuta! (immutable) O Govinda! O Mâdhava! O Ananta (endless)! O Keśava! O Krişņa! O Vişņu! O Hŗişikeśa!

10. Maitreya! He did not utter even in his sleep, any name but that of the Lord. He did not think on anything but on the Lord, and the attributes of the Lord, and the meaning of His names.

11. That Yogi and ascetic King, free from attachment, did not perform any ritualistic karmas except bringing fuel (for sacrifice), plucking flowers and Kuśa, for offering to the Lord.

These verses of the Vişņu Purâņa show that the King Bharata was so absorbed in the worship of the Lord that he did not perform any ritualistic karmas. Consequently, when in the same Purâņa we find a statement in III. 8. 9, that Vişņu is worshipped best by that man who discharges the duties of his caste and order, we must construe that verse in consonance with the preceding verses of the same Purâņa. Thus it is established that a Pariniştbita need not perform the duties of his Âśrama and Varņa, if he cannot find time for them owing to his being employed in the worship of the Lord. For the Lord Himself says that if His Bhaktas omit to perform ritualistic karmas they incur no guilt. In the Padma and the Âdi Purâņas it is thus said :—

मत्कर्मकुर्वतां पुंसां क्रियालोपो भवेद् यदि ।
तेषां कर्माणि कुर्वन्ति तिस्रः कोट्यो महर्षयः ॥
स्मरन्ति मम नामानि ये त्यक्त्वा कर्म चाखिलम् ।
तेषां कर्माणि कुर्वन्ति ऋषयो भगवत्-पराः ॥

If men devoted to me and doing my work, omit to do the ritualistic work, that omission is rectified by the three hundred millions of great Rişis.

Those who renouncing all other karmas, constantly recite My name, their ritualistic work is done by great Rişis devoted to the Lord.

Adhikaraṇa IX—The Nirapekṣa devotee.

Having thus shown the effect of Vidyâ with regard to the devotees who lead a household life, and having also shown that they may, after the rise of Vidyâ, perform karmas at their option, the author now shows the same two facts with regard to those devotees who are not householders, who are not in any âśrama, and who are called the Nirapekṣa. In the Bṛihadâraṇyaka Upaniṣad we find the account of a great female sage called Gârgî Vâchaknavî who was a knower of Brahman, but who was not a householder, for she was an unmarried lady. In the Bṛi. Up. we find (III. 8. 1.) Gârgî asking the following question from Yâjñavalkya :—

अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति पृच्छ गार्गीति ॥ १ ॥

Then Vâchaknavî said: 'Venerable Brâhmaṇas, I shall ask him two questions. If he will answer them, none of you I think will defeat him in any argument concerning Brahman.' Yâjñavalkya said: 'Ask, O Gârgî.'

(*Doubt.*)—Now Gârgî was a person who was in no Âśrama, and still we find her examining Yâjñavalkya. The question then arises, can Vidyâ be acquired without following any particular Âśrama?

(*Purva-pakṣa.*)—Vidyâ cannot be acquired without following any particular âśrama, because the due discharge of the duties prescribed for a particular âśrama, is the cause of the origination of Vidyâ; and if a person has no âśrama, he cannot discharge any duties, and how can Vidyâ arise in such a person?

(*Siddhânta.*)—The next sûtra answers this doubt.

SÛTRA III. 4. 36.

अन्तरा चापि तु तद्दृष्टेः ॥ ३ । ४ । ३६ ॥

अन्तरा Antarâ, without (doing the duties of the Âśramas), standing outside. च Cha, indeed, verily. अपि Api, also. तु Tu, but. तत् Tad, that. दृष्टेः Dṛiṣṭaiḥ, from seeing (the Śâstric statements about it.) Because it is so seen.

36. (The Vidyâ originates) verily even in those who stand outside (of all âśramas) because it is so seen—465.

COMMENTARY.

The word 'tu' is employed in order to refute the Pûrvapakṣa that karma is necessary for the origination of Vidyâ. The force of the word 'cha' is to indicate certainty. Antarâs (who stand outside) are those persons who do not belong to any order or âśrama, and consequently do

1

not perform the duties of any âśrama; but who, owing to the performance of such duties in their previous incarnation, are born in this life with discrimination and dispassion, and whose mind has been purified by truth, austerity, prayers, etc., (performed in their past lives.) In such persons Vidyâ has its origination, even when they do not perform any karmas in their present life. Why? Because we see so in the scriptures. Gârgî Vâchaknavî is a standing example of one not belonging to any order, and yet a Brahmavid. The sense is this. If a person has duly discharged the duties of his âśrama in his previous incarnation, but owing to some reason or other, the origination of Vidyâ did not arise in him in that life and he dies before such origination, then in his next incarnation, his mind being already purified by the due discharge of the âśrama duties in the past life, he is born ripe for Vidyâ, and in the present life, by the mere coming in contact with holy men, he bursts forth into a full Jñânin possessed with all the attributes of discrimination and dispassion, and Vidyâ manifests in him with all her glory. The spark of the holy sage is enough to lighten up such a soul into a conflagration of wisdom and love. Therefore, such a person does not perform, or rather stands in no need of performing, any âśrama dharmas. All that he requires is *Satsaṅga* (the company of the Good) in order to recall to his mind all that he had acquired in the past lives.

In the next sûtra, the author shows that the Vidyâ originates in those whose faults have been washed away by the mighty force of Satsaṅga. Satsaṅga has independent power of destroying all faults and originating Vidyâ.

SÛTRA III. 4. 37.

अपि स्मर्यते ॥ ३ । ४ । ३७ ॥

अपि Api, also. स्मर्यते Smaryate. it is mentioned in the Smṛitis.

37. The Smṛiti also declares the same—466.

COMMENTARY.

In the Bhâgavata Purâṇa (II. 2. 37.) we find the following:—

पिबन्ति ये भगवत आत्मनः सतां, कथामृतं श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयदूषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥

Those who hear the life-giving words from the mouths of good men, who are as if the Self of the Lord, and who fill the cups of their ears with the nectar of those words, they purify the hearts tainted with evil, and ultimately they reach the lotus feet of the Lord.

This shows that the words of the good men have the power of purifying the soul and carrying it to the feet of the Master.

Similarly in the Bhâgavata Purâṇa (V. 12. 12), we have the following :—

रहूगणैतत् तपसा न याति, न चेज्यया निर्वपणाद् गृहाद् वा ।
न छन्दसा नैव जलाग्निसूर्यैः, विना महत् पादरजोऽभिषेकम् ॥

O Rahugaṇa ! this state is not to be obtained through austerity, nor through pûjâs, nor through feeding the poor or housing the homeless, nor through the study of the Vedas, nor by the worship of the Devas of water, fire or the sun, but through the anointing of the body with the dust of the feet of the Holy Ones, the Mahâtmâs.

This also shows that the dust of the feet of the Mahâtmâs, the service of the Holy Ones is the unfailing means of acquiring Vidyâ, and that the company of the good has greater effect than one's own exertion. The word 'api' also indicates that moral qualifications like truthfulness and the rest are also necessary. Stronger than all ritualistic works, are the moral qualities of truthfulness, prayer, service of the Masters, celibacy, etc., as mentioned under (I. 1.1., page 7.)

The Nirapekṣas, who have the good fortune of getting the company of the Holy Ones, easily acquire Vidyâ, because on them there is the special grace of the supreme Lord. The next sûtra mentions this fact.

SÛTRA III. 4. 38.

विशेषानुग्रहश्च ॥ ३ । ४ । ३८ ॥

विशेष Viśeṣa, special. अनुग्रहः Anugrahaḥ, favour. च Cha, and.

38. And on such Nirapekṣas there is the special grace of the Lord, and they easily acquire Vidyâ—467.

COMMENTARY.

In the Gîtâ, X. 9, we have the following :—

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

To these, ever in union with Me, worshipping Me in love, I give the yoga of discrimination by which they come unto Me.

This shows that Nirapekṣas are the special objects of His grace.

But how do you say that these verses of the Gîtâ apply to the Nirapekṣas, and not to devotees of every description ? The words "Satatayuktânâm" in the above, which literally mean "those who are in constant union with the Lord," "those who are in constant meditation on the Lord," indicate that these verses apply to these God-absorbed souls, and not to ordinary men.

Adhikaraṇa X.

In the preceding aphorisms it has been shown that householders like Yâjñavalkya and the rest, and non-householders like Gârgî and others, had acquired Vidyâ.

(*Doubt.*)—Now arises the doubt, who is higher among these two classes :—Whether the householders or the non-householders ?

(*Pûrva-pakṣa.*)—The opponent's view is that the householders are the better of the two ; because not only do they discharge all the duties laid down in the Scriptures for the householders, but over and above that, they find time for the worship of the Lord, and are devoted to Brahman. The scripture also shows that their condition is higher than that of the non-householders, for in the Bṛih. Up., IV. 4. 9, it is said :—

तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च । एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ।

On that path they say that there is white, or blue, or yellow, green, or red ; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

The word puṇya-kṛit (who has done good) means who has duly discharged the duties of his order and is a good householder. Such men, the Śruti says, reach Brahman very quickly.

(*Siddhânta.*)—This view of the Pûrvapakṣin is set aside in the next sûtra, which declares that the Nirapekṣa devotee is higher than the householder.

SÛTRA III. 4. 39.

अतस्त्वितरत्, ज्यायो लिङ्गाच्च ॥ ३ । ४ । ३९ ।

अतः: Ataḥ, from this (from the Âśramadharma condition). तु Tu, undoubtedly. इतरत् Itarat, the other (the non-âśrama condition). ज्यायः: Jyâyaḥ, superior, better, greater (means to acquire knowledge.) लिङ्गात्, Lingât from indications, signs, inferences. च Cha, indeed.

39. The other (namely, the Nirapekṣa) is undoubtedly superior to this (namely, the householder), as there is a mark for the same—468.

COMMENTARY.

The word "tu" is employed in order to remove the doubt. The word "cha" is used in the sense of exclusion. "From this," namely, from the condition of the householder ; "the other," namely, "the condition of the non-householder" is a "superior" or a better means of acquiring the Vidyâ ; (because the facilities are greater in the latter condition). Why ? Lingât—"because of the mark," because of the scriptural

indication. In the above passage of the Bṛihad. Up., we find that Gârgî, who is a non-householder, is greater than Yâjñavalkya, a householder, and she settles the disputes of the Brâhmaṇas by examining Yâjñavalkya. This is the indication of the Scripture.

The sense is this. The scriptures enjoin various Âśramas or orders of life, in order to contract the current of the outward-going natural propensities (propensities inherited by every man, from his human and animal ancestors). In other words, these are beginningless propensities with which every man is born, and the scriptural injunctions, the legal obligations and duties are meant to contract, slowly and gradually, these animal propensities. The Scriptures, when they lay down these rules, do not mean thereby that the Âśramas are good in themselves, but that they are good only inasmuch as they help to contract this current. But they in thier turn become positive obstacles at a certain stage. Those whose out-going current has become checked, by having passed through the discipline of the Âśramas in their previous lives, and who are born in their present lives with no out-going current, but with their hearts turned to God alone, do not stand in need of the discipline of the Âśramas; and for such souls, the law is useless. Thus it follows, that the condition of a Nirâśramî or a non-householder is superior. Therefore, in the Jâvâla Up., it has been said—

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच भगवन् संन्यासं ब्रूहीति ॥ स होवाच याज्ञवल्क्यः ॥ ब्रह्मचर्यं परिसमाप्य गृही भवेत् ॥ गृही भूत्वा वनी भवेत् ॥ वनी भूत्वा प्रव्रजेत् ॥ यदि वेतरथा ब्रह्मचर्यादेव प्रव्रजेद् गृहाद्वनाद्वा ॥ अथ पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको वा उत्सन्नाग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् ॥

Then Janaka, the king of the Videhas, approaching Yâjñavalkya, said "Lord, teach me Sannyâsa." To him replied Yâjñavalkya :—"Having completed his studentship, he is to become a householder; having been a householder, he is to become a dweller in the forest; having been a dweller in the forest, he is to wander forth; or else he may wander forth from the student's state; or from the house; or from the forest." "May he have taken vows upon himself or not, may he be a Snâtaka or not, may he be one whose fire has gone out or one who has no fire, etc., the moment that he gets dispassion, let him at that very moment wander forth as a Sannyâsî."

This text lays down, in its due order, first the three Âśramas, namely, that of the student (Brahmacharya), that of the householder (Gṛihastha), and that of the hermit (Vânaprastha). It enjoins Sannyâsa for any one of these stages, but as an exception to this general rule, and for persons who are born as Sannyâsis, like Samvartaka and the rest, who are solely devoted to Brahman, it enjoins Sannyâsa at once without passing through the various grades. In other words, the taking of Sannyâsa depends upon the evolution of the soul; and for a fully evolved soul, the Âśramas are not at all necessary.

As regards the text "Let not a twice-born remain for a single day without being in the household order or in some Âśrama," and texts similar to this, they are meant for ordinary men, and not for the revolved souls.

Note--The other passages are like these :—" A murderer of the gods is he who removes the fire. After having brought to the teacher his proper reward do not cut off the line of children ; (Taitt. Up., I. 11. 1). To him who is without a son the world does not belong ; all beasts even know that."

(*Objection*).—Let it be admitted for argument's sake that the Nirapekṣa, belonging to no Âśrama, is superior to the other two who belong to an Âśrama. But there is this danger in these non-Âśramas (Nirapekṣas, that in course of time they may fall down from their high position, and enter into family life: and thus lose their condition of Nirapekṣatva. That being so, when such Nirapekṣas, once having renounced the household life, according to the rules laid down in the Śâstras, when they again take it up, they become blameworthy, according to that very Śâstra ; and their condition becomes lower than that of the other. If such Nirapekṣas, who before were not in the household order, and who properly renounced that order, come to get faith in the household order, because the life of the householders is praised in Scriptures as being Vaidic life, if out of these considerations they accept the conditions of a household life, then in their case it would not be possible to keep up that one-pointed immersion in the Lord, because the household duties would be a hindrance thereto and thus the superiority of the Nirapekṣas would be lost. The Nirapekṣas, therefore, cannot be said to be absolutely superior to the other, because in the case of the Svaniṣṭhas and the rest there is no such danger of fall, but, on the contrary) they by the due discharge of the obligatory duties of their Âśrama, get their hearts purified and rise higher and higher in the path of righteousness and have an unbroken line of love stretching from their heart to the feet of their Lord, a line which constantly grows smaller and smaller till they are drawn to the very feet of their master. For this reason also Nirapekṣas cannot be said to be superior to the others for their condition is that of most dangerous, unstable equilibrium.

The objection above raised is answered in the next Sûtra.

SÛTRA III. 4. 40.

तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमातद्रूपाभावेभ्यः ॥ ३ । ४ । ४० ॥

तद्-भूतस्य Tad-bhûtasya, of one who has become That, who has realised Brahman through desirelessness or nirapekṣa. तु Tu, but. न Na, not; or it is

not. अतद्भावः Atad-bhâvaḥ, the absence of that condition: the falling away from concentrated devotion to Him. जैमिनेः Jaimineḥ, of Jaimini. अपि Api, even. नियम Niyama (niyamât) because of the rule (that their senses do not go to other objects), by restraining (the senses by the intense desire for Brahman). अतद्-रूपं Atad-rûpa (atadrûpât) because of the destruction of the desire for other than Brahman by not desiring anything else than Brahman (Rûpa, desire). अभावेभ्यः Abhâvebhyaḥ, and because of the absence of that, and from the absence of any other (Âśrama dharma).

40. But of him who has become that (that is, who has become a Nirapekṣa devotee) there is no becoming not that (there is no falling from that state) according to Jaimini also. For three reasons: (1) Because of the rule that their senses are *restrained* to thirst of God only; (2) Because of the destruction of *desires* for any objects *other than God*; (3) Because of the *absence* of household life in the case of persons like Gârgî and the rest—469.

COMMENTARY.

The word "tu" is used in the above sûtra to remove the doubt. Of that person who has become that, namely, who has realized Brahman through the meditation of a Nirapekṣa, there is not falling away from that state, namely, such a Nirapekṣa never is in danger and actually never does lose his concentrated devotion to the Lord. There is no fear of such a person being attracted to household life again. For Jaimini also holds the same opinion on this point as I, Bâdarâyaṇa, do. On this point there is no difference of opinion between us two. Because of the rule that the senses of such persons are devoted towards Brahman and do not go to anything else than Brahman. And because all desires other than that of Brahman are destroyed in them such as we find in the case of Gârgî and the rest who always were God-devoted and never accepted the household life.

In the Bhâgavata Purâṇa (VII. 15. 35.) we also find the same :—

कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् ।
चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत कर्हिचित् ॥

"That heart which is once touched by the love of Brahman (and has once enjoyed that bliss) never can leave that Brahman and be pierced by lusts and desires, for it is always calm and all such desires have become finally quiet in them."

Though Jaimini lays stress on Karma kâṇḍa, yet he also is forced, by the strength of those texts which describe the Nirapeksa devotee, to admit that such a devotee never falls into the world again. He admits

that such a person need not perform Karma, because he has already performed it in his past life and is born a perfect being.

The next sûtra shows that the Nirapekṣa devotee is superior to the Svaniṣṭha devotees. The Svaniṣṭha devotee is in danger of falling, not so a Nirapekṣa. The texts like " the Seer sees everything," etc., show that Vidyâ can lead the Nirapekṣa to Svarga and other higher regions, and there such Nirapekṣas may enjoy the delights of Indra's Heaven, etc. Is there no danger of their losing their love for Brahman in the midst of such delights ? The next sûtra answers that.

SÛTRA III. 4. 41.

न चाधिकारिकमपि पतनानुमानात्तदयोगात् ॥ ३ । ४ । ४१ ॥

न Na, not. च Cha, and : only. आधिकारिकम् Âdhikârikam, the rulership, the position of the status of Indra, &c., the authority such as that of Indra, &c. अपि, Api, also : It includes the worldly pleasures also. पतन Patana, of fall. अनुमानात् Anumânât, from the inference. तद्-अयोगात् Tad-ayogât, by not thinking of that : by not desiring that.

41. The Nirapekṣa devotee does not desire even the cosmic offices ; because there is fear of fall in it ; and because they have no wish for those posts—470.

COMMENTARY.

The word " and " in the sûtra has the force of " only." The word " also " means the inclusion of the worldly happiness also. The word Adhikârikam means the office of world-rulers like Indra and the rest. The Nirapekṣa devotees do not desire even such high offices. Why ? Because there is danger of fall from such offices ; as we find stated in the Gîtâ (VIII. 16).

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

All the worlds, below the world of Brahmâ, come and go, O Arjuna ; but he who cometh unto Me, O Kaunteya, he knoweth, birth no more.

The reason of their not falling from the heaven-world is that they had even in the beginning of their entering in the heaven-world no strong desire for enjoying that world.

The Purâṇic authority the reader can find out for himself.

Note.—Such, for example, as we find in the Bhâgavata Purâṇa, XI. 14. 14. :—

न पारमेष्ठ्यं न महेन्द्रधिष्ण्यम्
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
। मय्यर्पितात्मेच्छति मद्विनान्यत् ॥

He who has resigned himself to Me does not wish to get anything other than Myself, not even the Supreme rule of a Brahma or the pomp and glory of an Indra or the status of the sole monarch of the whole world, or the rulership of the ocean or the spiritual powers of an Occultist, nay, not even the Mukti consisting in non-re-birth. The only Mukti that he wants is the eternal freedom to serve the Lord of Eternity.

Thus though through the glory of Vidyâ a Bhakta may get these heavenly enjoyments, yet since these enjoyments come to him unsolicited, they do not cause any cessation in the one-pointed current of His love towards the Lord. Therefore, there is no danger of fall in the case of such a devotee. The next sûtra shows that he is superior to the Pariniṣṭhita also.

SÛTRA III. 4. 42.

उपपूर्वकमपि त्वेके भावमशनवत्तदुक्तम् ॥ ३ । ४ । ४२ ॥

उपपूर्वकम् Upa-pûrvakam, that which begins with "Upa," *i.e.*, "Upâsanam," worship. अपि Api, also, only. Has the force of exclusion. तु Tu, but, undoubtedly. Sets aside the opposite view. एके Eke, some : namely, the Âtharvanikas. भावम् Bhâvam, devotion, faith. अशनवत् Aśanavat, just as food. तत् Tad, that, उक्तम् Uktam, is explained.

42. Some Śâkhins declare that Upâsana alone is the object of desire for the Nirapekṣas, and this faith of theirs is like food to them, as has been declared in the Śrutis—471.

COMMENTARY.

The word "Api" has the force of exclusion here, the word "Tu" removes the contrary thought of the opposite view, the word "Eke" refers to the Âtharvânikas. The Nirapekṣa devotees wish only to worship alone and nothing else, and their faith is the only enjoyment which they crave, as the starving man craves for food. This is mentioned in the Gopâla Uttara Tâpini in the verse. "Bhaktirasya bhajanam, etc., sachchidâṇdaikarase bhakti yoge tiṣṭhati, etc." These verses show that love of the Lord or Bhakti is the only enjoyment which these devotees seek ; this is the only rasa which they crave.

Some Bhâgavatas say that it means that a devotee of the Lord may be in any place (in heaven or in hell, on earth or in the nether world). He, by worshipping the Lord Hari there, gets all the enjoyments that he desires, according to his capacities, to the brimful ; because the Śruti says so—aśnute sarvân kâmân, etc.,—he enjoys all objects of desire, etc. As the Lord enjoys all the objects, encompassed within the three worlds, by His three feet, so do His Bhaktas also,

The appropriate Purâṇic texts must be found out by the reader.

Note.—The following text of a Purâṇa is to the above effect.

एकान्तिनो यस्य न कंचनार्थं
वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।
अत्यद्भुतं तच्चरितं सुमंगलं
गायन्त आनन्दसमुद्रमग्नाः ॥

" His Ekântin devotees do not desire anything other than Him, for they are solely resigned to the Lord. They are immersed in the ocean of bliss singing constantly the auspicious and the extremely wonderful deeds and glory of the Lord."

The next sûtra shows by giving another reason that the Mukti called Sâlokya and Sâmîpya is achieved by the Nirapekṣas, without any effort on their part.

SÛTRA III. 4. 43.

बहिस्तूभयथास्मृतेराचाराच्च ॥ ३ । ४ । ४३ ॥

बहिः Bahiḥ, outside तु Tu, but, indeed. उभयथा Ubhayathâ, both ways, in either case. स्मृतेः Smṛiteḥ, on account of the statement of the Smṛiti. आचारात् Âchârât, because of custom or conduct. च Cha, and.

43. The Nirapekṣas are indeed outside the world, for two-fold reasons given by the Smṛitis and the conduct of the Lord—472.

COMMENTARY.

The word " Tu " has the force of exclusion. The Nirapekṣas though living in the midst of the five-fold distractions of the world of sense, yet are, as a matter of fact, outside its entanglements. Why do we say so? Because of the two-fold reasons, namely, the Lord being attached to His devotees and the devotees being attached to the Lord. As says the Bhâgavata Purâṇa :—

विसृजति हृदयं न यस्य साक्षात् ।
हरिरवशाभिहितोऽप्यघौघनाशः ।
प्रणय रसनया धृताङ्घ्रि पद्मः
स भवति भागवतः प्रधानः ॥

"Hari, the Supreme Lord, never leaves the heart of His devotees because He is attracted to it as if by an unconquerable force as the bee to the flower; and though He is destroyer of all sins, He is bound with the chains of love to His devotees. Similarly, He is the best of the Bhâgavatas who is bound to the lotus feet of the Lord, by a similar chain of love."

This verse shows that he is the best of the devotees who has bound the lotus feet of the Lord with the rope of His love, and whose heart is like a flower in full bloom attracting constantly the Lord to live in it. This

verse further shows, that as a precious stone gets its glory enhanced by being inlaid in a golden setting, or as a master gets his glory enhanced by being surrounded by faithful servants ; so is the mutual relation of the Lord and His devotees. Such is the teaching of the Smṛitis and the practice of the good men.

So also the Lord has said in the Bhâgavata Purâṇa, XI. 14. 16 :—

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् ।
अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥

I constantly follow My devotee who is a Nirapekṣa, a meditative saint, peaceful, hating none and hated by none, who treats all equally, sanctifying with the dust of My feet the places that he treads upon.

These two-fold reasons show that the union of the Lord with His devotees is both internal and external, that the Lord is in the heart of the devotees, as well as constantly follows the footsteps of His lovers.

These verses also show that the cause of worldly bondage consists in turning one's face away from the Lord and Mukti is the constant state of having the Lord before one's eyes both in his heart and outside of it.

Adhikaraṇa XI.

God is the purveyor of the Nirapeksa Bhaktas.

In the preceding Sûtras it has been mentioned that the Nirapekṣas are superior to other devotees, because they are constantly devoted to Hari and have no desire for the joys of heaven, even though that heaven may be the highest heaven of Brahmâ. Now the author describes that these Nirapekṣas have not only no desire for heavenly joys, but that they have no anxieties for their wordly wants, etc.

In the Tait. Âraṇyaka (III. 14. 1), we find the Lord described as the purveyor of His devotees.

भर्ता सन् भ्रियमाणो बिभर्ति । एको देवो बहुधा निविष्टः ॥

Being the supporter (of all) He specially supports His devotees who worship Him with love. He, the one God, exists in manifold forms.

(*Doubt*).—Here arises the doubt, are the worldly wants of the Nirapekṣa devotees supplied by the self-exertion of the devotees themselves or by the Lord Himself.

(*Pûrvapakṣa*).—The opponent maintains the view that the devotees must supply their worldly wants by self-exertion, because they love their Lord so much that they do not wish to put Him to the trouble of exerting to supply their wants.

(*Siddhânta*).—The next sûtra shows that the Lord Himself supplies the wants of His Nirapekṣa devotees.

SÛTRA III. 4. 44.

स्वामिनः फलश्रुतेरित्यात्रेयः ॥ ३ । ४ । ४४ ॥

स्वामिनः Svâminah, from the Lord. फल Phala, about the fruit. श्रुतेः Śruteḥ, because of hearing. इति Iti, so. आत्रेयः Âtreyaḥ, Atreya holds.

44. From the Lord come all supplies of the wants of the Nirapekṣa devotees, because of the Śruti texts about fruit quoted above. This is the opinion of Dattâtreya—473.

COMMENTARY.

The bodily and worldly wants of the Nirapekṣas are fulfilled by the Supreme Lord Himself. Why do we say so? Because of the Śruti texts—Bhartâsan bhriyamâno bibharti—being the supporter of all, He supports His devotees who worship Him with love. Because the text calls him Bhartâ or supplier, Dattâtreya is of opinion that the Lord supplies all wants. We find this in the Gîtâ also (IX. 22.)—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

I purvey all objects of worldly livelihood and their preservation for those Bhaktas of Mine who are always thinking of Me and who worship Me alone, thinking of no other.

So also in the Padma Purâṇa, it is said :—

दर्शनध्यानसंस्पर्शैर्मत्स्यकूर्मविहङ्गमाः ।
स्वान्यपत्यानि पुष्णन्ति तथाहमपि पद्मज ॥

O lotus-born Brahma I maintain my children (devotees) as the birds, tortoises and fish nourish their young ones, by looking after them, by thinking of them and by touching them, respectively.

Note.—The fishes nourish their young by looking after them. The tortoises do so by thinking on their young ones and the birds actually feed their young ones by physical contact. The Lord nourishes His devotees by all these threefold processes.

To say that the devotees do not wish to put their Lord to the trouble of supplying their trivial worldly wants is a wrong conception of the relation between the Lord and His devotees. The devotees never entertain any such notion as "May the Lord Hari nourish us by supplying our worldly wants." So they cannot be said to put the Lord to trouble. Moreover the Lord being Satyasaṅkalpa, true-willed one, His very thought supplies all the wants of His devotees ; and so it is no exertion to Him to supply the wants of His devotees. The fruit described in the Śrutis consists in getting all one's wants supplied by merely worshipping the Lord, without praying Him to supply such wants (without asking Him "Give us this day our daily bread"). In fact, the Śruti says "bhriyamâna," by being worshipped, He supplies. It does not say

"by being prayed to He supplies," for the maxim is "Worship the Lord and ask for nothing, and you will have everything."

The author in the next sûtra shows by an illustration the invariable nature of the Lord's providence and purveyership in regard to these Nirapekṣa devotees.

SÛTRA III. 4. 45.

आर्त्विज्यमित्यौडुलोमिस्तस्मै हि परिक्रीयते ॥ ३ । ४ । ४५ ॥

आर्त्विज्यम् Ârtvijyam, the priest's work. इति Iti, just like. औडुलोमिः Auḍulomiḥ, Audulomi thinks. तस्मै Tasmai, for that. हि Hi, because. परिक्रीयते Parikrîyate, he is employed. He is purchased.

45. According to Auḍulomi, the Lord sells himself to His devotees like the sacrificial priest to his Yajamânas. —474.

COMMENTARY.

The word "iti" in the sûtra has the meaning of "like." The supporting of His Nirapekṣa devotees by the Lord, is like the supporting of his Yajamânas by the sacrificial priest called Ṛitvij. Because the Lord is purchased by those Bhaktas, in order that He may supply all their worldly wants. As says the Viṣṇu Dharma:—

तुलसीदलमात्रेण जलस्य चुलुकेन च ।
विक्रीणीते स्वमात्मानं भक्तेभ्यो भक्तवत्सलः ॥

The Lover of His devotees sells His very self to those Bhaktas of His in exchange of a mere Tulasi leaf or a handful of water.

The sacrificial priests are as if purchased or engaged by the Yajamâna to perform all his sacrifices in their detail in lieu of the fee which he gives them. Auḍulomi being a believer in impersonal God, his Bhakti is a sort of barter, and is wanting in that higher element of Bhakti which consists in doing all acts in order to please the Lord and not from a spirit of exchange. But the Nirapekṣas are higher than Auḍulomi Bhaktas because they do not cherish even the desire that the Lord should supply their worldly wants.

SÛTRA III. 4. 46.

श्रुतेश्च ॥ ३ । ४ । ४६ ॥

श्रुतेः Śruteḥ, because of the Vedic statement च Cha, and.

46. And from the Vedic text also the same is learnt. —475.

COMMENTARY.

In the Chhandogya Upaniṣad it is taught that the prayers of the sacrificial priests are potent enough to procure all the desires of the Yajamâna who engages the priest. Thus in Chhand., 1.7.9., it is said :—

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्तांश्चाप्नोति मनुष्यकामांश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ ८ ॥ कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वान् साम गायति साम गायति ॥ ९ ॥

Now through this alone (*i.e.*, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desi es of human beings. Therefore, the Udgâtrî who knows this should say (to his Yajamâna) " To accomplish what particular desire of yours, shall I sing out." For he, who knowing this, sings out the Sâman, is able to accomplish the desires (of his Yajamâna) through his song, yea, through his song.

This text of the Upaniṣad clearly shows that the fruit of the work performed by the priest accrues to the client and not to him.

Thus it has been demonstrated that the Lord supplies the wants of His Nirapekṣa devotees, because he is purchased by them, in the same way as the priest supplies all the wants of his Yajamânas by his prayers.

Adhikaraṇa XII.

The author now shows the duties of these Bhaktas after their having acquired the Vidyâ. In the Brihad Ar. Upaniṣad (I. 4. 23.) it is said :—

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजो विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि मां चापि सह दास्यायेति ॥ २३ ॥ आत्मनस्तु कामाय सर्वं प्रियं भवत्यात्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदꣳ सर्वं विदितम् ॥ ५ ॥

" He, therefore, that knows it, after having become quite subdued, satisfied, patient and collected, sees Self in the Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brâhmaṇa ; this is the Brahma-world, O King — thus spoke Yâjñavalkya." In the same Upaniṣad (II. 4. 5.) it is said " Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi." When we see, hear, perceive, and know the Self, then all this is known.

(*Doubt*).—Here the attributes beginning with Sama and ending with Dhyâna have been mentioned as the qualifications which the seeker of Brahman must build into his life (namely, the qualifications of Śama, Dama, Uparati, Titikṣâ, Samâdhâna, Śravaṇa, Darśana, Manana and Dhyâna). Must all these qualifications and the actions denoted by them be performed by the Nirapekṣa devotees or must they simply meditate on the essential nature, qualities and actions of the Lord ?

(*Pûrvapakṣa*). -In answer to this doubt the opponent maintains that though Vidyâ might have originated, yet it does not become stable without the above attributes of Śama, Dama, etc. Therefore, these must be performed.

(*Siddhânta*).—The next sûtra answèrs this.

SÛTRAS III. 4. 47.

सहकार्य्यन्तरविधिः पक्षेण तृतीयं तद्वतोविध्यादिवत् ॥३।४।४७॥

सहकारी Sahakâri, auxiliary. अन्तर Antara, the other. विधिः Vidhiḥ, the injunction about. पक्षेण Pakṣena, in one sense. तृतीयम् Tṛitîyam, the third, *i.e.* the mental. तद्वतः Tadvataḥ, of him who has that. विधि-आदिवत् Vidhi-âdivat, just as in the case of injunction, &c.

47. For the Nirapekṣa devotee who desires only the grace of the Lord, the mental meditation or Dhyâna is the third injunction as an alternative to Sravaṇa, Manana which are enjoined as helps to the acquisition of Vidyâ with regard to the other kind of devotees. It is an injunction similar to the injunction of Sandhyâ, etc.—476.

COMMENTARY.

The attributes of Śama, Dama, etc., were shown in the sûtra III. 4. 26 (page 639) as being necessary in the origination of Vidyâ along with the attributes of sacrifice, alms, etc. In the present Adhikaraṇa these qualifications are looked upon from another aspect, namely, not as a Śahakâri cause in originating Vidyâ but as necessary even after the origination of Vidyâ. The Upaniṣad text is in the form of a Vidhi or command, and therefore these acts of Śama, Dama must be performed. They are Vidhis or injunctions, with regard to those devotees, who are leading a household life, namely, the Savaniṣṭha and the Pariniṣṭhita, because the text above quoted makes an original statement (Apûrva) with regard to these Sâśrama devotees. But with regard to Nirapekṣa devotees the above texts are no Vidhis, because with regard to these Nirâśrama devotees, these qualifications are naturally found in them, and so there is no use of their being ordained with regard to them. Therefore the Nirapekṣa devotees need not waste their time after Śama, Dama, etc., which are their natural qualities but they must constantly remember the form of the Lord, His essential attributes and deeds. Therefore the Sûtra says: Tṛitîyam tadvataḥ. This is a third alternative to the two alternatives already mentioned before. To the Nirapekṣa devotee, who has the desire simply to get the grace of the Lord (and has no other desires), these Śama, Dama,

etc., form a third method. He must perform these mentally, because the Śruti says he is to be reached by mind alone. Or the word third method may mean the mental meditation as contrasted with Śravaṇa or hearing, which is a bodily act; and Manana or the recitation of mantras, which is a vocal act. Compared with these bodily and vocal acts, this mental Dhyâna is the third. In order to show, that this mental Dhyâna is also necessary, the author gives an illustration by saying Vidhi âdivat "just as in the case of the injunctions and the rest." As a Sâśrama devotee must necessarily perform his Sandhyâ prayers, etc., for the performance of Sandhyâ, etc., is a compulsory duty (Vidhi) on him, so with regard to the non-householder, the Nirapekṣa devotee, the performance of Śama, Dama, etc., is not a necessary duty. On the other hand, the Nirapekṣa devotee, in whom Vidyâ has originated, has the duty of constantly meditating on the form and qualities of the Lord.

Note.—As the Sandhyâ Upâsanâ is the duty of the householder devotee, so the Dhyâna on the Lord is a duty, or rather may be considered as a duty, enjoined on the non-householder devotee.

This does not mean that the non-householder devotee is prohibited from performing Japa (silent prayers) and Archanâ (or worship of the Lord) with flowers, incense, etc. Because the word Dhyâna includes Japa, Archana, etc. Or Dhyâna is specifically enjoined on the Nirapekṣa devotee because Dhyâna must be the predominant note of His worship, while Japa, etc., should occupy a secondary position. Thus has been described the three kinds of seekers of knowledge (Vidyâ); and the particular form of Pûjâ, meditation, etc., fitted for them.

Adhikaraṇa XIII.

It has been taught before, how the acquisition of Vidyâ takes place in the case of the three kinds of devotees called the Svaniṣṭha, etc. Now are described the methods of making this Vidyâ a stable quality of the mind.

(*Viṣaya*).—In the Chhand. Upaniṣad at the end (VIII. 15-1.) we find the following:—

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्य्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्म्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्म्मिकान्विदधदात्मनि सर्व्वेन्द्रियाणि सम्प्रतिष्ठाप्याहिंसन् सर्व्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते ॥१॥

"Verily this doctrine Viṣṇu taught to the four-faced Brahmâ. Brahmâ taught to Śvayambhuva Manu, Manu to his people. One should learn the Veda in the family of his teachers, and making presents to his Gurû according to law and doing his works fully,

one should return home and enter into household life. In a sacred spot, he should recite the holy scriptures, and perform good deeds, concentrating all his senses on the Supreme Self. He should not injure any living creature except in sacrifices. He, verily, thus passing his life, attains on death the world of Brahman and never returns therefrom, never returns therefrom."

Here the Upaniṣad concludes by describing the householder condition as the highest.

(Doubt).—Since the Upaniṣad winds up with the householder, it appears that persons other than householders connot get Vidyâ. The doubt is: Does Vidyâ originate in Âśramas other than that of a householder.

(Pûrvapakṣa).—Since the Upaniṣad ends with the householder, it follows that Vidyâ does not originate in any other stage of life. No doubt there are certain passages in the Upaniṣad which praise renunciation. They are merely Arthavâdas or glorificatory passages and must not be interpreted as ordaining Sannyâsa. They mean that the Brahman is such a great object that one must renounce everything for His sake. The Upaniṣads teach however that Brahman is acquired only by the householder who follows strictly the rules of the Upaniṣads. This is the proper interpretation of the concluding passage of the Chhand. Up. If the Upaniṣad did not mean to teach this, then why should it conclude in glorifying the householder?

(Siddhânta).—This objection raised by the Pûrvapakṣin is answered in the next sûtra.

SÛTRA III. 4. 48.

कृत्स्नभावात्तुगृहिणोपसंहारः ॥ ३ । ४ । ४८ ॥

कृत्स्न Kritsna, of all (duties). भावात् Bhâvât, owing to the existence. तु Tu, but, indeed. गृहिणा Grihiṇâ, by a householder. उपसंहारः Upasaṁhâraḥ, the conclusion, the goal, salvation.

48. The Chhandogya Upaniṣad concludes with the householder's stage, because of the fact that this stage includes all the others.—477.

COMMENTARY.

The word "tu" is used in order to remove the doubt. The object of the Chhand. Upaniṣad in concluding by describing the Grihastha Âśrama is not to teach, that the Grihasthas alone attain Mukti, by the due discharge of the duties of their Âśrama; but it means to inculcate that the Grihastha Âśrama includes all other Âśramas, and the duties prescribed for the Grihasthas include the duties prescribed for other Âśramas also. The Scriptures teach several duties as incumbent on the householders, and which are to be performed with great effort and exertion. They have

to perform the duties (Dharmas) of other Âśramas also, according to their power, such for example, non-injury, (harmlessness, control of senses, etc). Though these latter are the specific Dharmas of a Sannyâsî, yet a householder is also required to perform them, according to his *power*. Since the Gṛihastha Âśrama includes the Dharmas of all the other Âśramas; therefore the Upaniṣad properly winds up with the household order. So also we find in the Viṣṇu Purâṇa :—All who eat the food of begging, whether they be Sannyâsins or Brahmachârins, all of these are established in the Gṛihastha Âśrama, therefore, the stage of the householder is the best of all.

Note.—Manu also praises the Gṛihastha order (VI. 89 & 90) :—

"And in accordance with the precepts of the Veda and of the Smṛiti, the housekeeper is declared to be superior to all of them ; for he supports the other three."

"As all rivers, both great and small, find a resting-place in the ocean, even so, men of all orders find protection with householders."

Because the Upaniṣads mention other Âśramas also (and because they teach that those who perform properly the duties of their Âśramas get Mukti), it follows that when a particular Upaniṣad winds up with the household order, it must be understood to mean that the household order contains Dharmas of all other orders and hence it has been mentioned in the epilogue. This fact is mentioned in the next Sûtra.

SÛTRA III. 4. 49.

मौनवदितरेषामप्युपदेशात् ॥ ३ । ४ । ४९ ॥

मौनवत् Maunavat, just as silence. इतरेषाम् Itareṣâm, of others. अपि Api, also. उपदेशात् Upadeśât, because they are taught, or enjoined.

49. In the Upaniṣad other Âśramas have also been taught as leading to Mukti, just like the condition of a (Maunî) who keeps the vow of silence—478.

COMMENTARY.

The last passage of the Chhand. Upaniṣad follows the passage in which the Mauna has been taught. In Chhand. Up. (VIII. 5.1-2) we find all the three orders described as leading to Mukti.

"Now, that which the wise call Yajña (sacrifice, the characterstic mark of household order) is verily the Divine Wisdom ; through Divine Wisdom the knower obtains the Lord. Similarly, that which the wise call Iṣṭam is also the Divine Wisdom. For having desired the Self, he obtains the Self.

"Now what the wise call Sattrâyana is also Divine Wisdom, for through Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly, what the wise call (Mauna) the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent."

Note.—These two verses show that Yajña, Sattrâyana and Mauna are all equally means of salvation.

This fact is referred to in a preceding passage also of the same Upaniṣad (Ch. Up., II. 23. 1).

"There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmachârin in the house of one's preceptor, always mortifying the body while so dwelling, is the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release)."

Similarly in the Bṛi. Up. (IV. 4. 22. See page 621 of the Vedânta Sûtra.) we find :—

"Brâhmaṇas seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting, and he who knows him, becomes a Muni. Wishing for that world (of Brahman) only, mendicants leave their homes."

The above texts show that the Upaniṣads teach that the highest end of man (namely, Release) can be realised in any of the four Âśramas, if the man discharges rightly the duties of his Âśrama. The Chh. Up., therefore, when it winds up with the Grihastha Âśrama, refers to this particular Âśrama because it includes all the others.

(*Objection*).—The sûtra uses the word Itareṣâm in the plural number, while it ought to have used the word Itarayoḥ in the dual number : because *two* other Âśramas are only left and not more than two.

This objection is answered by the fact that as these *two* Âśramas contain many sub-divisions, so they are spoken of in the plural.

Note.—Thus the Brahmachâri Âśrama has four sub-divisions, called Sâvitra, Brâhma, Prâjâpatya and Bṛihad. The Vânaprasthas have also four sub-divisions, *viz.*, Phenapa, Udambara, Vaikhanasa, and Vâlakhilya. The Sannyâsa has also four sub-divisions, *viz.*, Kutichaka, Bahudaka, Haṁsa and Niṣkriya.

The Chhândogya and other Upaniṣâds mention the Brahmacharya and the Vânaprastha Âśramas also, in the same way as they mention the Sannyâsa (Mauna) and the Gṛihastha Âśramas. A man can attain Mukti in any one of these four Âśramas. He may be a Naiṣṭhika Brahmachâri who never marries. Or he may be a Svaniṣṭha Gṛihastha or he may be a Vânaprasṭha or a Sannyâsin, and get Mukti. Mukti is not the special privilege of any particular Âśrama.

Thus in the Jâbâla Upaniṣad the four Âśramas are ordained (and it is expressly taught therein that Mukti is attainable in any one of those stages).

स होवाच याज्ञवल्क्यः ॥ ब्रह्मचर्यं परिसमाप्य गृही भवेत् ॥ गृहीभूत्वा वनी भवेत् ॥ वनी भूत्वा प्रव्रजेत् ॥ यदि वेतरथा ब्रह्मचर्यादेव प्रव्रजेद् गृहाद्वा ॥ अथ पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको वा उत्सन्नाग्निको वा यदहरेव विरजेत्तदहरेव

"Let a person after finishing studentship (Brahmacharya) become a householder; after finishing the householder stage let him become a hermit or forest-dweller, and after finishing the hermit's stage, let him wander forth (become a Sannyâsin). Or he may become a wanderer after finishing studentship (Brahmacharya) or after the householder's

life or after the forest-life (if he has excess of Vairâgya). Or again whether he has taken a degree or not taken a degree, whether he is an unmarried graduate, or a solitary widower graduate, whether his household sacred fire has been extinguished, or he has never lit any sacred fire, the day he gets the world-weariness, let him on that very day wander forth renouncing the world."

This shows that *all* men of *all* Âśramas are entitled to enter the Sannyâsa Âśrama. In a later passage of the same Jâbâla Upaniṣad, the Nirapekṣas are also described in the sentence beginning with "Tatra paramahaṁsanam," &c., as given below :—

तत्रैके तत्र परमहंसा नाम संवर्तकारुणिश्वेतकेतुदुर्वासऋभुनिदाघजडभरतदत्तात्रेयरैवतकप्रभृतयोऽव्यक्तलिङ्गा अव्यक्ताचारा अनुन्मत्ता उन्मत्तवदाचरन्तस्त्रिदण्डं कमण्डलु शिक्यं पात्रं जलपवित्रं शिखां यज्ञोपवीतं च इत्येतत्सर्वं भूःस्वाहेत्यप्सु परित्यज्यात्मानमन्विच्छेत् ॥ यथा जातरूपधरो निर्ग्रन्थो निष्परिग्रहस्तत्तद्ब्रह्ममार्गे सम्यक्सम्पन्नः शुद्धमानसः प्राणसन्धारणार्थं यथोक्तकाले विमुक्तो भैक्षमाचरन्नुदरपात्रेण लाभालाभयोः समो भूत्वा शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूलकुलालशालाग्निहोत्रगृहनदीपुलिनगिरिकुहरकन्दरकोटरनिर्झरस्थण्डिलेषु तेष्वनिकेतवास्यप्रयत्नो निर्ममः नाम परमहंसो शुक्लध्यानपरायणोऽध्यात्मनिष्ठोऽशुभकर्मनिर्मूलनपरः सन्न्यासेन देहत्यागं करोति स परमहंसो नामेति ॥ ६ ॥

Among the Paramhaṁsas are Samvartaka, (Prajâpati), Aruni, Śvetaketu, Durvâsâ, Ribhu, Nidâgha, Jaḍabharata, Dattâtreya, Raivataka and others who had no external marks of caste or Âśrama, who had no particular mode of conduct or discipline, whose conduct was opposed to caste rules, and who though not insane, acted as if they were insane. Let a man, therefore, uttering the words Bhu Svâhâ, throw into the water his staff, the Kamandalu, his vessels, his water-strainer, his sling for carrying the load, his sacred tuft of hair and his sacred thread. Having thrown all these caste-marks, let him go out in search of His-Self. Wearing the form in which he was born (namely, perfectly nude), above all pairs of opposite (such as heat and cold, etc.), renouncing all books, studies, renouncing acceptance of alms, having obtained full knowledge of the true Brahman, pure in heart, begging alms only to maintain his life, only on fixed hours of the day in the vessel of his stomach (that is, keeping the food into no vessel but putting it into his stomach), constantly thinking "I am God," free from gain and loss, dwelling in empty temples or huts or an anthill or under a tree or where the cooking earthen vessels are thrown, or where the sacred fire is kept, on the bank of a river or in a mountain, forest or cave or in the hollow of a tree, or near a waterfall or on an open plateau. Without any house, or fixed residence, without any effort to collect anything, without the idea of proprietorship about anything, always meditating on the pure Brahman with his gaze turned inward, constantly trying to destroy past evil Karmas, he ends his life in Sannyâsa,—such a man is called Paramahaṁsa.

Therefore the Chh. Upaniṣad very rightly concludes with the household order, because in that Âśrama the duties to be performed are many : and it has been well said :—" the day he gets the world-weariness, on that very day let him wander forth."

The above passage clearly shows that the moment one gets the world-weariness, he should renounce the world. The condition precedent

for entering into the order of the Sannyâsins is such world-weariness. The argument based upon the last mantra of the Chh. Upaniṣad where it winds up with the household order, namely, that the condition precedent to entering the Sannyâsa Âśrama is the passing through the household Âśrama, therefore, falls to the ground.

The reason why a man enters into the household life is because he has unexhausted worldly propensities: the reason why he renounces the world is because such proclivities no longer exist in him and the world-weariness takes their place. This is the only criterion to judge whether a person is ready to take Sannyâsa or not. Thus this also is established that, when a man is endowed with the qualifications of Śama (mind-control), Dama (sense-control), Uparati (tolerance), &c., whether he be in any Âśrama or in no Âśrama, Knowledge (Vidyâ) is sure to originate in him.

Adhikaraṇa XIV.

The author now teaches that Vidyâ or Divine Wisdom is a mystery, and should be kept secret. In the Śwetâśvatara it is written—

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् । नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ २२ ॥

This highest mystery in the Vedânta, delivered in a former age, should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

(*Doubt*).—Now arises the doubt, should this Vidyâ be imparted to every one or to a select few only?

(*Pûrvapakṣa*).—The Masters of Wisdom are also Masters of Compassion. To impart knowledge to the fit and withold it from the unfit, to discriminate who is fit and who is unfit goes against their compassionate nature which loves all; and consequently, the Vidyâ must be revealed to all indiscriminately.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA III. 4. 50.

अनाविष्कुर्वन्नन्वयात् ॥ ३ । ४ । ५० ॥

अनाविष्कुर्वन् Anâviṣkurvan, not making it manifest. **अन्वयात्** Anvayât, because of the connection.

50. Let the Master teach the disciple not to reveal the doctrine, for such is the ancient usage—479.

COMMENTARY.

Let him instruct the pupil not to reveal the teaching. Why? Anvayât Because in the above text of the Śvetâśvatara, the instruction is expressly to that effect. So also says the Lotus-eyed Lord Kṛiṣṇa in the Gitâ (XVIII. 67).

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

Never is this to be spoken by thee to anyone who is without asceticism, nor without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me.

The teaching becomes fruitful when given to the worthy, and bears no fruit, when it falls on unworthy soil. For the Sruti says (Śvet. VI. 23) :—

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः । प्रकाशन्ते महात्मन इति ॥ २३ ॥

If these truths have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth,—then they will shine forth indeed.

So also in the story of the two pupils of Prajâpati, given in the Chhândogya Up. we find the same thing. The Asura king. Virochana and the Deva king, Indra, both heerd a voice proclaiming. (Chh. Up. VIII. 7-1.)

य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

Prajâpati proclaimed :—" The Âtman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, he whose desires are true, whose will is true, he ought to be searched out, he ought to be understood. He who has known that Âtman indirectly and has also realised Him, attains all worlds and all desires."

Both went to Prajâpati to learn the meaning of this parable. Both were taught equally in the same words. But Virochana, deduced from those words, through his perverse intellect the doctrine of materialism, and Indra the doctrine of life eternal. Virochana failed to get the realisation of the truth. Therefore, Vidyâ must be taught to the fit only and not to the unworthy. The fit are those who are devoted to the Lord as revealed and established in the world-scriptures, and who are endowed with faith.

Adhikaraṇa XV.

[The time of the origination of Vidya.]

Now the author discusses the question what is the proper time when Vidyâ becomes ripe and originates in man.

(*Vishaya*).—The stories of Nachiketas, Jâvâla, etc., as well as of Vâmadeva are the topics which constitute the subject of discussion here.

(*Doubt*).—Here arises the doubt : Does the Vidyâ, as the result of the above-mentioned practices, arise in this very life or in the next life ?

(*Pûrvapaksha*).—When those practices are rightly performed, Vidyâ originates in this very life, because a man under takes anygreat object with the desire "let me accomplish this in this very life." The enthusiasm is liable to flag, if one were told that his efforts will bear fruit in the next life.

(*Siddhânta*).—It is not an invariable rule, that Vidyâ originates in one life, as is shown in the next sûtra.

SUTRA III. 4. 51.

ऐहिकमप्रस्तुतप्रतिबन्धे तद्दर्शनात् ॥ ३ । ४ । ५१ ॥

ऐहिकम् Aihikam, the present life or birth (in which we obtain knowledge.) अप्रस्तुत Aprastuta, not being present प्रतिबन्धे Pratibandhe, obstruction. तत् Tad, that. दर्शनात् Darśanât, being declared by the scriptures.

51. Vidyâ originates in this very life, provided there are no obstructions at hand ; as this is seen (in the case of some)—480.

COMMENTARY.

When there is no obstruction to the rise of Vidyâ then she originates in this very life ; but when there is any such obstruction then she manifests in the next life.

Why do we say so ? Because we find it so described in the case of Nachiketas, who got Vidyâ in one life, while there are others who did not get it but in the next life. As in the Kaṭh. Up. VI. 18.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Nachiketas having then obtained all this knowledge and practice imparted by Yama attained Brahman, became free from Rajas and beyond death ; another who thus knows the Spirit certainly becomes so.

The above and the texts like these indicate that Vidyâ can originate in one life also.

But there are texts which show that she originates sometimes in the next life. As thus Vâmadeva got Vidyâ while he was in the womb of

his mother. (See Bṛi. Up., I. 4. 10). The fruition is not always in the same life in which the effort is commenced. If the obstruction is small and the energy put into the practice for the acquisition of Vidyâ is great, then Vidyâ is acquired in that very life. The effort is sufficiently strong to overcome the weak resistance, as we see in the case of Nachiketas and the King of the Sauvîras called Rahugana. But if the obstruction is strong, then though Vidyâ originates owing to the performance of sacrifice, charity, austerity, thought-control, etc., she remains latent, covered up by the obstructions (as the chicken inside the shell), and she awakes the next birth, for the breaking of the shell and for her coming out in all her glory. It is thus said in the Gîtâ (VI. 37 and forward up to 45) :—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥ ३९ ॥
श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥
प्राप्य पुण्यकृतांल्लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ;
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

He who is unsubdued but who possesseth faith, with the mind wandering away from Yoga, failing to attain perfection in Yoga, what path doth he tread, O Kṛiṣṇa ?

Fallen from both, is he destroyed like a rent cloud unsteadfast, O mighty-armed, deluded in the path of the Eternal ?

Deign, O Kṛiṣṇa to completely dispel this doubt of mine ; for there is none to be found save Thyself able to destroy this doubt.

Sri Kriṣṇa said :—

O son of Pṛithâ, neither in this world nor in the life to come is there destruction for him ; never doth any who worketh righteousness, O beloved, tread the path of woe.

Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from Yoga is re-born in a pure and blessed house.

Or he may even be born into a family of wise Yogis, but such a birth as that is most difficult to obtain in this world.

There he recoverth the characteristics belonging to this former body, and with these he again laboureth for perfection, O joy of the Kurus.

By that former practice he is irresistibly swept away. Only wishing to know Yoga, even the seeker after Yoga goeth beyond the Brahmic world.

But the Yogî, labouring with assiduity, purified from sin, fully perfected through manifold births, he reacheth the supreme goal.

The above texts of the Gîtâ clearly show that Vidyâ sometimes does originate in the next life.

Nor is it an invariable rule, as is asserted by the Pûrvapakṣin that no man will undertake a thing the fruition of which will not take place in one and the same life. There are men (wiser and more modest) who say " let me do the effort and leave the success to come, either in this life or in the next." Thus it is proved that success in the acquisition of Vidyâ and her manifestation depends primarily on the removal of the obstructions, whether this takes place in this life or in the next.

Adhikaraṇa XVI.

The acquisition of Vidyâ invariably leads to release. Now the author shows that when Vidyâ is acquired, Mokṣa invariably and necessarily follows such acquisition. In the Upaniṣad (Bṛi. Up., IV. 4. 17 and Śvet. III. 8) we find it clearly mentioned that the knowledge of God is immortality.

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ॥
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥
वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

"He in whom the five beings and the ether rest, him alone I believe to be the Self, —I who know, believe him to be Brahman ; I who am immortal, believe him to be immortal. (Bṛi., IV 4. 17.).

"I know that great person (puruṣa) of sunlike lustre beyond the darkness. A man who knows him truly, passes over death ; there is no other path to go."—(Śvet. III. 8.)

(*Doubt*).—Here arises the doubt. Does the Mokṣa take place on the falling off of the body in which the Vidyâ was acquired, or does it take place in the next life ?

(*Pûrvapakṣa*).—Vidyâ being the cause of Mukti, there is no reason, why the man, who has got Vidyâ, should take another birth to get Mukti. For a cause is invariably followed by the effect.

(*Siddhânta*).—This view is set aside in the next sutra,

4

SÛTRA III. 4. 52.

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ॥३।४।५२॥

एवम् Evam, thus. मुक्ति Mukti, of salvation. फल Phala, about the time of obtaining the fruit. अनियमः: Aniyamaḥ, there is no rule. तद् Tad, of that (*i. e.*, salvation.) अवस्था Avasthâ, the condition. अवधृतेः: Avadhṛiteḥ, being detemined. तद् Tad, of that (*i.e.*, of salvation.) अवस्था Avasthâ, condition. अवधृतेः: Avadḥ-rîteḥ, being determined.

52. Similar is the case with the Mukti. There is no invariable rule of the time of its fruition, because it depends upon well ascertained conditions, because it depends upon well ascertained conditions—481.

COMMENTARY.

As in the case of the time for the origination of Vidyâ, there was no invariable rule, whether it should originate in one life or in the next, though the man had acquired all the necessary qualifications for its origination, and as its manifestation is delayed owing to obstructions which require to be removed and which are removed in the next life; so also is the case that a man may have acquired Vidyâ, yet Mokṣa which is the characteristic fruit of Vidyâ is delayed till the next life because the Prârabdha Karmas require to be worked out. Of course, if there are no Prârabdha Karmas which require to be worked out, then the Mukti takes place in that very life. But if there are Prârabdha Karmas which are not exhausted in one life, then the man must take another birth in order to get Mukti; for Mukti can never be partial. Why do we say so? Tad avasthâ avadhṛiteḥ, because the condition of Mukti is a definite condition, fully ascertained in the Śâstras. Thus in the Chh. Up. (VI. 14. 2) it is laid down that a man who finds the teacher obtains the knowledge; but there is delay in his getting Mukti so long as his Prârabdha Karmas are not exhausted.

एव मेवेहाचार्य्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ २ ॥

In the same way does a man who finds the Teacher, obtains the knowledge. For him there is delay only so long as his Prârabha Karmas are not exhausted. Then he reaches the perfect.

This text of the Chhândogya shows as a well determined rule of Mukti that the man who has got Vidyâ, obtains Mukti, not immediately, but on the exhaustion of his Prârabdha Karmas. A similar rule is laid down in the Smṛiti called the Nârâyaṇa Adhyâtma:—

The man who has acquired Vidyâ gets immortality, there is no doubt in it he goes to Mukti at once, when his Prârabdha Karmas are exhausted,

but if his Karmas are not exhausted then he has to take many births, and on the exhaustion of such Karmas he goes to that world of Hari.

No doubt it is a rule that Vidyâ exhausts all Karmas, yet the force of the Prârabdha Karmas is not exhausted but remains active because the Lord has so willed it. This has been mentioned before also. This will be further treated of in the latter part of this book. The repetition is to indicate the end of the Adhyâya.

जनयित्वा वैराग्यं गुणैर्निबध्नाति मोदयन् भक्तान् ।
यस्तैर्बद्धोऽपि गुणैरनुरज्यते सोऽस्तु मे हरिः प्रेयान् ॥

May that Hari who produces dispassion (in the hearts of His worshippers towards all transitory objects of the world) but who binds them with the ropes of His auspicious qualities of comparison, friendliness, beauty, love, etc., his devotees to his feet), and makes them take pleasure in such bondage; and who in his turn, though bound by the ropes of love by His devotees, still takes pleasure in such bondage, may that Hari be my beloved.

Here ends the Fourth Pâda of the Third Adhyâya of the Vedânta Sûtras with the commentary of Baladeva called the Govinda Bhâṣya.

FOURTH ADHYAYA.

FIRST PADA.

दत्त्वा विद्यौषधं भक्तान् निरवद्यान् करोति यः ।
हृक्पथंभजतु श्रीमान् प्रीत्यात्मा स हरिः स्वयम् ॥

He who giving the medicine of Vidyâ to His devotees, makes them free from disease, may that Self of Joy, Hari Himself, come within the scope of my vision.

This Adhyâya deals with a discussion as to the fruits of Vidyâ or Divine Wisdom. Though in some of the sûtras in the beginning, the subject dealt with is Sâdhana or means of knowledge or practice, yet as the main topic is that of the Results of Vidyâ, it is called the Phala Adhyâya.

(*Viṣaya*).—In the Bṛih. Up. (IV. 5. 6.) it is said:—

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदꣳ सर्वं विदितम् ॥ ६ ॥

"Verily, the Self is to be seen, to be heard, to be constantly thought over, to be meditated upon, O Maitreyi! When the Self has been seen, heard, thought over, and meditated upon, then all this is known."

(*Doubt*).—Now arises the doubt, should the practices called here Śravaṇa (hearing), Manana (thinking), etc., be performed once only, or must they be repeated.

(*Pûrvapakṣa*).—The opponent says they must be performed once only. For as the sacrifices, called Agniṣṭoma, etc., performed *once* only, lead to heaven (svarga), &c., so the performance of Śravaṇa, Manana, &c., *once* only gives the vision of the Self. Therefore, these spiritual exercises need not be repeated.

(*Siddhânta*).—The right view, however, is given in the next sûtra.

SÛTRA IV. 1. 1.

आवृत्तिरसकृदुपदेशात् ॥ ४ । १ । १ ॥

आवृत्तिः Âvṛittiḥ, repetition. असकृत् Asakṛit, not once, many times, repeatedly. उपदेशात् Upadeśât, the instructions being given.

1. (The Sâdhanas called Śravaṇa, Manana and the rest require) repetition, because the Scripture itself repeats the instruction more than once.—482.

COMMENTARY.

The practices known as "hearing, meditating," &c., require repetition in order to produce any fruit. Why? Because the Scripture by constant repetition of the same teaching, suggests that these practices should be repeated also. Thus in the Chh.Up., VI. 8. 7., and the following, the teacher repeats *nine* times the saying, "that is the essence and ruler of all, the desired of all, and known only through the subtlest intellect."

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

Here Śvetaketu is taught the mystery about Brahman *nine* times before he understands it.

The maxim of the Ritualistic Philosophy is that the dignity of the Scripture is sufficiently vindicated if its commands are carried out *once* only. (Scriptures say "Perform pilgrimage." The man fulfils the law if he makes pilgrimage once only). Why should then Śravaṇa, Manana &c., be repeated? Does not this contradict the above maxim? No, the maxim applies to those acts only whose fruits are invisible and manifest in the next world: and not to acts whose fruits are to be seen in this very life. Direct intuition of the Self is a visible result to be gained in this very life. The fruit is visible or at least may become visible. Such acts must be repeated, because they subserve a seen purpose. It is like the act of beating the rice, which must be repeated till the rice grains become free from their husks. When the Scripture speaking about the rice for the sacrifice says, "the rice should be beaten;" the sacrificer understands that the injunction means "the rice should be beaten, over and over again, till it is free from husk;" for no sacrifice can be performed with the rice with its husk on. So when the Scripture says: "The Self must be seen through hearing, thinking and reflecting," it means the repetition of these mental processes, so long as the Self is not seen.

SÛTRA IV. 1. 2.

लिङ्गात् ॥ ४ । १ । २ ॥

लिङ्गात् Liṅgât, because of the indicatory signs.

2. And there is an indicatory mark (which shows the necessity) of such repetition.—483.

COMMENTARY.

In the Taitt. Up. III. 2 we find that Bhrigu goes several times to his father Varuṇa and asks him again, and again, to be taught the nature of Brahman.

"Bhṛigu Vâruṇi went to his father Varuṇa, saying Sir, teach me Brahman! He told him this, *viz.*, Food, breath, the eye, the ear, mind, speech. Then he said again to him: That from whence these beings are born, that by which when born, they live, that into which they enter at their death, try to know that. That is Brahman.

This injunction about repetition, is meant for those only who have done some such sin, that a single performance of the act is not sufficient to give them the Divine Vision.

Note.—This sin is called Nâma-aparâdha. Those who are such sinners, and the majority of mankind falls in that category, require to repeat the sâdhanas before they can see God.

Adhikaraṇa II.

Now the author raises another discussion regarding the same subject.

(*Doubt*).—Must this worship of God be done by thinking upon Him as the Lord of all Majesty or as the Inner Self of the Worshipper? Meditation on the Lord as Îśvara is to think Him as Almighty, the All-ordainer, the Terrible, the Unconquerable, &c., while meditation on Him as the Self means to think of Him as all love, as the Highest Man, &c.

(*Pûrvapakṣa*).—The Lord must be meditated upon as the Îśvara. For the Śvet. Up. (IV. 7) says:—

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

"On the same tree man sits grieving, immersed, bewildered, by his own impotence (an-iśa). But when he sees the other Lord (iśa) contented, and knows his glory, then his grief passes away."

(*Siddhânta*).—The Lord must be worshipped as the Self, as shown in the following sûtra:—

SUTRA IV. 1. 3.

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॥ ४ । १ । ३ ॥

आत्मा Âtmâ, Âtmâ, the supreme Soul, the Lord. इति Iti, as तु Tu, but, indeed. उपगच्छन्ति Upagachchhanti, acknolwedge. ग्राहयन्ति Grâhayanti, make, apprehend. च Cha, and.

3. But the Masters contemplate on Brahman as the self and teach it so to their pupils.—484.

COMMENTARY.

The word "tu" has the force of "only." That God is to be worshipped as the Self. The knowers of Truth realise the Cause as the Self: as says the Śruti (Bṛ. Ar. Up., IV. 4. 22.) "Knowing this, the people of old did not wish for offspring they said we, who have this Self and this world of Brahman."

Not only this, they teach this form of worship to their pupils also. As in the Br. Up. (I. 44. 7);—" Let men worship Him as Self, for in the Self all these are one."

The word " Self " (Atman) here means the Entity who is all-pervading, whose essential nature is knowledge and bliss and who has the shape of Man. (The God Hari always appears in a human shape before His devotees).

Others say that the God is called Self or Âtman, because all beings get their existence or I-ness, because He has made them to participate in His substance. He must be contemplated as one's own " Self" or " I" in the sense that all the functions of one's ego get their life and energy from God ; and thus God is the very Self of one's "I."

Those are mistaken who say that the Jîva must meditate upon himself as identical with Brahmaṇ : for when the Jîva is free from Avidyâ, it is Brahman pure and simple. The Scriptures do not mean to teach any such identity, as we have already demonstrated in commenting upon Sûtra II. 1. 22, page 251. The contemplation on the Lord as Self has, therefore, a different sense altogether from proving the identity of the creature with the creator.

Adhikaraṇa III.

In the Chh. and the other Upaniṣads (Chh. III. 18. 1.) it is said : Let one meditate on the Brahman as mind.

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

" Let one meditate on the Brahman as (dwelling in the Mind and called) Mind ; this is microcosmic meditation. Next the macrocosmic (let one meditate on) Brahman as (dwelling in Âkâśa and called) Âkâśa, the All-illumining. By this latter both meditations have been taught, the microcosmic and the macrocosmic (because the Âkâśa includes the manas).

(*Doubt*).—Here arises the doubt " Should one contemplate on manas and the rest as Âtman as one contemplates on Îśvara as Âtman."

(*Pûrvapakṣa*).—The sentence " Mind is Brahman " shows the identity of Mind with Brahman. Consequently Mind must be contemplated as Self.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 4.

न प्रतीके न हि ॥ ४ । १ । ४ ॥

न Na, not. प्रतीके Pratîke, in the symbols such as the mind, &c. न Na, not. हि Hi, because,

4. Brahman is not to be contemplated as Self in the symbols like manas, etc., for the symbol is not God.—485.

COMMENTARY.

In symbols like mind, ether, etc., one should not put the idea of Self because a symbol can never become God. It is always the seat of God and not God. As in the Bhâgavata Purâṇa we find:—

खं वायुमग्निं सलिलं महीञ्च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।
सरित् समुद्रांश्च हरेः शरीरं यत् किञ्च भूतं प्रणमेदनन्यः ॥

The ether, air, fire, water, and the earth as well as the celestial lights, creatures, directions, trees, rivers, and seas, all these are the body of the Lord Hari. In fact, all that exists is his body. Let him, therefore, bow down to Him alone as existing in these.

Why does the Śruti then say meditate "Brahman is Mind," meditate "Brahman is Âkâśa?" In these passages the nominative case must be construed in the locative. The sentence must be interpreted as "meditate Brahman is *in* the Mind," meditate "Brahman is *in* the Âkâśa."

Adhikaraṇa IV.

In the preceding sûtras the author prohibits contemplating the symbols as Self and has enjoined that Îśvara or the Lord Hari may be contemplated as Self. Now he discusses the question about Îśvara and Brahman.

(*Doubt*).—Should the Lord Hari be contemplated as Brahman? The texts which show the identity of Îwara with Brahman are the subject-matter of discussion in this connection. Such as Ayam vai Harayaḥ, &c.

(*Pûrvapakṣa*).—The Lord (Îśvara) should not be contemplated upon as Brahman because in preceding texts it has been said: "He should be meditated upon as Self only and not as Brahman."

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 5.

ब्रह्मदृष्टिरुत्कर्षात् ॥ ४ । १ । ५ ॥

ब्रह्मदृष्टिः: Brahma-dṛiṣṭiḥ, the view of Brahman. उत्कर्षात् Utkarṣat, on account of superiority.

5. The Lord (Îśvara) should be meditated upon as Brahman, because such meditation is the most exalted.—486.

COMMENTARY.

Just as the Îśvara is contemplated upon as the Self, so must He be always meditated upon as Brahman. (The three terms Âtman, Îśvara and

Brahman are identical). Why should this be so? Utkarṣât. Because of the exalted state, because Lord being the store-house of endless auspicious attributes. Such a contemplation is perfectly justified with regard to Him, and is an exalted sort of meditation. The Śruti also (Bṛih. Up., II. 5. 19) says the same :

तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम् ॥१९॥

This Âtman is Brahman, Omnipresent and Omniscient. This is the teaching of the Upaniṣads. This text shows that the Lord is to be meditated upon as Âtman as well as Brahman.

" He (the Lord) became like unto every form, and this meant to reveal the (true) form of him (the Âtman). Indra (the Lord) appears multiform through the Mâyâs (appearances) for his horses (senses) are yoked, hundreds and ten. " This (Âtman) is the horses, this (Âtman) is the ten, and the thousands, many and endless. This is the Brahman, without cause and without effect, without anything inside or ' outside this Self is Brahman, Omnipresent and Omniscient. This is the teaching (of the Upaniṣads).'

The same fact is reiterated in other places also such as Atha kasmât uchyate Brahma, etc.

Adhikaraṇa V.

In the Ṛig Veda (X. 90), Puruśa Sukta we have the following :—

चन्द्रमा मनसो जातश्चक्षुषः सूर्योऽजायत ।
श्रोत्राद् वायुश्च प्राणश्च मुखादग्निरजायत ॥

"From His mind was produced the Moon, from His eyes was born the Sun : from His ears, the Air snd Breath, and from His mouth was produced the Fire."

Here the eyes, &c., of the Lord are conceived as causes generating the Sun, Air, &c.

(*Doubt*).—Should one contemplate on the eyes, &c., of the Lord as the cause of Sun, &c., or should one not?

(*Pûrvapakṣa*).—Such contemplation should not be made, because His eyes, &c., are very soft and tender as lotus : and the contemplation on them as generators of sun, &c., is against this; and would give rise to the notion of their being very harsh and rough.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 6.

आदित्यादिमतयश्चाङ्ग उपपत्तेः ॥ ४ । १ । ६ ॥

आदित्य-आदि Âditya-âdi, about the sun and the others. मतयः: Matayaḥ, ideas. च Cha, and. अङ्गे Aṅge, in the parts, or limbs, or limbs. उपपत्तेः: Upapatteḥ, that being proved, or that being reasonable.

6. The ideas of sun and the rest (originating from his eyes, etc.), should be made with regard to the limbs of the Lord, because of its reasonableness.—487.

5

COMMENTARY.

The word "cha" in the sûtra is employed in order to set aside the Pûrvapakṣa. The contemplation on the eyes, &c., of the Lord as the generator of the sun, &c., is a valid contemplation, and such notion does not detract from the mildness of the Lord. Why do we say so? Because it is reasonable. Such a contemplation exalts the glory of the Lord. The Lord is magnified when we think of His eyes, &c., as the producers of the sun, &c. Though they are exceedingly mild and soft, yet they are the generators of such strong and hard objects as the sun, &c.: this must be believed, because the Revelation says so, and because it is a transcendental mystery.

Adhikaraṇa VI.

In the Śvetâśvatara we read as follows (II. 8):—

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य । ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥ ८ ॥

Let a wise man hold his body with its three erect parts (chest, neck and head) even, and turn his senses with the mind towards the heart, he will then in the boat of Brahman cross all the torrents which cause fear.

(*Doubt*).—This description of the posture is enjoined by the Revelation. The question arises: Is this posture compulsory in every japa or recitation or is it optional?

(*Pûrvapakṣa*).—The recitation of Om is a mental process. No particular bodily postures are absolutely necessary for the due carrying on of any mental process. Therefore, the Âsana (posture) taught in the above Śruti is not compulsory.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 7.

आसीनः सम्भवात् ॥ ४ । १ । ७ ॥

आसीनः Âsînaḥ, sitting. सम्भवात् Sambhavât, on account of possibility.

7. (Let him recite the name of the Lord Hari) in a sitting posture, (for prayer is) possible in that posture only. —488.

COMMENTARY.

The Lord Hari should be meditated upon by the devotee, in a sitting posture. Why? Because meditation is possible only when one is *sitting*.

It is not possible when one is lying down at full length, or is standing or is walking. Meditation is possible only when one is quietly *seated.*

Moreover in the Śvetâśvatara Up. I. 3, we read :—

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम्। यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

"The sages, devoted to meditation and concentration, have seen the power belonging to God Himself, hidden in its own qualities (guṇa). He, being one, superintends all those causes, time, self, and the rest."

This declares that those who yearn to know God should perform meditation (Dhyâna). Now Dhyâna can be performed only by him who is in a sitting posture and not in any other state. The next sûtra makes it still more clear.

SÛTRA IV. 1. 8.

ध्यानाच्च ॥ ४ । १ । ८ ॥

ध्यानात् Dhyânât, because of the concentrated meditation. च Cha, and.

8. And because meditation is also possible in a sitting posture only.—489.

COMMENTARY.

Dhyâna or meditation is thinking on one subject continuously, without the inrush of ideas incongruous with the subject of thought. Such meditation is possible in a sitting posture only, and not while lying down or standing, etc. Therefore, a sitting posture should be adopted both for prayers as well as for meditation.

SÛTRA IV. 1. 9.

अचलत्वञ्चापेक्ष्य ॥ ४ । १ । ९ ॥

अचलत्वम् Achalatvam, motionlessness, steadiness. च Cha, and, indeed. अपेक्ष्य Apekṣya, referring to.

9. And because the Śruti has reference to motionlessness as a condition of Dhyâna.—490.

COMMENTARY.

The word Cha in the sûtra has the force of indeed only. In the Chhândogya Upaniṣad, the root Dhyâya is employed in the sense of motionlessness. This shows that Dhyâna has the essential quality of motionlessness. Thus in Chh. Up., VII. 6. 1, we have the verb Dhyâyati used in the sense of motionlessness.

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां

प्राप्नुवन्ति ध्यानापादांशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥ १ ॥

"Dhyâna is better than Chitta. The earth is in meditation, as it were, and thus also the sky, the intermediate region, the Heaven, the Water, the Mountains and Divine Men. Therefore, those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyâna. While small and vulgar people are always quarrelling, backbiting and abusing each other, great men seem to have obtained a portion of the gift of Dhyâna. Meditate on Brahman in Dhyâna."

From this indicatory mark also, we learn that meditation should be done in a sitting posture. In secular language also we use the word Dhyâyati in the same sense, as in the sentence Dhyâyati kântam proṣita-ramaṇî the wife thinks deeply or sitting in reverie thinking over her husband gone on a distant journey

SÛTRA IV. 1. 10.

स्मरन्ति च ॥ ४ । १ । १० ॥

स्मरन्ति Smaranti, it is mentioned in the Smṛitis. च Cha, and.

10. And the Smṛitis also teach the same (that meditation must be performed in a sitting posture).—491.

COMMENTARY.

Thus in the Gîtâ, VI. 11. 13, we have the following :—

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin, and kuṣa grass, one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

There, having made the mind one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise Yoga for the purification of the self.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

Holding the body, head, and neck erect, immoveably steady, looking fixedly at the point of the nose, with unseeing gaze.

The above verses of the Gîtâ also teach that the persons meditating should practise the motionlessness of their bodily limbs and sense-organs. Such a motionlessness cannot take place without the sitting posture. Therefore, the meditation must be performed in a sitting posture. And the above verses specifically mention this posture by using the words Upaviśya âsane, sitting on a seat, &c.

Adhikaraṇa VII.

With regard to the Bṛi. Ar. Upaniṣad (IV. 5. 6. and other texts to the same effect) which declare that "the Self is to be seen, to be heard, to be constantly throught over and to be meditated upon," which have already been mentioned before, here arises another point for discussion.

(*Doubt*).—In this form of meditation and prayer, is there any condition of direction, locality and time or is there no such condition?

(*Pûrvapakṣa.*)—In all Vaidic ritual and upâsana we find particular direction, etc., mentioned. Such as the Sandhyâ facing east, just before the sunrise on the bank of a river, etc. Since Vaidic rituals lay down these conditions of prayers, and the Vedântic meditation and prayers being in no way different from the Vaidic Sandhyâ, the conditions of direction, time and locality must apply to it also.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 11.

यत्रैकाग्रतातत्राविशेषात् ॥ ४ । १ । ११ ॥

यत्र Yatra, where. **एकाग्रता,** Ekâgratâ, the concentration of mind. **तत्र** Tatra, there. **अविशेषात्** Aviśeṣât, it not being specially mentioned.

11. Whenever there takes place one-pointedness of the mind, there let the meditation be performed; because there are no such conditions laid down with regard to this meditation, as there are laid down with regard to the Vaidic Sandhyâ.—492.

COMMENTARY.

In whatever direction, place or time there takes place the concentration of the mind, then and there let the man meditate on the Lord Hari, for there is no restrictive rule regarding it. Why? Aviśeṣât, because no specific condition is laid down with regard to such meditation, contrary to what is laid down with regard to Sandhyâ. In the Varâha Purâna also we find :—

तमेव देशं सेवेत तं कालं तामवस्थितिम् ।
तानेव भोगान् सेवेत मनो यत्र प्रसीदति ॥
नहि देशादिभिः कश्चिद् विशेषः समुदीरितः ।
मनः प्रसादनार्थं हि देशकालादिचिन्तनम् ॥

"That place, time and condition one must resort to which are favourable for mental concentration. He should resort to that place only, seize that hour only, place himself in that condition only, see those comforts only, which are favourable to securing serenity of mind. For by time, place, etc., there is no peculiarity said to be wrought in meditation, but all enquiry about time, place, etc., is meant for making the mind serene.'

Says an objector—but the Upaniṣads themselves record such specific rules. How can you say that that there are no such rules? For example, the Śvet. Up. II. 10. lays down the following rules :—

समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः । मनोऽनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

"Let him perform his exercises in a place, level, pure, free from pebbles, fire, and dust, delightful by its sounds, its water and bowers, not painful to the eye, and full of shelters and caves."

The Scriptures, moreover, say that sacred places of pligrimages are causes of release.

True. Places are of great help in concentration, provided there be no distracting elements there; but those very sacred places of pligrimages become obstructions to meditation, if there are distractions there. Hence the best test of the place is that which the mind finds favourable; and hence the Śruti says "Mano'nukule," where the mind feels favourable.

Adhikaraṇa VIII.

In the Praśna Upaniṣad, V. 1, we have the following:—

स यो हैतद् भगवन् मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत

Next Saibya Satyakâma asked him: "O Master, what world does he conquer by such (meditation) who amongst men unceasingly meditates on Oṅkâra, up to his death."

So also in the Nṛisiṁha Tâpaṅi Upaniṣad (II. 4) we have :—

यं सर्वे देवा नमन्ति मुमुक्षवो ब्रह्मवादिनश्च

"Whom all the devas bow down to and all the Would-be-Free and the Free (Brahman-established)."

In another passage (Tatt. Up. III. 10-5) :—

एतत् साम गायन्नास्ते ।

"They sit down, and sing this Sama."

So also **तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः** –(Ṛig Veda.)

"The Wise ones *always* see that highest abode of Viṣṇu."

Here we find a mention of the worship made to the Lord Hari, not only up to one's attaining Mukti, but even after getting freedom.

(*Doubt*).—Must the worship of the Lord be done only up to Mukti, or continued even after getting Freedom?

Pûrvapakṣa.—The opponent says that since the object of all prayers and worship is to get freedom, there is no necessity of continuing the worship of the Lord, after one has obtained freedom.

(*Siddhânta*).—This view is rebutted in the next sûtra.

SÛTRA IV. 1. 12.

आप्रायणात्तत्रापि हि दृष्टम् ॥ ४ । १ । १२ ॥

आप्रायणात् Âprâyaṇât, till the salvation (Mokṣa). तत्र Tatra, there, in salvation. अपि Api, even. हि Hi, because. दृष्टम् Dṛiṣṭam, is seen in the Śruti.

12. (The worship of the Lord should be done) up to the time of getting salvation and also thereafter; because it is so seen in the Revelation.—493.

COMMENTARY.

The worship of the Lord should be done up to Prâyâṇa or Mukti: and "thereafter also," *i.e.*, after getting Mokṣa also. Why? Because it is so *seen* in the Śrutis. The Śruti texts have already been quoted above.

Note—Thus the Nṛisiṁha Tâpani Text given above says "the Mumukṣus (seekers of Mokṣa) and the Brahma-vâdins (who are established already in Brahman, namely, who have become free) worship the Lord." The वद् has the sense of "being established." Thus the Free as well as the Would-be-Free both worship the Lord.

In addition to the texts already quoted, we have the following text of the Sauparṇa Śruti:—

सर्वदैनमुपासीत यावद्विमुक्ति । मुक्ता अपि ह्येनमुपासते ।

"Let one worship Him always till he gets freedom. Verily the Free ones also worship Him."

This shows that the Lord must be worshipped both before getting Freedom and after getting it.

As regards the objection, that the Muktas need not worship because there is no injunction to that effect, and because there is no fruit in such worship, we say: true. There is no injunction to the effect "Let the Freed Souls also worship the Lord." Yet, such souls are irresistibly drawn to worship the Lord, because He is so beautiful and attractive. The force of His beauty compels adoration. Just as a person suffering from biliousness is cured by eating sugar; but he continues eating sugar even after such cure, not because he has any disease, but because the sugar is sweet, so is the case with the Muktas.

Thus it is demonstrated that the worshipping the Lord is an everlasting act of the souls both free and bound.

Adhikaraṇa IX.

Having thus discussed in the preceding sections, the various means of acquiring Divine Wisdom (Vidyâ), the author now enters into a discussion as to the fruits of knowledge.

(*Viṣaya*).—In the Chhândogya Up., IV. 14. 3, we have the following:

यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥

"As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus! He said: "Sir, tell me" He said then to him.

So also in the same (V. 24. 3) it is said:—

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳ हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

"As the tuft of the Iṣîkâ reed entering into the fire is quickly reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra."

(*Doubt*).—Now arises the doubt, must the consequences of the two kinds of evil deeds, namely, those called the Sañchita (the stored up) and the Kriyamâna (the deeds in the course of doing) be exhausted by suffering their results, or do these two become destroyed and non-adhering respectively, through the majesty of the Divine Wisdom?

Note.—The Kriyamânas become loosened, *i.e.*, their effects do not cling to the man: the man passes through these Karmas as the lotus leaf through water unentangled by them.

The Sañchita Karmas are burnt up. Such has been said to be the power of Vidyâ.

(*Pûrvapakṣa*).—Neither the Kriyamâna Karmas are loosened, nor the Sañchita Karmas burnt up by Vidyâ. The law of causation is inexorable: as says the well-known verse:—

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

"The Karma is never exhausted or weakened in its force even after a lapse of hundreds of millions of eons. It is exhausted only when its consequences are suffered. Verily one must suffer the consequences of his acts, whether they be good or bad.

Therefore, these two kinds of Karmas (Kriyamâna and the Sañchita) are to be exhausted by suffering only.

This being the law, the texts that say that the Divine Wisdom destroys all Karmas, must be understood to glorify the wise and should not be taken to be literally ture. They are arthavâdas or glorificatory passages.

(*Siddhânta*)—The next sûtra refutes this view.

SÛTRA IV. 1. 13.

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ।

तद् Tad, of him. अधिगमे Adhigame, knowledge being attained. उत्तर Uttara, of the latter *i.e.*, of what is being done. पूर्व Pûrva, of the former,

i.e., of what is stored up. अघयोः Aghayoḥ, of the sins. अश्लेष Aśleṣa, non-clinging. विनाशौ Vinâśau, and destruction. तत् Tad, that. व्यपदेशात् Vyapadeśât, being declared.

13. On obtaining that (Vidyâ) there take place the *non-clinging* of the works done in the present life, and *destruction* of the works stored up which were done in the past life. Because this is so declared (in the Upaniṣads) —494.

COMMENTARY.

The word "tad adhigame" means the âttainment of that, namely, of Brahman which here means Brahma Vidyâ. When this Brahma Vidyâ is attained, then there result two-fold effects :—All sins which are committed in the present life lose their power of clinging to the man ; while all sins which were committed in the past life and which constitute the Sañchita Karmas are totally destroyed. Why ? Because it is so declared in the Scriptures. The two texts declaring these have already been quoted above. They clearly show that no sins done in the present life cling to the man, because he is like a lotus leaf in water, while his all past sins are burnt up like Iṣîkâ reed. We cannot explain away or restrict the plain meaning of Śruti texts like these. As regards the verses which say that no Karma is destroyed, but by producing its effects, that holds good in the case of ordinary men who have not obtained Brahma Vidyâ, and who are in ignorance.

Adhikaraṇa X.

In the Bṛi. Ar. Up. (IV. 4. 22) it is said :—

उहै वैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपतः ॥

"Him (who knows), these two do not overcome, whether he says that for some reason he has done evil, or for some reason he has done good, he overcomes both, and neither what he has done, nor what he has omitted to do, burns (affects) him."

(*Doubt*).—Here arises the doubt. The above text mentions that good and bad deeds are both crossed over. The question arises, does the same law hold good with regard to the virtuous deeds as it does with regard to the evil deeds of sin. In other words : Are the Sañchita good deeds totally burnt up, like reeds, and the good deeds done in the present life cease to cling to the man. Just as it was the case with regard to past and present sins.

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the good deeds (whether Kriyamâna or Sañchita) are not destroyed on the origination of Vidyâ, because they being works done in accordance with the scriptural commands, do not conflict with the Divine Wisdom or Vidyâ, and therefore, they co-exist to the Vidyâ and are to be exhausted by enjoying their rewards in higher worlds. Therefore, it is not a correct saying that as soon as Vidyâ originates the man gets Mukti. For, if he has unexhausted good works ; he must pass through heaven worlds, &c.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 14.

इतरस्याप्येवमश्लेषः पाते तु ॥ ४ । १ । १४ ॥

इतरस्य Itarasya, of the other, *i.e.*, of good deeds. अपि Api, also. एवम् Evam, thus. अश्लेषः Aślesaḥ, non-clinging (and destruction). पाते Pâte, after the destruction, fall, or death. तु Tu, but, indeed.

14. The same is the case with the other (namely, the good deeds); the stored-up good deeds are destroyed and the good deeds done in the present life do not cling to the man. He verily gets Mukti on the falling off of his Prârabdha Karmas.—495.

COMMENTARY.

With regard to the other, namely, the good works whether they be Sañchita or stored-up, or whether they be Kriyamâna being done in the present life, the rule is the same as with regard to sinful works. Vidyâ produces her two-fold effects with regard to good works also. She burns up the store of good works and does not allow the good deeds done in the present life to cling to the man. No doubt, good deeds are works done in conformity with the law of the Vedas ; but it cannot be said that, therefore, they are not in conflict with Vidyâ. They are opposed to Vidyâ, in this much that their result is to produce heavenly joy and Svargic bliss ; while the fruit of Vidyâ is release ; and as Svarga and Mukti can not co-exist together ; therefore Puṇya, though Vaidic, is opposed to Vidyâ. And as a matter of fact, the so-called Puṇyam is after all not so pure as people think it to be. In the Scriptures, the Puṇyam accruing from Vaidic works is considered as sin after all. In the eye of a Vedântin, all good works are Pâpam. In fact, in the Chhândogya Upaniṣad (VIII. 4. 1) the term Pâpam is applied to good deeds (Sukṛitam) in the same way as it is applied to evil deeds (Duṣkṛitam). Both Sukṛita and Duṣkṛita are evils, which are left behind when the man gets Mukti.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतꣳ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतꣳ सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

"This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evils. He is Brahman, the Great Refuge."

Consequently in the Gîtâ (IV. 37) it is stated that *all actions*, whether good or bad, are destroyed when knowledge is obtained. The word Sarvakarmâni used there is a generic term and includes good deeds also.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

"As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes."

Therefore, it has been established that the two kinds of Puṇyam also, like the two kinds of sins, are respectively destroyed, and made unclinging. The Sûtrakâra further adds Pâpe tu. The word "tu" has the force of verily. Verily on the destruction of the Prârabdha Karmas, the man gets Mukti. Therefore, the saying that on the origination of Vidyâ a man gets Mukti is not a void statement.

Adhikaraṇa XI.

When through Vidyâ or Divine Wisdom there are destroyed both sorts of Sañchita Karmas, namely, the good as well as the bad Karmas; then at that very moment, it must reasonably follow that the body of the man should fall off from him, because the body is the effect of such Karmas; and when the Karmas are destroyed, the body naturally falls off. If this be so, then anyone who gets the Divine knowledge, must immediately pass out of this world, and so the teaching of the Divine knowledge by the knowers of Brahman becomes an impossibility. The present adhikaraṇa is commenced in order to remove this doubt.

The stored-up good and evil deeds are of two sorts, one which has commenced its fruition in this world, and the other which has not commenced to produce its effects.

(*Doubt*).—Are both these kinds of Sañchita Karmas, namely, the Ârabdha-phala and the Ânârabdha-phala destroyed by Vidyâ, or only the Ânârabdha-phala Karmas are destroyed?

(*Pûrvapakṣa*).—In the Bṛi. Ar. Up. (IV. 4. 22.) already quoted above, it is said that *both* these are destroyed. There is no exception mentioned

there in favour of the Karmas whose effect has already commenced; and as the action of Vidyâ is everywhere uniform (like the action of fire on every kind of dry grass) therefore, both sorts of Sañchita Karmas, mature as well immature, are destroyed by Vidyâ.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 1. 15.

अनारब्धकार्ये एव तु पूर्वे तदवधेः ॥ ४ । १ । १५ ॥

अनारब्ध-कार्ये Anârabdha-kârye, the effects of which have not yet begun. एव Eva, only. तु Tu, but. पूर्वे Pûrve, in the case of the former or stored good deeds and sins. तद् Tad, that. अवधेः Avadheḥ, being the duration of time.

15. But only the immature Karmas of the former lives, namely, those Karmas whose effect has not yet begun, are destroyed by knowledge; because that is the limit of the life of the Jñânin; (namely) the limit of the life of the wise is the period over which his former Karmas which have begun to produce their effects extend.—496.

COMMENTARY.

The word "tu" in the sûtra is used in order to remove the doubt raised by the Pûrvapakṣin. The word "pûrve" or "former works" mean accumulated good and evil works of the time prior to the present life. The word anârabdha-kârye" means those works whose fruit hac not commenced to originate. Only this latter kind of Sañchita work is destroyed and not that kind of Sañchita work whose effects have already begun to manifest. Why so? Tad avadheḥ, because that is the limit. In the Chh. Up. (VI. 14. 2) it has been said that the man lives on even after the acquiring of the knowledge, if his Prârabdha Karmas are not exhausted. The Śruti says:—"For him there is delay only as long as he is not delivered from the body." In the Bhâgavata Purâṇa, in the address of the Śrutis to the Lord, we find the following (Bhag., X. 87. 40):

त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयोर्
गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।

"He who has realised Thee, does not perceive that good and bad effects are produced by Thee, on account of the virtue and vice generated by the man in his past, because he is not conscious of the commands and prohibitions of Scripture regarding good and bad deed affecting all embodied beings. (Because thou willest it so.)

This shows that it is the will of the Lord, that the man who has obtained the Divine Wisdom, should go on living in this body, so long as his Prârabdha Karmas are not exhausted.

Note.—But the great difference in his life before the origination of Vidyâ and in his life after the origination of such Vidyâ consists in this; that before such origination, he feels the good and bad effect of his Karmas, but after the origination of such Vidyâ, his centre of consciousness being fixed in the Lord, he is so much absorbed in the Lord, that he never perceives the effects of these Karmas.

To summarise. Vidyâ is verily supremely powerful. She destroys effectually, without leaving any remainder, *all* Karmas just as a well-lit fire reduces to ashes all sorts of fuel. Though this we learn from the books and must believe it also, yet we see on the other hand, that divinely illumined sages, full masters of Divine Wisdom, are living on this earth and their bodies do not fall down as soon as they get Divine Wisdom. We further see that they teach others and are not inactive, consequently, we must admit that it is the will of the Lord that such men should continue to live, in order to spread his knowledge and the knowledge of Theosophy (Brahma-vidyâ) among mankind. This does not detract from the glory of Vidyâ (Divine Wisdom). The Vidyâ has the power of burning up *all* Karmas including the Prârabdha, but she does not do so, because her power with regard to the Prârabdha is countermanded by the will of the Lord, just as the power of the fire to burn everything, may be suspended by the stronger power of mantras and jewels. Thus there is no harm if Vidyâ, under the command of the Lord, does not burn up the Prârabdha Karmas.

"Some raise another objection. They say Vidyâ cannot originate but through the body which is the result of the Prârabdha Karmas. Their argument is :—'The origination of knowledge cannot take place without dependence on an aggregate of works whose effects have already begun to operate, and when this dependence has once been entered into, we must, as in the case of the potter's wheel, wait until the motion of that which once has begun to move, comes to an end, there being nothing to obstruct it in the interim. As when the force which moves the wheel is exhausted, the wheel stops moving of itself, so also when the fruit is fully manifested, the Karmas that produce the fruit are destroyed and not before that."

To this objection we reply that this is not so. Knowledge is the most powerful of all forces. She destroys all Karmas from their very root. She can destroy even the energy that moves the potter's wheel, namely, the Prârabdha Karmas that makes this body to live; but she does not do so through the will of the Lord. Nothing can resist her irresistible course, but the will of the Lord. As a potter's wheel in motion may be instantly put to rest, by placing upon it a heavier stone than the wheel with its momentum, and the wheel would cease to move, so Vidyâ is like that heavy stone, which can stop the motion of the wheel of Prârabdha Karma even. That she does not do so, is in deference to the will of the Lord, and not because she has not the power. Therefore, the statement that Divine knowledge (Vidyâ) can destroy all Karmas is absolutely correct.

Adhikaraṇa XII.

The statement that the past good deeds of a Wise One are destroyed by Vidyâ, logically leads to the conclusion that the effects of all the obligatory duties (Nitya Karmas) are also destroyed, just as the effects

of Kâmya Karmas (religious rites performed for the sake of getting some desired object). This deduction is not, however, correct; and the present section is commenced to establish this fact. The proposition of the Bṛ. Ar., IV. 4. 22,—" both the good and evil works are destroyed "—leads to a fresh doubt.

(*Doubt*).—Does the Vidyâ destroy the effects of Nitya Karmas like fire sacrifice, &c., in the same way as she destroys the effects of Kâmya karmas?

(*Pûrvapakṣa*).—She destroys the Nitya-Kàrmas also, because it is the attribute inherent in Vidyâ to destroy *all* Karmas: for the essential power of a substance can never be lost.

(*Siddhânta*).—This view is refuted in the next sûtra.

SUTRA. IV. 1. 16.

अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॥ ४ । १ । १६ ॥

अग्निहोत्र-आदि Agnihotra-âdi, the daily fire-offering. &c. **तु** Tu, but, indeed. **तत्** Tat, in the form of that (i.e., knowledge). **कार्याय** Kâryâya, to the effect of getting the fruit. **एव** Eva, even. **तत्** Tat, That. **दर्शनात्** Darśanât, because of being seen.

16. But the daily fire sacrifice and the rest, produce Vidyâ as their effect; because it is so seen.—497.

COMMENTARY.

The word "tu" is employed in the sûtra to remove the doubt. The daily fire sacrifice and the rest, performed prior to the origination of Vidyâ, produce their fruit in the shape of Vidyâ herself. Why? " because it is so seen." Namely, the Scripture states that the Vidyâ is produced by these Nitya Karmas. Such as, Bṛ. Ar. (iv. 4.22) **तमेतं वेदानुवचनेन** etc. "Him they know through the study of the Vedas, through sacrifices, alms, austerities," &c. The right meaning, therefore, of the sûtra iv. 1. 14, is that Vidyâ distroys all past good works, done prior to her origination, provided such works are not *Nitya Karmas* or obligatory works. The scriptures do not contemplate the destruction of the *Nitya* works, for Vidyâ herself is their fruit. The word " destruction " is not employed in connection with the scorching up of the paddy grains, etc., when a house is burnt and which thus become incapable of being sown. When a house is burnt down, the seed-grains kept in it may be scorched and incapable of any fruit, but we do not say that the grains are *destroyed*. So that Nitya Karmas cannot be said to be destroyed.

No doubt, there are some Nitya Karmas, which are quasi-kâmya: that is to say, which produce not only Vidyâ, but lead the performer

to Svarga, etc., also. Thus the Bṛ. Ar text **कर्मणा पितृलोकः** "by the performance of Nitya works, one goes to the region of the Pitṛis," shows that the Nitya Karmas have the heaven-producing power also. This heaven-leading power of the Nitya Karmas is however destroyed, as soon as the Vidyâ originates.

Adhikaraṇa XIII.

[The vicarious atonement]

It has been shown above that the Prârabdha good and bad Karmas of the illumined sage, remain in their force, through the mere will of the Lord, who wishes that such illumined sages should remain on earth, in order to teach mankind, by spreading knowledge and instruction. Though this is a general rule, yet there is an exception to it in the case of some nirapekṣa devotees who, as soon as they get Vidyâ, enter into Mukti; because their prârabdha good and bad deeds are *immediately* destroyed, without causing them to experience their fruit. (This is an exception, and the Lord in their case does not wish that they should remain behind on earth to teach mankind.)

(*Viṣaya*).—In the Kauṣitakî Upaniṣad (1. 4.) in describing the passage of the soul it is written :—

तं पञ्चशतान्यप्सरसां प्रतिधावन्ति शतं मालाहस्ताः शतमाञ्जनहस्ताः शतं चूर्णहस्ताः शतं वासोहस्ताः शतं फणाहस्तास्तं ब्रह्मालंकारेणालंकुर्वन्ति स ब्रह्मालंकारेणालंकृतो ब्रह्म विद्वान् ब्रह्मैवाभिप्रैति स आगच्छत्यारं ह्रदं तन्मनसात्येति तमृत्वा संप्रतिविदो मज्जन्ति स आगच्छति मुहूर्तान्येष्टिहांस्तेऽस्मादपद्रवन्ति स आगच्छति विरजां नदीं तां मनसैवात्येति तत्सुकृतदुष्कृते धूनुते तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतम् ॥ ४ ॥

Him approach five hundred celestial damsels, one hundred carrying scented powders like saffron, turmeric, etc., in their hands, one hundred carrying dresses in their hands, one hundred carrying fruits, one hundred carrying various ornaments, and a hundred carrying garlands. They adorn him with ornaments befitting Brahmâ himself. The soul thus adorned with Brahmâ-ornaments and knowing Brahman, sees everywhere Brahman. He approaches the lake called, Âra, which he crosses with the boat of Mind. (But those who do not know Brahman cannot cross this lake and are drowned in it, like the voyagers in the sea when their ship is wrecked). The knower of Brahman then approaches the Hours, called the sacrificial destroying. They run away from him, as soon as he reaches them. Then he comes to the river called Vijava and crosses it by mind alone. He shakes off his good and evil deeds. *His beloved relatives obtain the good, his unbeloved relatives the evil he has done.*

Similarly the Śâtyâyanins read:—

तस्य पुत्रा दायमुपयन्ति, सुहृदः साधुकृत्यां, द्विषन्तः पापकृत्याम् ॥

"His sons obtain inheritance, his friends the good, his enemies the evil he has done."

(*Doubt*).—The above shows that the good and evil deeds, which constitute the Prârâbdha of the Brahmavit, are also destroyed, without experiencing their fruit. But the question arises, Is it possible that the Prârabdha Karmas may be destroyed in the case of *any* person?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the Prârabdha Karmas are *never* destroyed, in the case of *any* person, unless the man suffers their consequences. They are destroyed, only by the man undergoing the suffering for the evil he has done, and enjoying the fruits of the good deeds, he has performed. Vidyâ cannot destroy Prârabdha.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA. IV. 1. 17.

अतोन्यापि ह्येकेषामुभयोः ॥ ४ । १ । १७ ॥

अतः Ataḥ, than this (declaration of the Śruti), than this (text which declares that the Prârabdha remains active through the Will of the Lord. **अन्य** Anya, (the declaration of the Śruti) other than that, namely, the Śrutis like the "lotus leaf in water," "burning of Iṣîkâ reeds." **हि** Hi, because. **एकेषाम्** Ekeṣâm, (in the branch) of some : in some Śâkhâs. **उभयोः** Ubhayoḥ, of both (the good and the evil deed that is commenced), the Prârabdha of good and evil.

17. (In the case of some Nirapekṣa devotees, there takes place a non-clinging) of both (sorts of Prârabdhas, whether good or evil), because in some (Śâkhâs, like those of the Kauṣitakins and Śâṭyâyanins), there is also a declaration other than (that of the Chhândogya, VI. 14. 2.)—498.

COMMENTARY.

In the case of some Nirapekṣas, however, who are extremely ardent lovers of God and are solely devoted to Brahman, there takes place the separation of both kinds of Prârabdha Karmas, namely, the Prârabdha of good and the Prârabdha of evil deeds; and they have not to suffer the consequences of their Prârabdha. In other words, in the case of some Nirapekṣas, the Prârabdha is shaken off without their undergoing the enjoyment of that Prârabdha. The reason for this is that the declaration "the Prârabdha remains active in the case of the Jñânin because it is the wish of the Lord that it should so remain" is modified by the counter declaration, as we find it in certain Śâkhâs, such as those of the Kauṣitakins and the Śâṭyâyenins. Thus the two Śrutis "His beloved relatives obtain the good, his unbeloved relatives the evil he has done," and "His sons obtain inheritance, his friends the good, his enemies the evil that he has done"—show that the Prârabdha is detached in the case of some. The sense is this, there are certain Śruti texts which declare that Karmas are destroyed

either by knowledge or by suffering. While the texts above given show that the karma is not destroyed by knowledge, but that it goes to the friends or foes of the knower of Brahman. The conflict of Śrutis, therefore, must be reconciled by giving them different scopes. This Śruti regarding the Karmas going to friend or foe, does not relate to Kâmya Karmas. Because in the Sûtras (IV. 1. 13 and IV. 1. 14) it has been shown that all Karmas except the Prârabdha, all good and evil deeds are destroyed by knowledge, while in the case of evil deeds there is no element of Kamyatva. [No one enunciates such a desire (Kâma) "Let me do such and such evil deed, with the desire of suffering such and such hell-fire." Evil deeds, therefore, can never be said to be Kâmya.]

Note.—The conflict of Śrutis arises thus. Two texts declare that the knower of Brahman performs works without the work clinging to him like a lotus leaf in water (Chh. Up., IV. 14. 3.) and all stored up works are destroyed as the fire burns up Isîkâ reeds (Chh., V. 24. 3). These two texts of the Chh. Up. declare that Karma is destroyed by knowledge; while the text," there is delay for him so long as he does not die," (Chh. VI. 14. 2.) shows that Karma is destroyed by suffering. These three texts, two showing that Karma is destroyed by *knowledge*, and the third showing that it is destroyed by *suffering* only, must be reconciled with this fourth text which declares *vicarious* sufferings and enjoyments. How the karmas of one man can be suffered or enjoyed by another man? How can the good or evil deeds of a Jñânin be suffered or enjoyed by his friends and foes? This is the problem propounded for solution.

This special Adhikaraṇa teaches that the Lord bestows the good results of the good Prârabdha deeds of the Jñânin on the friends of such Jñânin, and puts the evil results of the evil Prârabdha deeds on the enemies of such Jñânin, and bring such Jñânin *at once* towards him, because he is impatient to see the Lord, the supremely beloved; and he is not able to suffer the pangs of separation from Him any longer.

Thus the rule made by the Lord that the Prârabdha Karmas are destroyed only by enjoyment is not broken, for the Prârabdha Karmas of the Jñânin are enjoyed by his friends and foes. This vicarious enjoyment thus upholds the justice of the Lord and the unchanging nature of His laws.

But, says an objector, good and evil deeds are formless, and are not like physical ornaments, etc., that they may be given away to anybody, it is not, therefore, proper to say that a friend gets the good deeds, and the enemy gets the bad deeds. Moreover it is open to another objection, namely, why should another man enjoy the fruit of deeds not done by him? To this objection, we reply, that the Lord is omnipotent, and has full power to do against the law. Therefore, in the case of some extremely yearning souls, there takes place detachment from Prârabdha

Karmas, and such Karmas are attracted by other persons: and exhaust their force on them.

In the next sûtra, the doubt how the Prârabdha Karmas of the Nirapekṣa devotees can go to another person is answered.

SÛTRA IV. 1. 18.

यदेव विद्ययेतिहि ॥ ४ । १ । १८ ॥

यत्-एव Yad-eva, whatever. विद्यया Vidyayâ, by knowledge. इति Iti, so. हि Hi, because.

18. The text "whatever he does with knowledge" intimates that the Prârabdha Karmas may go to another.—499.

COMMENTARY.

The text of the Chh. Up. "Yadeva vidyayâ (I. 1. 10)" shows that works done with Vidyâ are very potent, even when such Vidyâ is not the highest Brahma Vidyâ, but is only knowledge related to Jîva (human soul). Since the power of Vidyâ, whether of Brahman or of Human soul, is divine in her nature, and irresistible in her energy, it follows that through the grace of this Vidyâ, even the Prârabdha Karmas may be destroyed, without undergoing their suffering, through the command of the Lord Nothing is too wonderful in the case of Vidyâ.

What does then follow from this? The conclusion is mentioned in the last sûtra.

SÛTRA IV. 1. 19.

भोगेन त्वितरे क्षपयित्वाऽथ सम्पद्यते ॥ ४ । १ । १९ ॥

भोगेन Bhogena, with the enjoyments (all heavenly joys). तु Tu, but. इतरे Itare, the other two (the gross and the subtle bodies). क्षपयित्वा Kṣapayitvâ, giving up. अथ Atha, then. सम्पद्यते Sampadyate, obtains, joins.

19. Having given up (the gross and subtle bodies), he joins in the enjoyment (of all divine bliss along with the Lord).—500.

COMMENTARY.

The Nirapekṣa devotee having obtained Vidyâ, transcends the other two, Itare, namely, he throws off the other two bodies called the Sthula (gross) and Sûkṣma (subtle). He gets the body of the companions of the Lord, namely, the divine body called the Pârṣada-vapuḥ. Having obtained this body, he gets the power of enjoying, along with the Lord, all the bliss which the Lord enjoys. Then is realised in him literally and truly, the meaning of the Śruti (Tait Up., II. 1. 1) "He enjoys all blessing, at one with the omniscient Brahman." This is the highest stage reached by the soul.

SECOND PADA.

मन्त्राद् यस्य पराभूताः पराभूतादयो ग्रहाः ।
नश्यन्ति स्खलसत् तृष्णः स कृष्णः शरणं मम ॥

May that Kṛiṣṇa, the Lover of His devotees, be my refuge, by reciting whose sacred name are vanquished and totally destroyed the mighty obsessing elements of the senses and vitality.

Adhikaraṇa I.

In the present Pâda, the author discusses the method of the soul's leaving the body, at the time of death, in the case of a Jñânin ; as a preliminary to his describing the devayâna path in the next chapter. In the Chh. Up. (VI. 8. 6.) we have the following :—

अस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम्, स य एषोऽणिमा ॥ ६ ॥

When the soul of this person goes forth, the Speech is merged in Mind, the Mind in Breath, the Breath in Fire, Fire in the Highest God.

(*Doubt*).—A doubt arises here ; whether the above passage means to teach that only the function of Speech is merged in mind, or whether the Speech itself, together with its function, is merged in the mind ?

(*Pûrvapakṣa*).—The Purvapakṣin maintains that the function of Speech only is merged in the mind, because there is not found the nature of Speech in mind, and because the Speech and the other senses function under the control of mind.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 2. 1.

वाङ्मनसि दर्शनाच्छब्दाच्च ॥ ४ । २ । १ ॥

वाक् Vâk, Speech. मनसि Manasi, in the mind. दर्शनात् Darśanât, because of the Śâstric declaration. शब्दात् Śabdât, because of the word of the Vedas. च Cha, and.

1. Speech (itself together with its function is merged) in the mind, because it is so seen, and because there is a Scriptural statement.—501.

COMMENTARY.

The speech enters the mind organically as well as functionally. Why ? When the Speech ceases, the activity of mind is seen.

***Note.*—When the external Speech is stopped, there goes on the mental Speech. This proves that not only the organ of Speech, but its function also are present in mind. This is a natural fact of psychology. Moreover it is a matter of observation that while the function of speech comes to an end, the mind still continues to act.**

Moreover there is the express statement of the Chh. Up. "Vâṅ manasi sampadyate," the speech merges in the mind. This also shows that the speech, organically and functionally, enters the mind. Any other explanation would be against the spirit of the above text. The sense is this, that there is no proof by which we can find the Speech in the mind existing merely functionally; we have no proof that the function only merges in mind and not the organ of speech.

An objector says, but mind does not possess the nature of speech, and so we cannot say that Speech itself has merged in the mind, but all that we can say is that only the function of speech has entered the mind. It is something like fire and water. The nature of water is not that of fire, but we see that fire does enter water *functionally*, though not organically. For water can become heated by fire, by the merging of the function of the fire in water, though the fire itself does not enter the water. To this objection we reply, it is not so. The speech only combines with mind (in a mechanical mixture like that of milk and water), and does not become *Laya* in mind (as water is said to become *Laya* in air, when its constituent parts, oxygen and hydrogen, become separated and enter into air. It is like the water entering into air, in the form of vapour and not that of *Laya* in air, in the form of separated gases.) The sense is this, that though the mind and speech are intrinsically different (as water and air), yet there is the union of these two at the time of death, like the vapour entering into the air.

SÛTRA IV. 2. 2.

अतः एव सर्वाण्यनु ॥ ४ । २ । २ ॥

अतः Ataḥ, एव Eva, for this very reason. सर्वाणि Sarvâṇi, all (the senses). अनु Anu, after.

2. And for this very reason, all (the other sense-organs) merge in the mind, after (the merging of speech).—502.

COMMENTARY.

In the above text of the Chhândogya Upaniṣad, there is mention of the merger of only speech in the mind. Lest one should fall into the error of thinking that other sense-organs like hearing, &c., do not merge in mind, the present sûtra declares that they also merge in mind, and not in anything else: but subsequent to the merging of speech.

It is to be understood that since the speech unites with the mind only, and not with fire (though there are some texts to that effect also such as Bṛ. Up., III. 2. 13.) it follows that all the other sense-organs unite also in

the mind. But all do not simultaneously enter into the mind, they follow *after* the entrance of speech. As we find in the Praśna Upaniṣad (III. 9.):—

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः ॥ पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥ ९ ॥ यच्चित्तस्तेनैष प्राणमायाति

The Cosmic Fire verily is Udâna. (It helps the Udâna in man), therefore, when a person becomes exhausted of energy, he goes to another birth, with his sense-faculties merged in the mind.

Similarly, in the same Upaniṣad (IV. 2) we find :—

तस्मै स होवाच ॥ यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ॥ ताः पुनःपुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति ॥

He said to him "As, O Gârgya! all the rays of the sun when going to set, become one in that orb of light, and on his rising again they again spread out in all directions, so verily these all Devas become one in that High Divinity, the mind."

These two texts clearly show that all the sense-organs enter into the mind and not into anything else.

Adhikaraṇa II.

Now the author considers the same text of the Chh. Up. (VI. 6. 1.) which says that the Manas enters the Prâṇa (the Mind enters the Breath).

(*Doubt*).—After the sense-organs have entered the Mind, at the time of death, does the Mind go to the Prâṇa or to the Moon.

(*Pûrvapakṣa*).—The opponent says the mind enters the Moon, for the Bṛi. Ar. text (III. 2. 13 already given at page 429 *ante*), shows that Mind enters the Moon.

(*Siddhânta*).—This view is controverted in the next sûtra.

SÛTRA IV. 2. 3.

तन्मनः प्राणउत्तरात् ॥ ४ । २ । ३ ॥

तद् Tad, that. मनः, Manaḥ, mind. प्राणे Prâṇe, in the Prâṇa, breath. उत्तरात् Uttarât, from the subsequent clause.

3. That mind (in which all the sense-organs have entered, merges) in Breath (Prâṇa) because of the subsequent clause (of the Chh. Up., VI. 6. 1).—503.

COMMENTARY.

The word "that" means that in which all the sense-organs have entered. The mind, along with all the sense-organs, enters into the Prâṇa. Why? Because the Chhândogya text (VI. 6. 1.) says "Manaḥ prâṇe" (the mind enters the Breath). And this sentence immediately follows the clause "the speech merges in the mind."

But, says an objector, How do you then explain the text of the Bṛi. Up. (III. 2. 13.), which says that the mind of the person dying enters the Moon! If the mind enters the Breath, then this text of the Bṛi. Upaniṣad see p. 429) will find no scope. To this we reply that the venerable author of the sûtras, Lord Bâdarâyana Himself has reconciled this apparent conflict, in his sûtra, III. 1. 4 :—

"If it be said that the scriptural text mentions also the going of the various senses into various elements, like fire, etc., and therefore, the senses do not accompany the Soul, when it goes out of the body, to this we reply, that the going of the senses to the elements is *metaphorical* only.

Therefore, when the Bṛi Ar. Up. says that the mind enters the Moon, it is to be taken in a metaphorical sense.

Adhikaraṇa III.

Now the author considers the statement of the same passage of the Chh. Upaniṣad (VI. 6. 1.) " Prâṇas tejasi " (the breath enters the fire.)

(*Doubt*).—Here arises the doubt, whether this Prâṇa in which has entered mind with all the sense-organs, merges into Tejas (cosmic fire), or does this Prâṇa merge into the Jîva (individual soul).

(*Pûrvapakṣa*).—The opponent maintains the view that Prâṇa merges in Tejas, because the text of the Chh. Up. is definite on that point. Where there is a definite statement, it is wrong to assume anything else.

(*Siddhânta*).—This view is controverted in the next sûtra.

SÛTRA IV. 2. 4.

सोऽध्यक्षे तदुपगमादिभ्यः ॥ ४ । २ । ४ ॥

सः Saḥ, that (Prâṇa, life, or breath). अध्यक्षे Adhyakṣe, in the president, the Jiva, the individual soul. तद्-उपगम-आदिभ्यः Tad-upagama-âdibhyaḥ, because of the statements about the going of the life to the individual soul, with all the senses.

4. He (Prâṇa) enters the ruler (the individual Soul); because of the statements as to his coming to the soul, (found in Bṛi. Ar. Up., IV. 3. 38).—504.

COMMENTARY.

That Prâṇa merges into the Adhyakṣa or the presiding deity of the body and the senses, namely, the human soul itself. Why do we say so? Because of the following statement of the Bṛi. Ar. Up. (IV. 3. 38).

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्त्येवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

"And as bodyguards, warriors, charioteers, and commanders of armies gather round a king who intends to go out on a march, thus do all the Prâṇas gather round the Soul, at the time of death (and march along with it), when a man is thus going to expire."

This shows that the Prâṇa, along with all the sense-organs, goes to the Jîva.

Nor is there any conflict in this view with the statement of the Chh. Up. (VI 6. 1.) that the Prâna merges in Tejas. Prâṇa, after having joined with the Jiva goes into the Tejas and thus that statement also becomes valid. It is just like saying "the river Yamunâ goes into the Sea," meaning thereby that the Yamunâ, uniting with the Ganges, goes into the sea.

Adhikaraṇa IV.

Now is to be considered the statement of the entrance into the Tejas by the Soul.

(Doubt).—Here arises the doubt, does the individval Soul, joined by the Prâṇa, take up its abode in the Tejas or in the collective elements?

(Pûrvapakṣa).—The opponent maintains the view that the Prâṇa, having entered into the individual soul, merges into the Tejas, because of the definite statement "Prâṇas tejasi," "the Jîva enters in Tejas." The word Prâṇa here should be explained as meaning the Jiva in which the Prâṇa has entered.

(Siddhânta).—This view is set aside in the next sûtra.

SÛTRA IV. 2. 5.

भूतेषु तच्छ्रुतेः ॥ ४ । २ । ५ ॥

भूतेषु, Bhûteṣu, in the elements. तद् Tad, about that. श्रुतेः Śruteḥ, there being a Vedic statement.

5. (The individual Soul, with Prâṇa, merges into) the elements, because there is a scriptural statement to that effect.—505.

COMMENTARY.

The individual soul enters into the five elements and not merely in the tejas. Because in the Bṛi. Ar. Up. the Jîva is described as entering into all the elements, Ether Air, Tejas, Water, &c., (Bṛi. Ar. Up., IV. 4. 5).

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदम्मयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः

पापेन ॥ अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते ॥ ५ ॥

"That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, *earth, water, wind, ether, light* and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be :—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds."

"And here they say that a person consists of desires, and as is his desire, so is his will ; and as is his will, so is his deed ; and whatever deed he does, that he will reap."

The above Śruti clearly declares that the Jîva is not only Tejomaya (consisting of light), but Âkâśamaya, Vâyumaya, &c. In fact, it consists of all elements.

Moreover the next sûtra strengthens this argument.

SÛTRA IV. 2. 6.

नैकस्मिन्दर्शयतोहि ॥ ४ । २ । ६ ॥

न, Na, not. एकस्मिन्, Ekasmin, in one. दर्शयतः, Darśayataḥ, they both (the question and the answer) show. हि, Hi, because.

6. The individual soul does not enter in one element only, because the question and the answer both declare it to the contrary.—506.

COMMENTARY.

It should not be considered that the Jîva is merged in the single element of Tejas only. Because the contrary is mentioned in the question and answer between Śvetaketu and Pravâhana in the Chh. Up. (Adhyâya V, Khandas 3-10, see pages 422-425 *ante*). This fact has been established by the author of the sûtras in his previous sûtra, III. 1. 1 (page 426). Similarly, the merging of the Prâṇa into various elements, like Tejas and the rest, is not directly, but in conjunction with the individual soul, and this is the fact established by the previous sûtras.

Adhikaraṇa V.

Now another question arises with regard to the above text of the Chh. Up. (VI. 8. 6) which was the subject of consideration in the preceding six sûtras.

(*Doubt*).—The doubt that arises here is the following :—Does the soul of the wise, as well as that of the person who does not know Brahman, follow this particular method of going out of the body, or is it confined only to the soul of the man who does not know Brahman.

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the ignorant only go out by the method previously described, for the wise do not follow this

method of departure, as is shown in the following Śruti of the Bṛi. Ar. Up. (IV. 4. 7.)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

When all those worldly desires that cling to the Antaḥkaraṇa are entirely given up (and spiritual desires sprin ; up) then the mortal becomes immortal, then he enjoys *here* Brahmaṇ.

[This verse describes the state attained through the *special* grace of God. It looks very much like a state of physical immortality or Jîvan-mukti].

The word *Atra* in the above verse shows, that the wise man enjoys the immortality *here*, in this very life; and does not require to go out of the body, in order to enjoy the bliss of Mukti.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 2. 7.

समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य ॥ ४ । २ । ७ ॥

समाना Samânâ, common. च Cha, indeed. आसृति Âsṛiti, proceeding further, up to the way. उपक्रमात् Upakramât, before beginning. अमृतत्वम् Amṛitatvam, immortality. च Cha, and. अनुपोष्य Anupoṣya, without burning, without dissolution.

7. Indeed common (to him who knows and him who does not know) (is the departure) up to the beginning of the way; and the immortality (of Bṛ. Up., IV. 4. 7) is (a metaphorical one) without having burned (the connection with the body).—507

COMMENTARY.

Of the two "*Cha's*" to be found in the above sûtra the first has the force of indeed. He who does not know and he who knows, have both this in common, that their method of going out is the same, upto the point from which the path commences. In other words, up to the soul's entering into the arteries through which it has to go out. Of course, there is difference at the time of entering and onward, when they have once entered these arteries. He who does not know (Ajña) has to enter one of the hundred arteries that proceed from the heart downwards. But he who knows (Vijña) goes out by that artery which is one hundred and first and which rises from the heart and pierces the crown of the head. Thus the Chh. Up. declares (VIII. 6. 6):—

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

6. There are a hundred and one vessels of the heart, and the chief of them (proceeding from the heart) pierces through the head. By that one

going upwards, he obtains deathlessness. The others are for the purpose of carrying the soul to diverse other lokas.

[It is only when the soul passes out of the Brahma Nadî that there is Release].

It is about this passage of the soul through the coronal artery that the mention is made also in the Bṛi. Ar. Up. (IV 4. 2.)

तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यः ॥

"The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull or through other places of the body."

This going out through the skull, mentioned in the above passage, contemplates the case of the one who knows (Vijña), while he who does not know (Vijña) goes out through other passages, such as eyes, ears etc. As regards the Bṛi Âr. text (IV. 4. 7.) declaring that he who knows gets the immortality even *here* ; that applies to the wise man (Vijña) who has still connection with the body, and whose such connection has not been burnt up and dissolved. The immortality referred to in the Bṛi. Âr. (IV. 4. 7.) denotes, therefore, the destruction of earlier sins and the non-clinging of later acts, which come to him who knows the Lord.

The above is further explained in the next sûtra.

SÛTRA IV. 2. 8.

तदापीतेः संसारव्यपदेशात् ॥ ४ । २ । ८ ॥

तद् Tad, that (immortality). आपीतेः Âpiteḥ till he has acquired direct knowledge or union with Brahman. संसार Saṁsâra, as Saṁsâra. व्यपदेशात् Vyapadeśât, the state being named.

8. That (immortality mentioned in Bṛi. Âr., IV. 4. 7., refers to this sinlessness of the saint) because the Scripture teaches that the condition of the Saṁsâra lasts (up to the time of the realisation of Brahman).—508.

COMMENTARY.

The "immortality" mentioned above refers to this condition of sinlessness, belonging to him who knows (Vijña), but whose connection with the body has not yet been dissolved. Why do we say so? Because up to attaining Brahman, the texts describe Saṁsâra state. Up to the time of the realisation of Brahman, the man is in Saṁsâra, the characteristic of which is connection with the body. The realisation or direct vision of Brahman takes place only when the man reaches, through Devâyana path, the highest heaven of Brahman called the Samvyoma. And this never takes place before the dissolution of the soul's connection with the body.

SÛTRA IV. 2. 9.

सूक्ष्मप्रमाणतश्च तथोपलब्धेः ॥ ४ । २ । ९ ॥

सूक्ष्म Sûkṣma, of the subtle body प्रमाणतः: Pramâṇataḥ, from the authority or the means of knowledge. च Cha, and. तथा Tathâ, thus. उपलब्धेः: Upalabdheḥ, it being observed.

9. And the subtle body still persists, because of an authority of the Scripture, and because the existence of the body is actually observed even in the higher planes.—509.

COMMENTARY.

The connection with a body (whether gross or subtle) is not dissolved, so long as the Vidvân (the man who knows) exists in this world (whether the world be physical or any higher and subtler plane). That which constitutes his subtle body still persists and goes with the man, after his throwing off his physical body. Why? Because there is an authority to that effect in the scriptures. In the Kauṣitakî Upaniṣad (I. 3.) there is a colloquy with the Moon and others held by the departed soul of the Vidvân. From this conversation we infer that some sort of body must persist, at that stage, to enable the soul to hold conversation with the Moon and others. For it is a matter of observation, that no conversation can be held without a body. Therefore, when the Bṛi. Âr. (IV. 4-7) states that he becomes immortal even *here*, it means that sort of immortality which every sinless man enjoys, even without the dissolution of his connection with a body.

SÛTRA IV. 2. 10.

नोपमर्द्देनातः ॥ ४ । २ । १० ॥

न Na, not. उपमर्देन Upamardena, in the way of destruction of bondage. अतः: Ataḥ, because of this reason.

10. Hence the text of the Bṛi. Âr. Up. should not be taken to teach the destruction of the connection of the physical body.--510.

COMMENTARY.

It thus appears that the text of the Bṛi. Âr. (IV. 4. 7) cannot teach that sort of immortality which consists in the destruction of connections with a body. It teaches immortality of mental peace, enjoyed by all good men.

SÛTRA IV. 2. 11.

तस्यैवचोपपत्तेरूष्मा ॥ ४ । २ । ११

तस्य Tasya, of that very (subtle body.) एव Eva, verily. च Cha, and. उपपत्तेः: Upapatteḥ, it being possible. ऊष्मा Ûṣmâ, the heat.

11. And to that very subtle body belongs the warmth (which is perceived on touch), because that is reasonable. —511.

COMMENTARY.

The warmth which is observed on touching the gross body, before the man dies, belongs really to the subtle body, and is an attribute of the subtle body, and not of the gross body. Why? Because it is only reasonable. So long as the subtle body is in the physical body, we perceive that the latter is hot, but when there takes place the separation of the subtle from the gross, we do not perceive this warmth in the gross body. Therefore, the presence or the absence of the warmth of the gross body, depends on its connection or disconnection with the subtle body. Therefore, it is reasonable to hold that the warmth belongs to the subtle body, and not to the gross body. The word *cha*, in the sûtra, indicates that this is an additional reason for holding that the Vidvân also goes out of the body, at the time of death. Because in the case of the Vidvân also, we find that at the time of death, his body becomes cold, indicating that he also goes out of the body, accompanied by the subtle body.

In the next sûtra the author himself raises a doubt and then answers it.

SÛTRA IV. 2. 12.

प्रतिषेधादिति चेन्न शारीरात् ॥ ४ । २ । १२ ॥

प्रतिषेधात् Pratiṣedhât, on account of the denial. इति Iti, so. चेत् Chet, if. न Na, not. शारीरात् Śârirât, because departure from the embodied soul (is prohibited.)

12. If it be said that he who knows does not go out of the body, on account of the prohibition, then we reply, that it is not so; because the prohibition refers to the going out of the Prâṇas from the embodied soul.—512.

COMMENTARY.

It is objected that the Vidvàn does not go out of the body, because there is a prohibition to that effect in Bṛi. Âr. (IV. 4. 6): —

अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति ।

" But as to the man who does not desire, who, not desiring, free from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere, being like Brahman, he goes to Brahman."

The above verse shows, by using the word *Tasya Prâṇaḥ* that the life-breath *of him*, who knows, do not go out. To this objection we reply that

the above sentence does not say, "Na tasya Prâṇâ *dehât* utkrâmanti," [his life-breaths do not go out of the body (dehât)] but it really means, "Na tasya Prâṇâ *śârîrât* utkrâmanti" (his life-breaths do not go out from the soul). (Sârîrât means *soul*, or that which has a body.) Therefore, the prohibition is to the going out from the *soul*, and not from the *body*. For as a matter of fact, it is observed, that the lif-ebreaths of the Vidvân even go out of the body.

SÛTRA. IV. 2. 18.

स्पष्टो ह्येकेषाम् ॥ ४ । २ । १३ ॥

स्पष्टः Spaṣṭaḥ, clear. हि Hi, because एकेषाम् Ekeṣâm, of some (Sâkhâs).

13. And because it is clear according to some recensions.—513.

COMMENTARY.

There is no scope for controversy in this matter. Because "Na tasya Prâṇâ utkrâmanti" is the reading in the Kaṇva recension of the Bṛi. Âr. Upaniṣad; but in another recension, namely, those of the Mâdhyandinas, the reading is "Na tasmât Prâṇâ utkrâmanti," "*from him* the life-breaths do not go out." The word *Tasmât*, meaning "from *him*," is a very clear term, and leaves no room for doubt that the prohibition applies to the going out of the Prâna from the soul. The Bṛi. Âr. text means that the Prâṇâs of the wise man never leave the *soul*. It does not mean that they never leave the *body*. The next sentence "*Atraiva samavalîyante*" means "these Prâṇâs merge indeed in that." The word *Atra*, "in that," means in Brahman, the object of attainment.

(*Objection*).—In the previous section of the Bṛi. Âr. in the dialogue between Ârtabhâga and Yâjñavalkya, there is also a statement that the Prâṇâs do not pass out of the *body*. The objector says, how do you explain that statement? We give the passage here below:—(Bṛi. Âr., III. 2,10 & 11).

याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्योरन्नं का स्वित्सा देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्युः सोऽपामन्नमप पुनर्मृत्युं जयति ॥ १० ॥ याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो ३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते स उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ॥ ११ ॥

"Yâjñavalkya," he said "everything is the food of death. What then is the deity to whom death is food?"

"Fire (Agni) is death, and that is the food of water. Death is conquered again."

"Yâjñavalkya" he said, "when such a person (a sage) dies, do the vital breaths (Prâṇas) move out of him or No?" "No," replied Yâjñavalkya, "they are gathered up in him, he swells, he is inflated, and thus inflated, the dead lies at rest."

The above is the Kaṇva reading. The sense of the question is this. Ârtabhâga asked Yâjñavalkya, "when this God-knowing man dies, then do his life-breaths (Prâṇas) go out from this (Asmât), namely, from this body." In other words, "does he go out along with the Prâṇas from the coronal artery, from the crown of the head, or does he remain in the body so long as it does not fall off and then goes away." To this question, Yâjñavalkya replies, that the Prâṇâs of such a sage remain in the body, so long as the body does not fall off. Such a sage remains in the body, and his body swells up, being inflated with the external air. Thus inflated, the dead man lies at rest. Thus experiencing the Prârabdha fruit in the shape of the swollen, inflated body, the sage leaves such body to his sons and kinsmen and gets Mukti at once. This is the difficult text propounded for solution to those who maintain the view that the Prâṇas of the sage always leave the body.

The reply to this is that the above text mentions a very exceptional case, the case of those ardent, impatient, lovers of God. Such persons do not pass through the above process of death, the Lord Hari himself stands near them at the time of death, and freeing them from the body, takes them at once with him to his home. The prâṇâs, of course, in such a case do not follow the soul. They remain behind in the body.

The followers of Advaitam explain the above text in the following way:—This non-departure of the Prâṇa from the body refers to the case of those who worship the unqualified Brahman.

But that explanation is wrong. Because there are no such words in the above text to indicate that it applies to those who meditate on unqualified Brahman. Secondly we have already demonstrated that unqualified Brahman is a fiction.

The whole argument of the Advaitins is thus given by Śaṅkarâcharya in his commentary on (IV. 2. 13):—

"The assertion that also the soul of him who knows Brahman departs from the body, because the denial states the soul (not the body) to be the point of departure, cannot be upheld. For we observe that in the sacred text of some there is a clear denial of a departure, the starting-point of which is the body. The text meant at first records the question asked by Artabhâga. "When this man dies, do the vital spirits depart from him or not?" then embraces the alternative of non-departure, in the words, No, replied Yâjñavalkya; thereupon anticipating the objection that a man cannot be dead as long as his vital spirits have not departed, teaches the resolution of the prâṇas in the body "in that very same place they are merged; and finaly, in confirmation thereof, remarks, "he swells, he is inflated, inflated the dead man lies." This last clause states that swelling, &c., affect the subject under discussion, viz., that from which the departure takes place (the "tasmât of the former clause," which subject is, in this last clause, referred to by means of the word "He." Now swelling and so on can belong to the body only, not to the embodied soul. And owing to its equality thereto also the passages "from him the vital spirit do not depart; "in that very same place they are resolved (have to be taken as denying a departure starting from the body, although the chief subject of the passage is the embodied soul. This may be done by the embodied soul and the body being viewed as non-different. In this way we have to explain the passage if read with the fifth case."

SÛTRA IV. 2. 14.

स्मर्यते च ॥ ४ । २ । १४ ॥

स्मर्यते Smaryate, it is mentioned in the Smritis. च Cha, and.

14. Smṛiti also declares the same—514.

COMMENTARY.

In a Smṛiti (Yâjñavalkya Smṛiti, III. 167) there is a declaration that the soul of the Vidvân departs by means of the coronal artery through the head.

ऊर्ध्वमेकः स्थितस्तेषां यो भित्वा सूर्यमण्डलम् ।
ब्रह्मलोकमतिक्रम्य तेन याति परां गतिम् ॥

"Of those, one is situated above, which pierces the disc of the sun and passes beyond the world of Brahman, by way of that, the soul reaches the highest goal."

Thus the Śruti and Smṛiti establish the proposition that the wise also depart from the body, accompanied by the Prâṇas.

Adhikarana VI.

It has been mentioned above that the individual soul accompanied by the Prâṇa and the group of sense-organs merges into the subtle elements like heat and the rest at the time of departure. It has further been established that this is the method of departure even of him who knows. Now a new doubt is raised.

(*Doubt*).—The Prâṇas like the speech and the rest together with their vehicles, the subtle elements, belonging to the wise sage, merge in their respective causes like fire, &c., or in the Supreme Self.

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the organs of the Prâṇas merge in their respective causes and not in the Supreme Self because of the text, "Yatrasya puruṣasya" shows that the Prâṇas and the senses merge in their causes. We give the passage below (Bṛi. Âr., III. 2 13.):—

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीꣳ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर सोम्य हस्तमार्तभागावामेवैतस्य वेदिष्यावो न नावेतत् स जन इति तौ होत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः कर्म हैव तदूचतुरथ यत्प्रशशꣳसतुः कर्म हैव तत्प्रशशꣳसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

"Yâjñavalkya," he said, "when the speech of this dead person enters into the fire, breath into the air, the eye into the sun, the mind into the moon, the hearing into space, into the earth the body, into the ether the self, into the shrubs the hairs of the body, into

the trees the hairs of the head, when the blood and the seed are deposited in the water, where is then that person?" Yâjñavalkya said "Take my hand, my friend."

"We two alone shall know of this; let this question of ours not be (discussed) in public." Then these two went out and argued, and what they said was Karman (work) what they praised was Karman," viz., that a man becomes good by good work, and bad by bad work. After that Jaratkarva Ârtabhâga held his peace."

The above shows distinctly that the senses resolve into their causes, the elements.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 2. 15.

तानि परे तथाह्याह ॥ ४ । २ । १५ ॥

तानि Tâni, those (the Tejas, and the speech, &c., denoted by them.) **परे** Pare, in the highest Brahman. **तथा** Tatha, thus. **हि** Hi, because. **आह** **Âha, says.**

15. These (fire and the rest together with the senses) merge in the highest, because the Sruti declares it to be so. —515.

COMMENTARY.

In the Chh. Upaniṣad (VI. 8. 6.) is said "Tejah parasyâm devetayâm," the tejas in the highest divinity. The word Tejas here includes all the sense-organs, like speech and the rest, together with the Prâṇas. These merge in Brahman who is the Âtman of all. Because he is the material cause of everything. Why do we say so? Because the above Chh. text "Tejah parâsyam," is a very distinct declaration that the Tejas and the prâṇas with the senses and their vehicles merge in the highest.

As regard the Bṛi. Âr. text (III. 2. 13.) it is to be explained in a metaphorical sense, as has already been mentioned by the author in sûtra III. 1. 40), page 429. For as a matter of fact, no one ever sees the hairs of the body entering into the shrubs or the hairs of the head entering into the trees. The whole of the above Bṛi. Âr. passage is a figurative statement.

Adhikaraṇa VII.

Now the author raises another doubt regarding the same topic.

(*Doubt*).—There has been mentioned before that the Prâṇa and other life-elements of the sage merge in the Supreme Self. Is that merging, a combination by juxta-position, as in the preceding instances of the merging of speech in mind, &c.; or is it a merging by unity of nature, as in the case of the rivers flowing into the sea (Mund., III. 2. 8). In other

words, do these permanent atoms retain their specific characters when they merge in the Supreme Self or do they become resolved into a homogeneous mass, with the Root of Matter, which constitutes the Achit-Śakti of Brahman.

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that these permanent atoms retain their specific characters, even when they are merged in Brahman : and that for two reasons. First, because this is in harmony with the preceding cases of merging. When the permanent atoms of speech, sight, hearing, &c., enter Manas, they do not lose their specific nature ; similarly, when the mental atom, in company with the five other atoms of speech, &c., merges in Prâṇa, it retains its separate nature, why should then Prâṇa and the rest when they enter into the Supreme Self, (or rather into that aspect of Brahman which is the Achit-Śakti) lose their identities. Secondly, there is no specific statement in the Śruti that they lose their identity. Therefore, it is a merging by way of *combination* and not identity.

(*Siddhânta*).—This view is refuted in the nextsûtra.

SÛTRA IV. 2. 16.

अविभागो वचनात् ॥ २ । १६ ॥

अविभाग: Avibhâgaḥ, there is no division or separation. वचनात् Vachanât, on account of the statement.

16. (The merging of the permanent atoms of Prâṇa and the rest is by way of identity. for) there is no separation, as is stated by an authoritative text.—516.

COMMENTARY.

The merging of the Prâṇa and the rest in the Supreme Self, or rather in that aspect of Him which is Achit-Śakti called Tamas—the Great Darkness, the Root of Matter—is by way of *non-separation*, that is to say, by way of identity. (The Prâṇa and the permanent atoms are *resolved* into this Root matter, losing their specific molecular nature). How do we know this? Vachanât—because of a text. In the Praśna Upaniṣad, VI. 5 we have the following :—

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषो ऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

5. As these rapid ocean-going rivers, on reaching the ocean, go to rest, lose their name and form, and are said " they are in the ecean ;" so indeed of the Great Beholder, these

sixteen Puruṣa-going Principles, on reaching the Puruṣa, go to rest, losing their name and form, and men say, "They are in the bosom of the Lord,"—He then becomes above all Principles, and the immortal. About it is this verse.—

The above verse shows that the sixteen *Kalâs* or portions of the *body* of the soul merge in the Supreme Self, called here the Puruṣa or the person. [The sixteen Kalâs (permanent parts) are the eleven sense-organs and the five Tanmâtras : or the eleven sense-organs and the five Prâṇas]. It further mentions that they lose their name and form. When these permanent atoms (called sixteen Kalâs) are thus merged in the Root-Matter aspect of Brahman, then the Jîva becomes *akalâ* or partless, permanent-atomless, then he becomes immortal. So long as these atoms (Kalâs) retain their name and form, their distinctive nature, the man does not gain immortality.

The sense is this. The subtle body of the sage when he leaves the dense body, though no longer having the power to ensnare the sage in its meshes, yet follows him in his journey towards heaven, for it is burnt up by Vidyâ, like the burnt up piece of coal, which retains the form of coal but is a mass of ashes. But when the sage goes beyond the cosmic Egg, then this semblance of the subtle body, which was following him so long also falls away from him at the last moment, when the eighth covering of the Egg, the covering of the Pure Prakṛiti (or the Root Matter) is pierced by the soul. Here the subtle body drops down and is resolved into the matter of the Pure Prakṛiti. This is the meaning of the symbol that the soul bathes in the river called Virajâ or Rajas-less. After this bath, the soul leaving behind the subtle body in the river Virajâ, (like the Pilgrim in the famous allegory of Bunyan leaving his burden) proceeds in all its pristine purity, in the Body called Brâhma-Vapuh —the Body-Divine created by the mere Will of the Lord, and away from all taints of Prakṛiti, unites with Brahman, and enjoys the Bliss of Heaven.

Adhikaraṇa VIII.

Now the author commences a new topic, in order to show the difference in the methods of going out of body, in the case of the sage and of one who does not know. He had promised to show this difference in a preceding sûtra, and he now goes to fulfill that promise. In the Chh. Up. (VIII. 6. 6.) as well as in the Kaṭha (VII. 6.) there was a mention of hundred and one arteries by which the soul goes out. The wise go out by the hundred and first artery (the Susumnâ).

(*Doubt*).—Now arises the doubt : Is it right to make this restrictive

rule that the wise alone go out by the hundred and first artery, while the ignorant leave the body, by any one of the remaining hundred arteries.

(*Pûrvapakṣa*).—The opponent maintains the view that there can be no such restrictive rule. Because, in the first place, the arteries are very minute ; secondly, they are very numerous ; and thirdly, they are very difficult of distinction by the soul of the dying. Therefore, whether the man be a sage or an ordinary ignorant person, at the time of death his soul cannot distinguish the proper artery by which it should go out. In fact, the words of the verse "Tayorddham âyan amṛitatvam eti" show that by going upwards by *anyone* of these arteries, the man gets immortality. Therefore, it is not necessary that the man should go out by the hundred and first artery only, but that he may go out by anyone of these arteries ; provided that he goes *upwards*, and not horizontally or downwards.

(*Siddhânta*).—This view is refuted by the author in the next sutra.

SÛTRA IV. 2. 17.

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारोविद्या सामर्थ्यात्तच्छेषग-त्यनुस्मृतियोगाच्च हार्दानु गृहीतः शताधिकया ॥४ । २ । १७॥

तत् Tat, of that, of the soul in which have entered the permanent atoms of speech and the rest ओकः Okaḥ, abode, the heart. अग्र-ज्वलनं Agra-jvalanam, lighting up of the point, the upper portion of the heart becomes illumined. तत् Tat, by Him, by the Lord dwelling in the heart. प्रकाशित Prakâśita, illumined, shown. द्वारः Dvâraḥ, the door, the root from which the hundred and first artery has its origin. विद्या-सामर्थ्यात् Vidya-sâmarthyât, by the power of its knowledge. तत् Tat, that, that knowledge. शेष Śeṣa, remainder, the element. गति Gati, path, the way, the carrying by the Devas called Ativâhika on the various stages of that path. अनुस्मृति योगात् Anusmṛiti-yogât, because of the application of remembrance. च Cha, and. हार्द Hârda, (the Lord) who abides in the Heart. अनुगृहीतः Anugṛihîtaḥ, being favoured by, being assisted by. शताधिकया Śata-adhikayâ, by the one hundred and first artery.

17. Then there takes place a lighting up of the point of His abode, and by the door so illumined by Him, the soul departs through the hundred and first artery, by virtue of the power of his wisdom and by the application of the memory of the path which results from such wisdom, and through the favour of the Lord in the heart.—517.

COMMENTARY.

The wise goes out by the artery called Suṣumnâ, which is the hundred and first artery. Nor does this artery remain undistinguishable by

him. Because as soon as the soul, at the time of departing from the body, has withdrawn into itself, all the permanent atoms, beginning with speech up to Prâṇa, there takes place a sudden lighting up of the whole region of the heart, and the soul can at once see the Suṣumnâ artery, by which it has to go out. It does so primarily, through the favour of the Lord of the heart, and secondarily, by the power of the Vidyâ, that it had acquired, and by vitue of the memory of the path, by which it has to travel, knowing from his Vidyâ (knowledge), that the path of Devayâna is one, on which there are various devas, who carry the soul from stage to stage. This memory of the teaching, which was theoretical up to that time, comes to his help at that critical moment. Nor is the word knowledge or "Vidyâ" of this sûtra, the dry theoretical knowledge, it is knowledge coupled with devotion. A result or Śeṣa of this Vidyâ is the memory of the Âtivâhika devas, who help the soul, to accomplish this journey. It is through the help of these three, namely, through the favour of the Lord Hari dwelling in the heart, through the might of Vidyâ (devotional knowledge), and through the memory of the Âtivâhika Devas, that the soul of the wise experiences no difficulty in selecting the proper artery of the heart by which to go out, specially when the whole heart is glowing with the light of the Lord.

Note.—**This lighting up of the point of the heart takes place in the case of *all* souls, whether they be wise or ignorant, but the wise alone can select the Suṣumnâ artery and not the ignorant.**

When the wise soul is thus helped by the Lord of the heart and by his devotion and the memory, then in that glowing light, the Lord points out to the soul, as it were, the hundred and first artery, by which it should go out. Thus the soul comes to know that artery, and goes out by it. This is the path by which the wise go out.

Adhikaraṇa IX.

In the Chh. Upaniṣad (VIII. 6. 5) we have the following:—

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

तदेष श्लोकः शतञ्चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

"But when he departs from this body, then he departs upwards by *those very rays:* or he goes out while meditating on Om. And while his mind is failing, he is going to the sun. For the sun is the door of the world. Those who know, walk in; those who

do not know, are shut out." "There is this verse; There are a hundred and one arteries of the heart; one of them penetrates the crown of the head, moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions.

The above verses show that the soul coming out by the coronal artery, follows the rays of the sun and thus reaches the disk of the sun. The words in the original are " Etair eva raśmibhir ".—*by these very rays.*

(*Doubt*).—Now arises the doubt, that a man dying in the day time can follow the rays of the sun and go to the solar disk. The question is, does the soul of the wise man, who dies in the night, also follow the ray , when there are no rays to follow ?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains, that there being no rays of the sun at the night time; only that wise man who dies in the day time, can follow the rays and not otherwise. The wise, therefore, must die at a time, when the sun is shining.

(*Siddhânta*)—This view is set aside in the next sûtra.

SÛTRA IV. 2. 18.

रश्म्यनुसारी ॥ ४ । २ । १८ ॥

रश्मि Raśmi, the rays, अनुसारी Anusâri, following.

18. The wise follows the rays of the sun (whether he dies in day or in night)—518.

COMMENTARY

Whether the wise dies by day or by night, at whatever time he dies, he follows the rays of the sun and goes on those rays to the solar disk. This we say because the Scripture nowhere says that only by dying during the daytime, the soul can follow the rays of the sun and not otherwise.

SÛTRA IV. 2. 19.

निशिनेति चेन्न संबन्धस्य यावद्देहभावित्वाद्दर्शयति च ॥४।२।१९॥

निशि Niśi, at night. न Na, not. इति Iti, so. चेत् Chet, if. सम्बन्धस्य Sambandhasya, of the relation. यावद् Yâvad, as long as. देह Deha, the body exists. भावित्वात् Bhâvitvât, because of the existence. दर्शयति Darśayati, the Śâstras show च Cha, and.

19. If it be objected that one dying in the night cannot follow the rays of the sun, we reply it is not so. Because the connection between the rays and the body persists as long as the body lasts. Scripture also declares this.—519.

COMMENTARY.

If it be objected that a person dying at night cannot follow the rays of the sun, because there is an absence of such rays then, we reply it is not so. Why? Because the connection of the solar rays with the human body is a permanent one, so long as the soul remains in the body. The days and nights may revolve, but this connection of the human rays (aura) with the solar rays, continues ; and it is not a fact that the connection is cut off during the night. Therefore, at whatever time a man dies, the rays being there, the soul can go by it to the solar disk. The proof of this connection of the rays of the sun with those of the body is furnished by the fact that bodily heat is perceived both in the winter and in the summer, both in the night and in the day. If the connection were cut off, then owing to the coldness of the winter, there should be no heat in the body. But the bodily heat is perceived not only in summer nights but also in the wintry nights. Nor is this a mere inferential proposition, based upon reasoning alone, but there is scriptural authority for it also. Therefore the sûtra says "darśayati cha," "and scripture also declares this." In the Chh. Upaniṣad we find it stated in VII. 6. 2, the following :—

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमञ्चामुञ्चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमञ्चा मुञ्चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

"As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun and enter into those arteries ; they start from those arteries and enter into the sun."

There is another Śruti also to the same effect :—

संसृष्टा वा एते रश्मयश्च नाड्यश्च, नैषां विभागो यावदिदं शरीरं, अत एतैः पश्यत्येतैरुत्क्रमते एतैः प्रवर्त्तते ।

These rays and the arteries are verily connected together, and they are never separated so long as this body is alive. Therefore, through these he sees, through these he goes out, through these he enters into different undertakings.

Therefore, it is an established rule, that the wise follow the rays of the sun, whether they die by night or by day.

Adhikaraṇa X.

Now is discussed a new topic.

(Doubt).—Does the man who knows, get the fruit of Vidyâ if he happens to die during the southern progress of the sun or does he not?

(Pûrvapakṣa).—The opponent maintains the view that the northern progress is the path leading to Brahmaloka, described in both the Śruti

and the Smṛiti. Moreover, we see instances of persons like Bhîṣma and others, who waited for the northern progress of the sun for leaving their bodies. Therefore, the sage who dies during the southern progress of the sun does not get to the Brahma world.

(*Siddhânta*).—This view is set aside in the next sûtra.

अतश्चायनेऽपि दक्षिणे ॥ ४ । २ । २० ॥

SÛTRA IV. 2. 20.

अतः Ataḥ, for this very reason. च Cha, and. अपि Api, also. अयने Ayane, in the (southern) progress of the sun. दक्षिणे Dakṣiṇe, in the southern.

20. For the same reason the sage dying during the southern progress of the sun gets to Brahma world.—520.

COMMENTARY.

"For the same reason" namely, there being absence of partial fruition of Vidyâ and the exhaustion of obstructive acts by her. Vidyâ cannot have partial fruit. It must produce its entire result Moreover, it has the power of removing the effect of all obstructive works. For these two reasons also, the sage dying during the southern progress of the sun gets verily the fruit of Vidyâ and the Pûrvapakṣa is consequently not valid. Moreover it will be mentioned further on that the words "northern progress of the sun" do not mean any time, but denote the name of the Âtivâhika Devas, whose function it is to conduct the soul forward. As regards the case of Bhîṣma, who put off his death until the beginning of the northern progress, it was because he had got the boon from his father of dying at will, and so he did not die during the southern progress of the sun. Or it may be explained on the ground that Bhîṣma wanted to promote pious faith and practice and so put off his death until the northern progress of the sun. Therefore, his case is not to the point.

Says an objector; but the Gîtâ is against you. It clearly says in (VIII. 23-27) that if a man wants to get Mukti, he must regulate the time of his death, so that he may die during the northern progress of the sun.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

That time wherein going forth Yogîs return not, and also that wherein going forth they return, that time shall I declare to thee, O Prince of the Bhâratas.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern path—then, going forth, the men who know the ETERNAL go to the ETERNAL.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

Smoke, night-time, the dark fortnight also, the six months of the southern path—then the Yogî, obtaining the moonlight, returneth.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

Light and darkness, these are thought to be the world's everlasting paths; by the one he goeth who returneth not, by the other he who returnoth again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

Knowing these paths, O Pârtha, the Yogî is nowise perplexed. Therefore in all times be firm in yoga, O Arjuna.

Here the topic has the subject of time as its commencement, and time being the principal topic which the Lord propounds to teach, we infer that the words day, fortnight, month, etc., are time denoting words and are not the names of Devas and that dying during that time leads to Mukti. The above passage further shows that dying during the night or during the southern porgress of tne sun does not lead to Mukti. This doubt is removed by the author in the next sûtra.

SÛTRA IV. 2. 21.

योगिनः प्रतिस्मर्यते स्मार्ते चैते ॥ ४ । २ । २१ ॥

योगिनः Yoginaḥ, those devoted to the Brahman. प्रति Prati, about. स्मर्यते Smaryate, is remembered. स्मार्ते Smârte, the two that are worth remembering, dual case. च Cha, and. एते Ete, these.

21. The above text mentions with regard to the Yogîns, that these two paths ought to be remembered, (it does not say that a Yogî must die in the one path and not in the other).—521.

COMMENTARY.

The above passage of the Gîtâ only proclaims this fact to Yogîns, who are persons devoted to Brahman, that they must remember that the path of the Moon is inferior to the path of the Light. It furtner tells them that these two paths are worthy of remembrance. It says " knowing these paths, O Pârtha, the Yogî is no wise perplexed." The above passage, therefore, does not state an injunction for the sage to select special time of dea*h. Moreover, it is wrong to say that the topic begins with the mention of time, and that since the opening sentence refers to time therefore, these

words must be taken as meaning time. As a matter of fact the passage opens with the word "fire," and "fire" and "smoke" cannot be called time-names. It is impossible, therefore, to take these words as meaning time. Consequently "fire," "smoke," &c., mean here the Âtivâhika Devas called "fire," "smoke," etc. That they are Âtivâhika Devas is mentioned by Bâdarâyaṇa himself in his sûtra, IV. 3. 4.

As to the following statement :—

दिवा च शुक्लपक्षश्च उत्तरायणमेव च ।
मुमुर्षतां प्रशस्तानि विपरीतन्तु गर्हितम् ॥

The day time, the bright fortnight, and the northern progress of the sun are stated to be the approved times for a man to die, while the times contrary to these are not approved.

This refers to the case of those who have not got wisdom. For an ignorant man the day time, &c., is the best. But he who has got Vidyâ may verily leave his body at any time, during any season, and surely he will reach the Lord Hari.

THIRD PADA.

यः स्वप्राप्तिपथं देवः सेवनाभासतोऽदिशत् ।
प्राप्यं च स्वपदं प्रेयान् ममासौ श्यामसुन्दरः ॥

May that Lord Kṛiṣṇa be the object of my love who is satisfied easily even with the show of devotion, and thus satisfied, shows the soul the path to His abode and the goal it must reach.

Adhikaraṇa I.

In this Pâda are going to be determined the Path which leads to the world of Brahman, and the Goal which is Brahman itself. In the Chh. Up. (IV. 15) we have the following :—

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥ एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥ एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥ एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥ अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान्मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः ॥ ५ ॥ स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥ इति पञ्चदशः खण्डः ॥ १५ ॥

" (He said : This Person who is seen in the eye is the Self (called Vâmana). This is the Immortal, the Fearless. This is Brahman. Nothing clings to this. Because (such a person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).

The wise call Him the Samyadvâma (the Most Beautiful), because all objects of beauty enter into Him. All beautiful objects enter into Him who knows Him thus.

He verily is called Vâmani (the Giver of beauty) because He alone gives beauty to all. He who knows Him thus gives beauty to all beings inferior to himself.

He is also Bhâmani (the Resplendent) for He shines in all worlds. He who knows this thus, shines in all worlds.

Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright-fornightly plane, from the Bright-fornighty plane to the Northern Six-monthly plane, from the Northern six-monthly plane to the Annual plane, then to the sun; from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Lightning. There a Not-human Person approaches them. He leads them to Brahman. This is the path guarded by the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to this round of humanity, yea they do not return.

This shows that "archis" is the first stage on the path. But we have a different account in the Kauṣitâki Upaniṣad (I. 3.) where Agni is mentioned as the first stage—

स एतं देवयानं पन्थानमापद्याग्निलोकमागच्छति स वायुलोकं स वरुणलोकं स आदित्यलोकं स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोके ॥

He (at the time of death), having reached the path of the gods, comes to the world of Agni, to the world of Vâyu, to the world of Varuṇa, to the world of Indra, to the world of Prajâpati, to the world of Brahman.

Then there is a third passage in the Bṛi. Âr. Up. (V. 10) which shows that Vâyu is the first stage on the Devâyana path:—

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्व आक्रमते स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य खं तेन स ऊर्ध्व आक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्व आक्रमते स लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥ इति दशमं ब्राह्मणम् ॥ १० ॥

When the person goes away from this world he comes to the wind. Then the wind makes room for him like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun. Then the sun makes room for him, like the hole of a Lambara, and through it he mounts higher. He comes to the moon. Then the moon makes room for him, like the hole of a drum, and through it he mounts higher, and arrives at the world where there is no sorrow. There he dwells for eternal years.

While the Muṇḍaka Upaniṣad (II. 11.) mentions the sun as the first stage on the path:—

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ॥ सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

11. But those who practise meditation and contemplation, in a retired place, tranquil, wise and living on alms, reach through the help of the sun, being free from Rajas, that immortal Person whose essence is unchanging.

And there are other accounts also in other scriptures.

(*Doubt*).—Here arises the doubt, is the road to Brahman world *one*, or are they many (one of which being the road beginning with Archis as mentioned in the Chh. Up.)

(*Pûrvapakṣa*).—The opponent maintains the view that since the roads describe different nature, and because every one says this is the only road, therefore the roads must be different.

(*Siddhânta*).—The next sûtra disposes of this view.

SÛTRA IV. 3. 1.

अर्चिरादिनातत्प्रथितेः ॥ ४ । ३ । १ ॥

अर्चिः-आदिना Archiḥ-âdinâ, by the path of the rays, &c तत् Tat, that. प्रथितेः, Prathiteḥ, being well-known.

1. The first stage on the Devayâna path is Archis, because that is well-known—522.

COMMENTARY.

Every sage goes to the world of Brahman by the path in which Archis is the first. Why do we say so? Because it is well known. In other passages of the Upaniṣad, also, whenever Devâyâna is described, it commences with Archis. Thus in the Chh. Up. (V. 10. 1) we find Archis mentioned as the first stage of the path.

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान् ॥ १ ॥ मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः स एनान्ब्रह्म गमयत्येष देवयानः ॥

" Those who know this thus, and those who perform works of faith and hardship (altruistically) in some secluded pleasant place go (after death) to Archis, from Archis to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person, the servant of God (Manu) he leads them to Brahman. This is the path of the Devas."

The above passage occurs in the Vidyâ of the five fires of the Chh. Up. It, therefore, shows that even the worshippers of other Vidyâs also go by the path beginning with Archis. In the Brahmatarka also we find the same.

द्वावेव मार्गौ प्रथितावर्चिरादिर्विपश्चिताम् ।
धूमादिः कर्मिणाञ्चैव सर्ववेदविनिर्णयात् ॥

' There are only two paths well established and well known ; that which commences with Light for the passage of the wise and that which commences with smoke for the passage of those who perform (sacrificial) acts.

This being so whenever a different path is mentioned, there also we must supply the deficiency from other texts, in the same way as we did in the case of the attributes of the Lord, for though the subject matter may be different, the Vidyâ is one. Therefore, all texts must be construed as commencing with Archirâdi, otherwise there would be split in the sentence.

Adhikaraṇa.

Now the author, in order to show that the stages of Vâyu, etc. mentioned in other texts, are to be combined with Archis, begins a new sûtra. In the Kauṣitakî passage given above, we have it stated that

"he comes to the world of Agni, to the world of Vâyu &c." The whole passage is repeated below. (Kau. Up. I. 3.) :—

"He (at the time of death) having reached the path of the gods, comes to the world of Agni, to the world of Vâyu, to the world of Varuṇa, to the world of Indra, to the world of Prajâpati, to the world of Brahman."

(Doubt.)—Here arises the doubt, should the stages of Vâyu and the rest mentioned above, be inserted in the Archirâdi path, or should they not.

(Pûrvapakṣa).—The opponent holds the view that they should not be so inserted, because they are read in certain order, and because no option is allowed to make any such addition.

(Siddhânta.)—This view is controverted in the next sûtra.

Note.—The three texts, one from the Chh. Up., one from the Kauṣitakî Up. and the third from the Bṛi. Up., began the description of the path with three different words, "Archis," "Agni" and "Vâyu." In order to harmonise them, it is shown that the path really commences with Archis; and Agni and Sûrya are but different modes of Archis, while Vâyu also comes in on the path, but at a later stage. To understand the discussion, we may anticipate matters and say that there are twelve (or according to another calculation) thirteen stages on the path. After the soul has entered the coronal artery it successively passes (or rather is conducted by the Devas of) the following stages:—

1. Archis, the Deva of light.
2. Dinam, the Deva of day.
3. Śuklapakṣam, the Deva of the Bright-fortnight.
4. Uttarâyanam, the Deva of the northern progress of the sun.
5. Samvatsaram, the Deva of the year.
6. Devalokam, the world of the Devas: (the same as Vâyuloka, according to some.)
7. Vâyu, the world of Vâyu.
8. Âdityam, the world of the sun.
9. Chandram, the world of the moon.
10. Vidyut, the world of lightning.
11. Varuṇam, the world of water.
12. Indram, the world of Indra.
13. Prajâpati, the world of Prajâpati or of the four-faced Brahmâ.

No single passage of the Upaniṣad gives all these thirteen stages; but they are arrived at by collating different passages scattered in various Upaniṣads. This is what the author of the sûtras has done.

SÛTRA. IV. 3. 2.

वायुमब्दादविशेषविशेषाभ्याम् ॥ ४ । ३ । २ ॥

वायुम् Vâyum, the Vâyu, or the wind. **अब्दात्** Abdâd, before entering into the great Sun. (Abda, a year, hence the Sun and Great Sun, the Lord). **अविशेष** Aviśeṣa, owing to non-specification. **विशेषाभ्याम्** Viśeṣâbhyâm, and owing to specification.

2. The stage of Vâyu comes after the Year, because there are non-specification and specification.—523.

COMMENTARY.

In the path beginning with Archis, the stage of Vâyu is to be inserted after the Samvatsaram, and before the Âditya. Why? Because there is no specification in the Kauṣitakî Upaniṣad, it is merely said " he comes to the world of Agni, he comes to the world of Vâyu." There is no specification *where* this Vâyu world comes in. The Śruti merely says " He comes to this world, he comes to that world," without mentioning any "*order* of succession." But the passage of the Bṛi Âr. Up. (V. 10) gives specific succession. It shows that the world of Vâyu comes, *before* the world of the sun, for it says " When a person goes away from this world, he comes to Vâyu. The Vâyu makes room for him, like the hole of a carriage wheel and through it he mounts higher, he comes to the sun." Thus while the Kauṣîtakî Upaniṣad gives *no* specification where the Vâyuloka comes in, and the Bṛi. Âr. gives the specification that it comes in *before* the sun, so combining the non-specification of the one, with the specification of the other, we place Vâyuloka *before* the world of the sun. This being so, the passage in the Bṛi. Âr. which says that from the months he goes to the Devaloka and from the Devaloka he goes to the Âdityaloka should be interpreted in accordance with the above. The Devaloka there must be interpreted as meaning the world of Vâyu. The text of the Bṛi. Âr. Up. is to be found in VI. 2. 15:—

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धाꣳ सत्यमुपासते तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादित्यमादित्याद्वैद्युतं तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः ॥ १५ ॥

" Those who thus know this (even Gṛihasthas), and those who in the forest worship faith and the True (Brahman Hiraṇyagarbha), go to light (Archis), from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning. When they have thus reached the place of lightning, a spirit comes near them, and leads them to the worlds of the Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them."

The Devaloka mentioned in the above passage of the Bṛi. Âr. Up. should be understood as meaning the Vâyuloka. Because we have a text saying:—"That which is Vâyu is indeed the home of the Devas." Therefore Vâyu being the home of the Devas, is Devaloka.

But others say that Devaloka itself is a stage on the path and it comes after the Samvatsara and before the Vâyuloka. This Devaloka is not to be inserted between the six months and the year, because the Uttarâyana naturally leads to the year, and their connection is well-known. Therefore the Devaloka and the Vâyuloka are both to be inserted *after* the Samvatsaram and *before* the Âditya.

Now the author discusses the following verse of the Kauṣîtaki Upaniṣad. (I. 3) already given before:—

"He comes to the world of Varuṇa, to the world of Indra, to the world of Prajâpati."

(*Doubt*).—Whether the Varuṇaloka mentioned in the above, is to be inserted in the Devayâna path beginning with Archis and if it is a stage in this Ârchirâdi path, where dees it come in? Is it to be inserted in this series? If so, where?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that Varuṇaloka is not to be inserted as a stage on the Ârchirâdi path, because there is nothing in the text to indicate where this is to be inserted.

(*Siddhânta*).—The right view however is, that the world of Varuṇa is to be inserted after the world of Lightning, because Lightning and water are intimately connected. And this is shown in the next sûtra.

SÛTRA IV. 3. 3.

तडितोऽधिवरुणः सम्बन्धात् ॥ ४ । ३ । ३ ॥

तडितः: Taḍitaḥ, of the lightning. **अधि** Adhi, above. **वरुणः**: Varuṇaḥ, Varuṇa. **सम्बन्धात्** Sambandhât, this being the relation.

3. The world of Varuṇa is above that of Lightning, because of the intimate connection between them.—524.

COMMENTARY.

In the Chh Up. (IV. 15. 5) already quoted before, it was said that from the plane of moon, he goes to the plane of lightning. It is after this plane of lightning mentioned there, that the plane of Varuna is to be inserted. Why so? Because lightning is connected with water, as we see that after lightning, it generally rains. There is a Śruti also to the effect that when the quick lightnings play in the bosom of clouds, accompanied by the deep sound of thunder, then the waters fall and people say "it lightens, it thunders, it will rain."

The connection of Varuṇa, the king of waters, with lightnings is a well-known connection.

Above the world of Varuṇa are to be placed the worlds of Indra and Prajâpati, because there is no other place where to insert them, and because the text of the Kauṣitaki Upaniṣad has read them in that order.

Thus on the Archirâdi path, beginning with Archis and ending with Prajâpati, there are twelve stages if Devaloka be considered the same as Vâyuloka, or thirteen stages, if it be considered a separate loka. This is the well-known Devayâna path.

Adhikaraṇa IV.

Having discussed the various names "Archis" and the rest, the author now takes up the question as to what are really these "Archis, etc."

(*Doubt*).—Are they landmarks on the path, or are they persons standing on the path and watching it, or are they conductors of the wise sage to the heavenly world?

(*Pûrvapakṣa*).—The opponent maintains the view that the light (Archis), etc., are landmarks, because the text shows that they are landmarks. As in worldly life, a path is described to a man by certain landmarks, such as "in going to such and such a city, you will first come across a river, then a hill, then a village where a large number of cows are kept," &c.; so the descriptions in the Upaniṣads are mere landmarks, showing what are the various things which the soul comes across, on its way heavenwards. Or the word "light" and the rest, may mean certain individuals, bearing those names, because the text gives the names expressly.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 3. 4.

आतिवाहिकास्तल्लिङ्गात् ॥ ४ । ३ । ४ ॥

आतिवाहिकाः Ativâhikâḥ, conductors, ati = best, √vah = carry. तत् Tat, that. लिङ्गात् Lingât, being indicated.

4. The words Archis and the rest are the names of the Âtivâhika Devas or conductors of the soul, because of the indicatory mark in the text.—525.

COMMENTARY.

The Archis and the rest are divinities, appointed by the Supreme Person, to conduct the soul along the stages of the path. They are

neither landmarks, nor individuals. Why? Because of the indications contained in the Chh. Up. itself. That they are conductors, leading the soul, we find from that passage of the Chh. Up. where after describing lightning, it says "There is a person not human, he leads them to Brahman." Here the last person called the Amânava Puruṣa is expressly stated as the person who leads or conducts the soul to Brahman. He, therefore, is expressly an Âtivâhika or a *conducting* divinity. Therefore, the others mentioned in the same series with him, are also to be understood to be Âtivâhikas or conductors each one of them conducting the soul a stage forward. Thus there are thirteen Âtivâhika Devas or conducting divinities.

The next sûtra further strengthens the view that these are neither landmarks nor indivduals, but conductors only.

Note.—The last person is called "not human," implying thereby that the beings mentioned before are "human." Are they the different grades of human Invisible helpers of the modern Theosophists?

SÛTRA IV. 3. 5.

उभय व्यामोहात्तत्सिद्धेः ॥ ४ । ३ । ५ ॥

उभय Ubhaya, in both. व्यामोहात् Vyâmohât, owing to the confused, untenable तत् Tat, that. सिद्धेः Siddheḥ, being established.

5. That they are conductors is established on the ground of both other alternatives being (untenable, since) confused.—526.

COMMENTARY.

Those who die in the night time cannot have connection with the day, etc., and consequently they cannot have connection with light or Archis etc. Therefore archis and the rest cannot be the landmarks, more so as they are not fixed. Moreover light and the rest being unintelligent objects and incapable of being guides, cannot be individuals. Since both these views are open tô objections, it follows that the third view, namely, that they are conducting divinities, is the right view, as established by the Scriptures.

Note.—A man dying in the night time cannot have connection with the day, so if "day" be a landmark, then to such a man it is no landmark. Similarly, if a man dies in the day time of the new-moon day, he can have no connection with the moon, because there is no moon visible then. To such a man the "moon" cannot be a landmark. Moroover, landmarks are permanent immoveable things, while these are constantly changing, so they cannot be landmarks Nor can they be persons, because they are unintelligent objects. Therefore, they must be taken in the sense of conducting divinities.

Adhikaraṇa V.

(*Doubt*).—The question next to be answered is, whether the Amânava Puruṣa, the Not-human Being appointed by the Supreme Person, comes down to the plane of Archis, to carry the soul of the devotees upwards, or does he come down only upto the plane of Vidyut (Lightning)?

(*Pûrvapakṣa*).—The opponent holds the view, that since there are instances of the messengers of the Lord coming down even up to the Physical plane, to carry the souls of persons like Ajâmila, and the rest, to heaven, it is natural to suppose that the non-human conductor comes down as a rule, up to the plane of Archis. In fact, this messenger of the Lord welcomes the soul at the very entrance, as soon as it goes out of the physical and steps into the non-physical.

(*Siddhânta*).—This view is refuted in the next sûtra.

SÛTRA IV. 3. 6.

वैद्युतेनैव ततस्तच्छ्रुतेः ॥ ४ । ३ । ६ ॥

वैद्युतेन, Vaidyutena, by that (not-human person) who has reached the lightning. एव Eva, indeed. ततः Tataḥ, then, after one has reached Lightning. तत् Tat, for that. श्रुतेः Śruteh, because of the Vedic text.

6. (When the soul has reached "Lightning") then (it is carried to Brahman) by the (Amânava Puruṣa) who comes down to "Lightning" (to receive it). Because such is the Sruti—527.

COMMENTARY.

"Then" namely, after the soul has reached Lightning, the sage is carried to Brahman by "Vaidyuta," namely, by the messenger of the Lord who has come down to the Lightning. Why do we say so? Because of the Śruti text. In the Chh. Up., IV. 15. 5, it is expressly said that the souls go from the moon to the lightning: and then a not-human person takes them to Brahman. No doubt, between the plane of lightning and Brahman there are three planes of Varuṇa, Indra and Prajâpati. But these three *help* this Amânava Puruṣa, who comes down to Lightning, and thus they also take part, though in a subordinate way, in carrying the soul.

Note.—When the soul reaches the plane of Lightning, the messenger of the Lord comes down to conduct the soul. Varuṇa, Indra and Prajâpati also help such messenger.

This is the general method. There are exceptions to it, as we find in the case of Ajâmila, when the messengers of the Lord came down to *earth* even, to receive the soul of that dead sinner. But that is not the rule.

Adhikaraṇa VI.

Having thus described the *road*, the author now intends to describe the *goal* to which the road leads.

(*Viṣaya*).—The Chh. Up , IV. 15. 5, says "this not-human person carries them to Brahman." On this text, the author first gives the opinion of the sage Bâdari.

(*Doubt*).—Does this not-human person lead the souls to the Supreme Brahman ? Or to the effected Brahman, *i.e.*, the four-faced Brahmâ.

(*Pûrvapakṣa*).—The opponent maintains the view that the word "Brahman" principally denotes the Supreme Brahman, and not the effected Brahman. The Scripture also says that the sage who comes by the Suṣumnâ artery, gets immortality. Therefore the word Brahman used in the Chh. Up. (V. 15. 5.) must mean the Supreme Brahman, and no inferior Being.

(*Siddhânta*).—This view, however, is not the opinion of the sage Bâdari, as is shown in the next sûtra.

SÛTRA. IV. 3. 7.

कार्यं बादरिरस्यगत्युपपत्तेः ॥ ४ । ३ । ७ ॥

कार्यम् Kâryam, the effect. बादरिः Bâdariḥ, Bâdari holds. अस्य Asya, of this (effect) गति Gati, of going उपपत्तेः: Upapatteḥ, being possible.

7. According to the sage Bâdari, the Amânava Puruṣa leads the souls to the effected Brahman ; because such Brahman alone can possibly be the goal.—528.

COMMENTARY.

The sage Bâdari opines that the Amânava Puruṣa carries the souls only to the four-faced Brahmâ, the Kârya Brahman, the effected Brahman. Why ? Because this Kârya Brahman, being a personal and limited entity, can become very well the goal of a path. The Supreme Brahman being *everywhere*, in every place, cannot be said to be the *goal* of anybody.

SÛTRA IV. 3. 8.

विशेषितत्वाच्च ॥ ४ । ३ । ८ ॥

विशेषितत्वात् Viśeṣitatvât, being specified. च Cha, and.

8. And because there is a specification as regards the Brahman (showing that Brahmâ) is the goal.—529.

COMMENTARY.

In the Chh. Up. (VIII. 14. 1.) it is expressly mentioned that the soul comes to the home of Prajâpati, the specific mention of the word

Veśma (hall or home) as well as the name Prajâpati shows that the effected Brahman (the four-faced Brahmâ) is the goal, to which the souls are carried by the not-human messengers of the Lord.

SÛTRA IV. 3. 9.

सामीप्यात् तद्व्यपदेशः ॥ ४ । ३ । ९ ॥

सामीप्यात् Sâmîpyât, because of the nearness. तु Tu, but. तद् Tad, that. व्यपदेशः: Vyapadeśah, designation.

9. But that designation of Mukti is given when a man reaches the Brahmâ-world, because that is a form of Sâmîpya Mukti.—530.

COMMENTARY.

In the Bṛi. Âr. Up. (VI. 2.15), we have :—

तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः ॥ १५ ॥

"When they have thus reached the place of lightning, a spirit comes near them, and leads them to the worlds of the (conditioned) Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them."

The non-return mentioned here is not absolute Mukti, but release at the time when the four-faced himself gets Mukti. The wise sage goes to the four-faced Brahmâ and remains in his world till the latter gets Mukti. And thus there is no return, for he enters into the Supreme Brahman when Brahmâ enters in him. When is that time of the entering of the Brahmâ into the Supreme? The next sûtra gives an answer to this.

SÛTRA IV. 3. 10.

कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ॥ ४ । ३ । १० ॥

कार्य- Kârya, of the effect (*i.e.*, the universe). अत्यये Atyaye, at the end. तद् Tad, of that. अध्यक्षेण Adhyakṣeṇa, with the ruler president (*i.e.*, the four-faced Brahmâ). सह Saha, with. अतः: Ataḥ, from this. परम् Param, the Highest (*i.e.*, Brahman). अभिधानात् Abbhidhânât, on account of scriptural declaration.

10. When the effected world passes away, together with its ruler, the souls go from the four-faced Brahmâ to the Supreme, because the Scripture uses the word Supreme.—531.

COMMENTARY.

When this effected world, beginning with the physical plane up to the world of four-faced Brahmâ, and called the cosmic egg, passes away; then the souls, which were dwelling in the world of Brahmâ, go along

with Brahmâ, to Him who is beyond the four-faced, namely, to the Supreme Brahman. The reason of this going along with the four-faced is that there is a scriptural declaration to that effect. In the Tait. Up. (III. 1. 1.) it is said that "the knower of Brahman attains the highest," and it is further said therein that such "a knower enjoys all blessings at one *with the* omniscient Brahman (Saha Brahmaṇâ)." The word Brahman of this Tait. Up. (II. 1.) means the four-faced Brahmâ, and it further shows that the liberated spirits get final Mukti, *along with* the four-faced Brahmâ (Saha Brahmaṇâ).

SÛTRA IV. 3. 11.

स्मृतेश्च ॥ ४ । ३ । ११ ॥

स्मृते: Smṛiteḥ, on account of the statement of the Smriti. च Cha, and.

11. From the Smṛiti also (the same mode of releas is learned)—532.

COMMENTARY.

Thus the following text of a Smṛiti also shows the same :—

ब्रह्मणा सहते सर्वे संप्राप्ते प्रतिसंचरे ।
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥

"All these (souls who had reached the Satya Loka by being the Saniṣṭha devotees of the Lord), enter, on the expiry of Brahmâ, when the period of great dissolution comes near, along with Brahmâ, into the Highest Abode of the Supreme—all those devotees whose minds are fixed on the Lord."

Thus the Siddhânta teaching of the sage Bâdari is that all Saniṣṭha devotees are conducted by the Devas called Archis and the rest, to the abode of the four-faced Brahmâ, namely, to the Satya-Loka, the plane of Hiraṇyagarbha. The author next gives the opinion of Jaimini.

Adhikarṇa VII.

SÛTRA IV. 3. 12.

परं जैमिनिर्मुख्यत्वात् ॥ ४ । ३ । १२ ॥

परम् Param, the Highest, (is indeed Brahma). जैमिनि: Jaiminiḥ, Jaimini holds. मुख्यत्वात् Mukhyatvât, on account of the primariness of meaning.

12. The sage Jaimini opines (that the Not-human Person leads the souls) (of those only who meditate on the Supreme Brahman) to the Supreme, because the word "Brahman" primarily means the Supreme Brahman.—533.

COMMENTARY.

The sage Jaimini holds the view that the messenger of the Lord leads the souls up to the Supreme Brahman and not only up to the region of Hiraṇyagarbha. Why? Because the neuter word "Brahman" has the primary designation of "Supreme Brahman," and not Brahmâ (which is masculine).

Nor is this an unanswerable objection that the Supreme Brahman being all-pervading cannot be the goal of any movement. Reaching the Supreme Brahman really means that the devotees become denuded of all conditioning adjuncts and realise Him. The Lord Himself has declared such a state to be the meaning of the phrase "reaching the Supreme." Though the Lord is all-pervading yet it is His wish that His devotees must come to Him through the Path of Archis, &c., to His abode called the Great Void. This is a glory of the Lord.

SÛTRA IV. 3. 13.

दर्शनाच्च ॥ ४ । ३ । १३ ॥

दर्शनात् Darsanât, because of the statement of the Sâstras. च Cha, and.,

13. . And it is so seen in the Scriptures also—534.

COMMENTARY.

In the Dahara Vidyâ of the Chhândogya Upaniṣad it is stated (VIII. 12. 3):—

अथ य एष संप्रसादोऽस्माच्छरीरात् समुत्थाय

"This serene being having risen from the body, having reached the highest light, manifests itself in its own shape."

This also declares that the soul passing through the coronal artery, reaches the Highest Brahman. The goal there also is the Supreme, because all the attributes of immortality, &c., are ascribed to Him. The goal in the Dahara Vidyâ journey is not doubtful at all. It is the Supreme Brahman. It is made clearer still by the statement that the *goer* (the soul) "manifests itself in its own shape, having reached the highest light." These statements would not be appropriate if the goal were the effected Brahman, *i.e.*, the four-faced Brahmâ. Moreover the Prakaraṇa or the chapter dealing with the journey of the soul is not of effected Brahman but of the Supreme Brahman. The journey of the soul occurs in a contest dealing with the Highest Brahman. The soul's journey is mentioned in the Kaṭha Up. also. There also the object reached is the Highest Brahman, because of the phrases "like he reaches immortality," "it is beyond all Dharmas and Adharmas."

Further, the next sûtra gives an additional reason.

SÛTRA IV. 3. 14.

न च कार्ये प्रतिपत्त्यभिसन्धिः ॥ ४ । ४ । १४ ॥

न, Na not. च Cha, and. कार्ये Kârye, in the effected Brahman; (Brahmâ). प्रतिपत्ति Pratipatti, of knowledge, aim. अभिसन्धिः, Abhisandhiḥ, desire.

14. And the sage does not intentionally desire to reach the effected Brahman (and not the Highest)—535.

COMMENTARY.

No sage puts it as the aim of his devotion to go to the lower plane of Brahmâ, when he knows that he can go to the higher. The Brahmâ's world is not the Puruṣârtha, the goal of humanity. That goal is the Highest Brahman, and that whatever is the aim, that he reaches, on the maxim of Yathâ Kratuḥ (Chh. ândogya Up. III. 14.)

The Siddhânta view of Jaimini, therefore, is that the Amânava Puruṣa leads the worshippers of the Lord to the Lord Himself—Him who is the Highest Person.

Now the author gives his own opinion.

Adhikaraṇa. VIII.

SÛTRA IV. 3. 15.

अप्रतीकालम्बनान्नयतीति बादरायण उभयथा च दोषात्तत्क्रतुश्च ॥ ४ । ३ । १५ ॥

अ A, those who do not. प्रतीक Pratîka, upon symbols. आलम्बनात् Âlambanân, (those who) depend. All the three taken together mean those who do not depend upon symbols. नयति Nayati, leads. इति Iti, so. बादरायणः Bâdarâyaṇaḥ, Bâdarâyaṇa holds. उभयथा Ubhayathâ, both ways. च Cha, and. दोषात्, Doṣât there being defects. तत्, Tât, about that. क्रतुः Kratuḥ, thought (*i.e.*, he whose thought is about that). According to the maxim called Tat-kratuḥ. च Cha, and

15. The not-human person leads the souls of all those who are the worshippers of the Supreme without any symbol. This is the opinion of Bâdarâyaṇa, because there is defect in both the other views and because the maxim of Tat-kratuḥ (as is one's thought so is his goal) requires it to be so.—536.

COMMENTARY.

The worshippers of Name and the rest are called the Pratîka-âlambanâ or those who depend upon a symbol. Devotees other than

the Pratîka-âlambanâs, such as the Sanisṭha, Parinisṭhitas and the Nirapekṣas are worshippers of non-symbolic Brahman and are called Apratîka-âlambanâ. The Amânava Puruṣa leads these worshippers of Brahman without any symbol, to the Supreme Lord. This is the opinion of Bâdarâyaṇa, the author of these sûtras. He does not accept the view either of Jaimini or of Bâdari, namely, (1) that this not-human being leads the souls of those only who worship the Supreme, or (2) who worship the effected Brahman. Because in both these views there arises conflict with the text. In the first view, namely, that of Bâdari, the conffict arises with the words Paramjyotis (Chh. Up., VIII. 12. 3.) That passage declares "that arising from this body it approaches the *highest light.*" Now if the Muktas reach only the effected Brahman (the four-faced Brahmâ), then it could not be said that they had reached the *highest light.* In the second view, namely, that of Jaimini who holds that the worshippers of Supreme *only*, are carried by the divinities, last of which is the not-human person, the conflict would be with that text of the Chh. Up. (V. 10.) which declares that the worshippers of the five-fires also go by the Archirâdi path. Now those who meditate on Panchâgni Vidyâ are not meditating on the Supreme. But the text says that they also go by the path of light.

Note.—The two passages of the Chhd. Up. (VIII. 12. 3) and (V. 10.), are given below for facility of reference :—

"Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the *highest light.*"

"Those who know this (even though they still be Gṛihasthas, householders) and those who in the forest follow faith and austerities (the Vânaprasthas, and of the parivrâjakas who do not yet know the Highest Brahman), gò to light (Archis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months to the year, then to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human. He leads them to Brahman (Brahmâ).

To avoid these two-fold contradictions Bâdârayaṇa takes the middle course, and says that all worshippers of Brahman without any symbol, go by the path of light.

His second reason is based upon the famous maxim contained in the Chh. III. 14. "*According to what his thought is in this world, so will he be when he has departed this life.*" This is called Tatkratuḥ maxim. A man who thinks of the Supreme, and meditates on the Supreme must go to the Supreme after death. But the worshippers of Name and the rest, as described in the Chh. Up. (VII. 1. 3) and the remaining Khaṇḍas, namely ; those who meditate on Name as Brahman, on Speech as Brahman, on Mind as Brahman, etc., do no not go by the Archirâdi path to the Supreme, because they do not meditate on the Supreme, but on names, speech

etc. The element of thought (Kratuḥ) which determines the goal of after-life is absent in them. On the other hand, they worship name, etc., namely, science of words, etc., and so reach perfection in words, etc. Their reward is described in the same Upaniṣad Chh. (VII. 1. 5).

'He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches.'

And so on with the other worshippers.

The case of those who meditate on the Pañchâgni (five fires) is however different. They go by the Archirâdi path to Satyaloka, because their meditation is primarily connected with the Self, and not with any symbol. The fires there are not symbols of anything, but the Self of the worshipping devotee. Though the worshippers of Pañchâgni have not realised the Supreme Brahman, and cannot at once, therefore, reach the Supreme Brahman on their death, they still go to Satyaloka, and in that Loka they are taught the true doctrine of Brahman, and by such knowledge they reach Brahman. In sûtra, I. 3. 26, lord Bâdarâyaṇa has declared his opinion, that even the denizens of the higher worlds are entitled to meditate on Brahman, and do so meditate. If the worshippers of the five fires did not ultimately reach the Supreme Brahman, then the statement that "they never return" would not be correct with regard to them.

Adhikaraṇa IX.

Now the author teaches that as regards certain Nirapekṣas the Lord Himself comes to take them to His abode and does not leave that task to any of His messengers.

(*Viṣaya*).—In the Gopâla Pûrva Tâpani we have the following:—

एतद् विष्णोः परमं पदं ये नित्योद्युक्ताः संयजन्ते न कामात् ।
तेषामसौ गोपरूपः प्रयत्नात् प्रकाशयेदात्मपदं तदैव ॥
ओंकारेणान्तरितं यो जपति गोविन्दस्य पंचपदं मनुं तम् ।
तस्यैवासौ दर्शयेदात्मरूपं तस्मान् मुमुक्षुरभ्यसेन् नित्यशान्त्यै ॥

1. They who constantly harmonised and without heedlessness fully worship the Supreme state of Viṣṇu, not with the desire of getting rewards, to them that Cow-herd-shaped One verily then carefully reveals his own state.

2. He who repeats silently this five-syllabled prayer of Govinda with the word Om preceding it, him verily that Lord Himself shows His own Form, therefore, let the seeker of freedom always recite this mantra in order to get eternal peace.

(*Doubt*).—Are the Nirapekṣa worshippers of the Lord carried also by the Âtivâhika divinities to the Lord, or are they carried by the Lord Himself.

(*Pûrvapakṣa*).—The opponent maintains the view that the Lord

Himself carries no one. The scriptures mention only two paths, the path of the Devas and the path of the Pitṛis. All knowers of Brahman have to go by the path of light, and are to be carried by the divinities of that path. The scripture also declares that the Lord is the causal agent in everything, for He never directly does anything. H's agents work out His will.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 3. 16.

विशेषञ्च दर्शयति ॥ ४ । ३ । १६ ॥

विशेषम् Viśeṣam, difference. च Cha, and. दर्शयति Darśayati, the scripture declares.

16. And the Scripture itself shows the special case with regard to some Nirapekṣas.—537.

COMMENTARY.

The general rule is no doubt that the conducting divinities carry all the knowers of Brahman to Brahman. But with regard to those Nirapekṣa devotees who are extremely ardent, and much suffering in their yearning, in their case the Lord Himself comes to fetch them to Himself; because He Himself feels impatient to bring such souls at once to Him. This is a special case only. The scripture also shows this. The two verses of the Gopâla Tâpani quoted above are an authority for this proposition.

In the Gîtâ also (XII. 6. and 7.) we find that the Lord Himself comes to carry His ardent devotees to Himself.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

Those verily who, renouncing all actions in Me and intent on Me, worship meditating on Me, with whole-hearted Yoga.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

These I speedily lift up from the ocean of death and existence, O Pârtha, their minds being fixed on Me.

The word "Cha" "ana" used in the sutra means by implication that as soon as such devotees die and shake off final body or Liṅga Deha, the Lord gives them the celestial or Apṛâkritic body at once. These devotees get rid of their Liṅga Deha along with their physical body, at the time of death. Other devotees have to remain in their Liṅga Deha for some time after death.

Nor is it correct to say that there are only two paths and no third, and that all the knowers of Brahman must pass over the road of Archirâdi,

to the abode of the Lord. For in the Varâha Purâṇa we have the following :—

नयामि परमं स्थानं अर्चिरादिगतिं विना ।
गरुडस्कन्धमारोप्य यथेच्छमनिवारितः ॥

I bring him seated on the shoulder of Garuḍa, without hindrance and according to my own will, to my Supreme abode, by a path other than that of Archirâdi.

Therefore, what the author has said is perfectly correct. The above passage is to be found at the end of the Varâha Purâṇa.

FOURTH PANDA.

अकैतवे भक्तिरसेऽनुरज्यन् स्वमेव यः सेवकसात् करोति ।
ततोऽतिमोदं मुदितः स देवः, सदा चिदानन्दतनुर्धिनोतु ॥

Let that God, whose body consists of intelligence and bliss, give us always contentment. He who is always pleased with the guideless love of his devotees, and in return who offers Himself as the servant of his devotees, and being thus gratified by their devotion, gratifies all their desires.

Adhikarana I.—The form of the Souls in Mukti.

In this chapter is determined the enjoyment of lordliness and the rest which the freed souls experience, as well as the nature of such souls. In the Chh. Up. is heard the following (VIII. 12. 3.):—

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

"He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer is appointed by his master to drive the carriage, just so is the Prâṇa appointed to drive this chariot of the body.

(*Doubt*).—Here arises the doubt, does the soul, in getting Mukti, get a shape and body which is a result accomplished, and which is to be brought about then as, for example, the body of a Deva; or that it only manifests its own natural character. In other words, what is the meaning of the phrase "svena rûpeṇa abhiniṣpadyate," "appears in his true form"? Does this "appearance in true form" mean getting a *new body*, like that of the messengers of Viṣṇu, or manifesting its own nature?

(*Pûrvapakṣa*).—The opponent maintains the view that the soul assumes a new body, to be brought about then. Because the meaning of the word 'abhiniṣpatti' is *accomplishment*, so the body is one which the soul accomplishes or makes. If it were otherwise, then the above word would have no meaning at all; and the scriptural texts relating to release would declare what was of no advantage to man. If the word "abhiniṣpatti" meant "manifestation of one's own natural character," then since this natural character already exists in man, it cannot be said to be something

accomplished, and it can be of no advantage to man. Therefore, the phrase "manifests itself in its own form" means that he assumes a *new body, to* be brought about then.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 4. 1.

सम्पद्याविर्भावः स्वेनशब्दात् ॥ ४ । ४ । १ ॥

सम्पद्य Sampadya, of the person who has reached Brahman. आविर्भावः Âvirbhâvaḥ, manifestation. स्वेन Svena, "by one's own." शब्दात् Śabdât, inferred from the word.

1. The phrase 'accomplishing one's own form,' means manifestation in one's real form, because the word Svena, "in its own," indicates that.—538.

COMMENTARY.

When the soul approaches the Highest Light, through the force of its devotion, accompanied by knowledge and dispassion, then there is release for it from the chain of Karma, and there is manifestation in it of the eight-fold superior qualities, which from latency come into manifestation then. It is then said that there has taken place the manifestation of its natural character. This particular condition, characterised by the rise of one's natural condition to the surface is called Svarûpa abhiniṣpatti. Why? Because the word Svena in the above text requires this explanation. This word is an adjective qualifying the word Rûpa in the above. If the soul assumed a new body, then this word would have no force. Because, even without that, it would be clear that the new body *belonged* to the soul. The other meaning of Svena would be "belonging to it" and Rûpena would mean "in a form belonging to it." This would be purely a useless expression, for the body, which the soul takes, must *ipso facto* belong to it. Moreover the word Niṣpatti does not always mean accomplishment, but manifestation also. As in the phrase "Idam ekam suniṣpannam."

To the objection that the soul's own true nature is something eternally accomplished, and hence the manifestation of that nature cannot be the end of man (Puruṣârtha) we reply; true, it is the eternal nature of the soul that manifests in Mukti. And yet such manifestation cannot be said to be useless, because the very object and end of all human exertion is to bring about this manifestation. Consequently all such efforts are not useless because they subserve the purpose of bringing about this manifestation. The School of Patanjali holds the view that the mere cessation of pain

which arises through the super-imposition of Prakṛiti, constitutes the well-being of the soul which has approached the Highest Light, and that Niṣpatti is nothing more than this condition of the Self-luminous, pure intelligence. This however is not the Vedânta view. The "release" of the Vedânta is not a state of negation, not a state in which there is merely an absence of all sufferings caused by Prakṛiti, but it is a positive state of enjoyment of bliss, as we find in the Tait. Up. (II. 7) "For having tasted a flavour of the Supreme, he experiences bliss." This shows that in the state of Mukti there is experiencing of intense bliss and not merely a cessation of pain.

But, how do we know that approaching the Highest Light is Mukti? To this question the next sûtra gives a reply.

Note.—To understand the argument fully it is necessary to know the context of the whole passage of the Chhândogya Up. in which the above text of "approaching the Highest Light" occurs. One must read the whole of the history of the teaching given by Prajâpati to Indra and Virochana as we find in the Chh. Upaniṣad. (VIII. 7 to 12). It is in these Khandas from 7-12 that Prajâpati teaches the nature of the soul in the waking state as well in the dreaming and dreamless sleep. When, however, Indra is not satisfied with these partial truths, Prajâpati finally promises "I shall explain him further to you, and *nothing more than this.*" In fulfilment of this promise, he teaches the condition of the soul in Mukti.

SUTRA IV. 4. 2.

मुक्तः प्रतिज्ञानात् ॥ ४ । ४ । २ ॥

मुक्तः Muktaḥ, the liberated one. प्रतिज्ञानात् Pratijñânat, on account of the promise.

2. Manifestation in its own form mentioned in Chh. Up. (VIII. 12. 3) is the condition of the Mukta, because that is what Prajâpati has promised to teach in the opening part of the Upaniṣad.--539.

COMMENTARY.

It is verily the Mukta who manifests itself in its own form. Why? Because of the promise. In the opening sentence (VIII. 7. 1.) Brahmâ describes the condition of the Mukta Jîva thus :—

"The Self which is free from sin, free from old age, free from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ougnt to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires."

This shows the condition of the Mukta Jîva, and Prajâpati promises to teach Indra this Mukta condition, by saying "I shall explain the true Self further to you." This promise is given several times. It is first given when Indra, dissatisfied with the waking Self, comes back to

Prajâpati, again to be taught, and Prajâpati says (VIII. 9. 3) "I shall explain it further to you. Live with me another thirty-two years" Then he explains to him the Self in dream, and when Indra is not satisfied with that, he teaches him the Self in dreamless sleep; and when Indra is not satisfied with that even, Prajâpati at last describes to him the true Self, free from all the three conditions of waking, etc., and teaches the condition of the Self in the state of Mukti in these terms:

"Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him.

"The wind is without body, the cloud, lighting, and thunder are without body, (without hands, feet, &c). Now as these arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light.

"Thus does that serene being, arising from this body, appear in its own form, as soon as it approaches the Highest Light. He (in that state) is the highest person (Uttama pûruṣa). He moves about there laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born."

This final teaching of Prajâpati is in accordance with his final promise given in (VIII. 11. 3), where he says "I shall explain the true Self further to you and *nothing more than this*." Thus, because of this promise, the teaching about "the Self appearing in its own form" must relate to the condition of the Muktas. Therefore, Mukti is indeed the manifestation of one's own form, which consists in remaining in one's own natural condition, free from the body, &c., which are produced through the effect of Karmas. This bodiless condition, free from pleasure and pain, is Mukti.

This condition is described in the text as coming subsequent to the approaching of the soul the Highest Light. After the Highest Light is reached, there appears this manifestation.

(*Doubt*).—But on this point a further doubt is raised. What is this Highest Light? Is it the solar orb, for light generally means the sun, or is it the Supreme Brahman?

(*Pûrvapakṣa*).—The opponent maintains the view that the Highest Light refers here to the solar orb. Because in the Muṇḍaka Up. it is said that it is after reaching the sun that one gets Mukti. The present passage also says that it is after reaching the Highest Light that one manifests his own nature. Therefore, the Highest Light of the Chhândogya passage is the solar orb mentioned by the Muṇḍaka Up., I. 11. And

it is the same solar orb which comes as the Âdityaloka in the Archirâdi path already mentioned before.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 4. 3.

आत्मा प्रकरणात् ॥ ४ । ४ । ३ ॥

आत्मा Âtmâ, soul. प्रकरणात् Prakaraṇât, on account of the subject-matter.

3. The Âtman is that "Highest Light;" because of the context.—540.

COMMENTARY.

That "Highest Light" mentioned in the Chh. Up. is indeed the Âtman (the Supreme Self), and not the Solar sphere, because the topic under discussion, where that passage occurs, refers to the Supreme. Though the word Jyotiḥ is a common term, meaning both the sun and Brahman, yet this word here, on account of the topic under discussion, denotes the Supreme Self. As in the sentence "Devo jânati me manaḥ," the word Deva is used in the sense of "You." The sentence means "you know my mind."

The word Âtman, in this sûtra, refers to an All-pervading substance whose essential form is knowledge and bliss. The word Âtman is derived from the root √at meaning "to go continuously, to obtain and to illumine." Thus Âtman means that which illumines, secondly, that which is reached by the free souls, third, that which is all-pervading. So it applies both to the human soul as well as to the Supreme Lord. It has several meanings, like the word "Upaniṣad." And this entity Âtman must be admitted to be a person. Because the description of it, given in the passage under discussion is that of a person, it is called there "Uttama Puruṣa," the Supreme. (See Chh. Up., VIII. 12. 3).

Therefore, the Highest Light, which the freed soul attains to, is this Uttama Puruṣa, the Supreme Person, the Lord Hari: and is not the solar sphere.

Adhikaraṇa II.—The soul of the Mukta is united with the Lord.

On this very subject, another doubt is raised.

(*Doubt*).—Does the freed soul, on reaching this Highest Light, which resides in the town called Samvyoma, the great void, dwell in the same plane with the Great Light, or dwell in union with it? In other words, does it remain, in the state of Mukti, *separate* from the Lord, though in

the same sphere in which the Lord dwells, or is it *united* with the Lord? Or to use the technical phrase of the books of theology and theosophy, is the Mukti Sâlokya (residence in the same heaven with the Deity), or Sâyujya (intimate union with the Deity), (absorption into the Deity)?

(*Pûrvapakṣa*).—The pûrvapakṣin maintains the view that the Mukti is a Sâlokya one. As when a person enters the city of a king, he remains in the same place where the king lives, but is not absorbed in the king; so the freed soul, when it enters the city of the Lord, does not get absorbed into the Lord, but remains separate from Him, though in the same locality with Him.

(*Siddhânta*). —This view is refuted in the next sûtra.

SÛTRA IV. 4. 4.

अविभागेन दृष्टत्वात् ॥ ४ । ४ । ४ ॥

अविभागेन Avibhâgena, by non division, by union. **दृष्टत्वात्** Dristatvât, being seen in the scriptures.

4. The freed soul exists in a state of non-separation from the Lord, because of a Scriptural text.—541.

COMMENTARY.

When the soul has reached the Highest Light, it remains in a state of non-division from that Light, in a state of absorption in that Light. Why? Because it is so seen in the Scripture. In the Muṇḍaka Up. (III. 2. 8) we have the following statement:—

"As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the Divine Person, who is greater than the great."

The word Sâyujya means intimate union, as we find it used in the following passage of the Mahânârâyaṇa Up. (XXV. 1):—

य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वादित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितॄणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं सलोकतामाप्नोत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद्ब्रह्मणो महिमानमाप्नोति तस्माद्ब्रह्मणो महिमानम् ॥ ८० ॥

"The wise one, who knowing it thus, dies during the northern progress of the sun, attaining to the glory of the gods (*i.e.*, going by the Archirâdi Devâyana path) gets Sâyujya with the sun. But he who dies during the southern progress of the sun, attaining indeed the glory of the Pitṛis (going by the Pitṛiyâna path), obtains the Sâyujya with the moon, in the world of the moon. The wise knower of Brahman conquers these two paths, that of the Sun and the Moon, and because of this (conquest), he obtains the glory of Brahman, yea the glory of Brahman."

But if Sâyujya be the only from of Mukti, what becomes then of the other three forms, for the Scriptures describe *four* kinds of Mukti, *i.e.*, Sâlokya, (residence in the same sphere with the Deity), Sârṣṭi,

(possessing the same power, station or rank as the Deity), Sâmîpya (proximity to the Deity), and Sâyujya? To this we reply, that the other three kinds of Mukti are but *modes* of Sâyujya. The Sâyujya Mukti includes all those.

If Sâyujya be the *constant* state of union with the Lord, then, how is it that soul feels the sentiment of separation from the Lord, in the state called Viraha. The soul which is in constant union with the Lord, is incapable of feeling this sentiment of Viraha. But the books describe, that in the highest heaven even, this sentiment is felt; and the Mukta souls appear, now and then, as if lamenting their separation from the Lord. To this we reply, that even while feeling this sentiment, which though painful is yet pleasant, the freed souls *feel* their union with the Lord internally, for the Lord is never absent from their hearts; and because they are in the *world* of the Lord called Mahîmâ, and the *world* of the Lord has been shown to be identical with the Lord. Therefore, the Mukta Jîvas, dwelling in Vaikuṇṭha, are in three-fold union with the Lord, namely, they are in the *world* of the Lord, which is the Lord Himself; secondly, the Lord is in them, so they can never be unconscious of the presence of the Lord; and thirdly, they are in union with an external form of the Lord. It is this separation from the external form of the Lord, that gives rise to the sentiment of Viraha, in the heaven world.

The illustration of the rivers entering the sea, cannot be utilised in maintaining the doctrine of absolute identity with the Lord. The Mukta Jîvas, though in intimate union with the Lord, are not identical with the Lord. Though we say, in ordinary parlance, when one water enters another water, that it has become *one*, yet we know all the while, that the *two* waters are different internally. If they were not so, then there would be no *increase* in the bulk of water.

Note.—When a cup of water is put into a reservoir of water, the water which was in the cup does not *cease to exist*, does not become *identical* with the other water, because it *adds* so much water to the reservior, and increases its bulk by that quantity. Thus in the Kaṭha Up. (IV. 15) it is said:—

"As pure water poured into pure water becomes like that, O Gautama, so the Âtmâ of the Muni, who knows, becomes like that (with Brahman)."

Similarly, in the Skanda Purâṇa also it is said that the union of water with water does not mean absolute identity, but intimate connection.

Adhikaraṇa III.—The attributes of the Mukta Soul.

Now the author is going to determine what are the blessings which the freed soul enjoys. But before doing that, it is necessary to determine the divine attributes such as true resolve, (the instantaneous fulfilment of every wish that the soul entertains), and qualities like the same; and the soul's getting a body of celestial texture. For these are the causes, that bring about the enjoyment of blessings. Therefore, the author begins with the determination of the attributes, which the soul shows forth.

(*Doubt*).—When the soul reaches the Highest Light, does it manifest itself with certain group of attributes, or is it merely pure intelligence? Or is it both pure intelligence, *plus* other attributes, because there is no necessary contradiction between them?

(*Pûrvapakṣa*).—As a Pûrvapakṣa, the author gives first the opinion of the sage Jaimini.

SÛTRA IV. 4. 5.

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥ ४ । ४ । ५ ॥

ब्राह्मेण Brâhmeṇa, by what is accomplished by Brahman: the gift of Brahman. जैमिनिः Jaiminiḥ, Jaimini (holds). उपन्यास-आदिभ्यः Upanyâsa-âdibhyaḥ, by suggestion, etc., by reference and the rest.

5. According to Jaimini, the freed soul manifests with all the attributes given by Brahman, because of the reference and the rest, (as contained in other passages of the Upaniṣad).—542.

COMMENTARY.

The word "Brâhma" of the Sûtra means, accomplished or completed by the Brahman. [It is a word formed by the affix अण् Aṇ, under Pâṇini (IV. 2. 68).] The Mukta appears with the divinely given attributes, mentioned in the Chh. Up. (VIII. 7.1) beginning with "who is free from sins," and ending with "whose will is true." These are the eight Guṇas or qualities, which he then possesses. Namely, (1) he is free from sins, (2) free from old age, (3) free from death, (4) free from grief, (5) free from hunger, (6) free from thirst, (7) he has desires which are instantly realised, and (8), a will which accomplishes its resolution spontaneously.

Why do we say so? Because of the reference and the rest. In the above passage of the Chh. Up. (VIII. 7. 1.) Prajâpati suggests that freed souls also come to possess the eight attributes of Âtman, which

he has proclaimed so widely: and which reaches the ears of the Devas in heaven, and the Asuras in the nether world.

The words "and the rest" आदि of the Sûtra indicate that the soul not only possesses these eight attributes, but that it acts in the way mentioned in the same Upaniṣad.

"The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body."

Therefore, Jaimini is of opinion that the Mukta soul manifests these eight-fold attributes and acts as mentioned in this Upaniṣad. In support of his view there is a Smṛiti passage also:—

यथा न ह्रियते ज्योत्स्ना

Yathâ na hriyate jyotsnâ, etc. (?).

As a Pûrvapakṣa, the author next gives the opinion of Auḍulomi, who holds the opinion that the Mukta soul possesses only *one* attribute, namely, that of pure intelligence.

SÛTRA IV. 4. 6.

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ॥ ४ । ४ । ६ ॥

चिति Chiti, in Intelligence, in Brahman. तन्मात्रेण Tanmâtreṇa, with solely that nature of intelligence). तद् Tad, that (intelligence). आत्मकत्वात् Âtmakatvât, being the essence. इति Iti, so. औडुलोमिः Auḍulomiḥ Auḍolomi thinks.

6. The Mukta Jîva, when it has entered into the All-intelligence, manifests merely as that (intelligence); because (of the statement that it is) essentially that alone, thus opines Auḍulomi.—543.

COMMENTARY.

The Mukta, whose nescience has been burnt away by meditation on Brahman, when it enters into Brahman, whose essence is intelligence, manifests as intelligence only. Why? Because there is a statement that intelligence is its essential and only form. In the Bṛi. Âr. (IV. 5. 13) we have the following:—

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

"As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether *a mass of knowledge*, and having risen out from these elements, vanishes again in them. When he has departed, there is no more knowledge (name), I say, O Maitreyi, thus spoke Yâjñavalkya.

This passage shows that intelligence only constitutes the true being of the soul. Thus we know that the essential nature of the Jîva is intelligence, pure and simple, unqualified by any attributes. According to Auḍulomi, therefore, the Chh. text attributing sinlessness and the rest to the soul is to be interpreted as not meaning to predicate of it further *positive* qualities, but only to exclude all those qualities which depend on Avidyâ or nescience, such as change, pleasure, pain, and so on.

After thus giving the opinion of Jaimini and of Auḍulomi, the author gives next his own opinion.

SÛTRA IV. 4. 7.

एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ४ । ४ । ७ ॥

एवम् Evam, thus. **अपि** Api, even : though the soul be mere intelligence. **उपन्यासात्** Upanyâsât, because of the suggestion, reference : authority of the words of Prajâpati. **पूर्व** Pûrva, of the former (*i.e.*, Jaimini). **भावात्** Bhavât, on account of the existence (of the statement). **अविरोधम्** Avirodham, non-contradiction. **बादरायणः** Bâdarâyaṇaḥ, Bâdarâyaṇa, (thinks).

7. Even (though the soul be) thus (pure intelligence), yet on account of the authority (of the words of Prajâpati), there is no contradiction in the existence of the former (eight qualities also in it). Thus thinks Bâdarâyaṇa—.544.

COMMENTARY.

Though the essential nature of the soul be pure intelligence, as proved by Auḍulomi, yet there is no contradiction, if the eight qualities also exist in it. This is the opinion of the Lord Bâdarâyaṇa. Why? Because of the authority. The statement made by Prajâpati is an authority for holding that the former opinion held by Jaimini is right; since those qualities also exist in the soul. The settled conclusion, therefore, is that since the Śrutis give unqualified both these statements,—the Bṛihadâraṇyaka mentioning that the soul is pure intelligence, and the Chhândogya that it has the eight qualities—and since both these statements are of equal authority, the nature of the freed soul consists of both these sets of qualities. Bâdarâyaṇa approves the view that the soul is "even a mass of intelligence"—that is, unqualified intelligence only. For though it be unqualified (Nirguṇa) intelligence only, yet there is no contradiction, when it is said to possess the eight qualities also. The word *eva* "only" used in the Bṛi. Âr. (**प्रज्ञानघन एव**), " a mass of intelligence only"—does not prevent the soul possessing other

attributes also. For the above passage of Br. Ar. purports to exclude all and every kind of irrationality (Jaḍatva) from the soul and to teach that the self is self-luminous. Though the Jîva be thus self-luminous, pure intelligence, there is no contradiction if it possesses the eight qualities, known from another equally authoritative text. Thus though a solid salt-crystal be a mass of mere taste, and nothing but taste, yet it has a form, hardness, etc., also, and these qualities do not contradict its being a mass of taste.

Therefore, it follows, that in Mukti, the Jîva manifests as pure intelligence, endowed by the Lord with the eight qualities.

Adhikaraṇa V.—The Mukta is a satya-sankalpa.

Now the author discusses the question of the Mukta being a Satya-Saṅkalpa, one whose will spontaneously becomes resolved into the accomplished act.

(*Viṣaya.*)—In the Chh. Up. (VIII. 12. 3) it is stated "He moves about there, laughing, playing, rejoicing, be it with women, or chariots, or relatives."

(*Doubt*).—Here arises the doubt. Does the soul's meeting with the relatives and the rest presuppose an effort on its part, or does it come about by its mere willing?

(*Pûrvapakṣa*).—The opponent maintains the view that there is effort on the part of the soul. For in this world, even such great persons as kings &c., who are said to be Satya-saṅkalpas (those whose wishes are never frustrated but ever accomplished), have to exert in order to have their wishes realised. Therefore, the Muktas meet with their relatives by willing, accompanied by some effort to get the will realised.

(*Siddhânta*).—This opinion is refuted in the next sûtra.

SÛTRA IV. 4. 8.

सङ्कल्पादेव तच्छ्रुतेः ॥ ४ । ४ । ८ ॥

संकल्पात्, Saṅkalpâd, by the will. एव, Eva, indeed. तत्, Tat, about it. श्रुतेः: Śruteḥ, there being a scriptural statement.

8. (The Muktas meet their relatives and the rest) by their mere will: because of the text of the Śruti.—545.

COMMENTARY.

The Mukta meets his relatives and the rest by his mere will. Why? Because the Revelation says so. For in the same Chh. Up. in a previous passage (VIII. 2. 1) the Scripture says:—

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

"Thus he who desires the world of the fathers, by his mere will, the fathers come to receive him, and having obtained the world of the fathers, he is happy."

Thus this previous passage shows that the meeting with relatives, &c., takes place by *mere* will, and by no other effort. If any other effort was also necessary, then the particle "Eva," "mere," would become useless. Though there was similarly the word 'Eva' in the description of the soul as "mere mass of intelligence" (प्रज्ञानघन एव), yet there we added the eight qualities, because of the complementary text of the Prajâpati's declaration. But there is no such complementary passage with regard to Satya-saṅkalpa, which would require us to hold that some other attributes must be added here also; and that the will does not accomplish itself, but requires something else.

But this kind of Mukti, in which one's own expansion of power is the predominant element, is not liked by those who are the true servants of the Lord, and have tasted the sweets of service. They look down upon this sort of Mukti. This explains also those texts which deprecate such Mukti.

Adhikaraṇa VI.—The Mukta is under the control of no one, but the Lord.

Now, though the Mukta is one whose wish is ever true (Satya-saṅkalpa), yet he is dependent on the Lord and on the Lord alone. The author shows this fact in the next sûtra.

(*Doub*).—Is the Mukta under the governance of anyone other than the Supreme Person or not?

(*Pûrvapakṣa*).—He is under the governance of Beings other than the Supreme Person. Just as the man who goes to the palace of a king comes under the control of the officials of the king, so also the Mukta who has entered the home of the Lord, comes under the jurisdiction of the companions of the Lord.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV 4. 9.

अतएव चानन्याधिपतिः ॥ ४ । ४ । ९ ॥

अतः: Ataḥ, for this reason. एव Eva, indeed. च Cha, and. अनन्याधिपतिः, Ananya-adhipatiḥ, having no other master (except God).

9. And for this reason, indeed, he has no other Master.—546.

COMMENTARY.

"For this reason," namely, because of the manifestation in the Freed Soul, of the attributes of True-Resolve, &c., through the grace of the Supreme Person, the Mukta has no master over him. That is to say, he has no ruler over him except the Supreme Person Himself. He shines forth and sports about, dependent on the Supreme alone. Were he under the control of any other person, then his case would not differ from one being in the bondage of the Saṃsâra, though that bondage may be of a different sort. Though the True-Resolve possessed by the Mukta Jîva is the essential nature of the Soul, yet it has become manifest owing to his meditation on the Supreme Person. Hence He out of compassion constantly gives joy to His protege—joy which is endless and infinite. That the Lord gives joy to the Freed will be shown further on under Sûtra IV. 4. 20. and the rest. The Mukta also is equally happy in getting the privilege of eternally serving the Lord of eternal bliss and Protector of His proteges. The Jîva being a portion (aṃśa) of the Lord, his agency and enjoyment all depend upon the Lord. This has already been shown previously.

The sûtra is explained in another way also by some. "For this reason," namely, because he becomes a Satya-Saṅkalpa, one whose wishes spontaneously realise themselves, the Mukta "has no other master," is not under the law, rises above all commands and prohibitions of Śâstras. Were he still under the rule of the law, his trueness of resolve would become obstructed thereby. [No one who is under the law, can be said to have a *Free-Will* or Satya-Saṅkalpa].

Adhikaraṇa VII.

Now the author shows that the Mukta gets a new Divine body.

(*Doubt*).—There arises the following doubt. Has the Mukta who has approached the Highest Light got any body, or has he not? Or has he a body whenever he desires to have one? Or can he not get any body?

(*Pûrvapakṣa*).—On this point, the author first gives the opinion of Bâdari.

SÛTRA. IV. 4. 10.

अभावे बादरिराह ह्येवम् ॥ ४।१० ॥

अभावे Abhâve, as regards the absence. बादरिः Bâdariḥ, Bâdari. आह Âha, says. हि Hi, because (of the Chhândogya, VIII. 12. 1). एवम् Evam, thus.

10. Bâdari (opines that the Mukta Jîva) has no body, because thus the Scripture declares.—547.

COMMENTARY.

Bâdari holds that there is an absence of body with regard to the freed. The body is always the outcome of one's good or bad or mixed Karmas. It is Adṛiṣṭa-made. In the state of Release, all Karmas being destroyed, there exists no Adṛiṣṭa, so there is no possibility of the origination of a body. Why? Because the Scripture declares thus: because the text of the Chhândogya, VIII. 12. 1, says so.

मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥ अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन स्वेन रूपेणाभिनिष्पद्यन्ते ॥२॥ एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

"Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body, then neither pleasure nor pain touches him.

"The wind is without body, the cloud, lightning and thunder are without body. Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the Highest Light.

"Thus does that serene being, arising from this body, appear in its own form as soon as it has approached the Highest Light. He is the highest person (Uttam Puruṣha.) He moves about there laughing (or eating), playing and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

The above passage in the first verse shows that wherever there is a body, there must be pain. It, therefore, says further on "when the soul goes *out* of the *body*," &c., then it is above all pain, &c. Thus the Chhândogya Up. clearly says that the soul in the state of Mukti is bodiless.

The Bhâgavata Purâṇa also says:—

देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम् ।

"The dwellers of the city of Vaikuṇṭha, devoid of life-breaths, sense-organs and body.'

This is the opinion of the sage Bâdari. The author next quotes the opinion of Jaimini.

SUTRA IV. 4. 11.

आह ह्येवं जैमिनिर्विकल्पामननात् ॥ ४ । ४ । ११ ॥

आह Aha, says. हि Hi, because एवम् Evam, thus जैमिनिः Jaiminiḥ, Jaimini. विकल्प: Vikalpa, option. आमननात् Amananât, by thinking abou mentioning.

11. Jaimini holds that, because the Scripture declares thus, therefore the Mukta has a body, as the passage declaring the optional possession of many bodies.—548.

COMMENTARY.

Jaimini holds the view that the Mukta has a body. Why? Because of the declaration of option in the scripture. In the Chh. Up., VII 26. 2, where the Bhûmâ Vidyâ is described, there is the following :—

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताꣳ सर्वꣳ ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादश स्मृतः शतं च दश चैकश्च सहस्राणि च विꣳशतिः ॥ २ ॥

"There is this verse, 'The Released does not see death, nor illness, nor pain. The Released sees everything and obtains everything everywhere.

"He is one, he becomes three, he becomes five, he becomes seven, he becomes nine, then again he is called the eleventh, and hundred and ten and one thousand and twenty.

The above shows that the soul can assume various bodies simultaneously, and as the soul is atomic in its essential form, its becoming many can be only by its assuming diverse bodies.

Nor can it be said that the above description of the Chh. Up. is not a fact, but an Arthavâda. Because the description comes under the topic of Release, and is a bare statement of truth, not a figurative expression. This being so, the statement of the Chh. Up. (VIII. 12. 1) regarding the soul being bodiless, in the state of Mukti, means that it has no body dependent upon Adṛiṣṭa or Karmas. That the soul has a body, not of Prâkṛitik matter but of celestial essence, is proved by the Smṛiti text also : Vasanti yatra puruṣâḥ sarve Vaikuṇṭha murtayaḥ, "where dwell released souls, all having celestial bodies (Vaikuṇṭha Murti)."

Now the author gives his own opinion in contradistinction to that of Bâdari and Jaimini.

SÛTRA. IV. 4. 12.

द्वादशाहवदुभयविधं बादरायणोऽतः ॥ ४ । ४ । १२ ॥

द्वादश Dvâdaśa, twelve. अहवत् Âhavat, like days ; just as the twelve days sacrifice. उभयविधम् Ubhayavidham, of both kinds. बादरायणः Bâdarâyaṇaḥ, Bâdarâyaṇa (thinks). अतः :, Ataḥ for this very reason.

12. For this reason, Bâdarâyaṇa holds that Muktas are of both kinds (they are both bodiless and have bodies),

just as the twelve days' sacrifice (is both an Ahîna and a Sattra).—539.

COMMENTARY.

"For this reason," because the Mukta is one whose wish becomes spontaneously realised; therefore, the lord Bâdarâyaṇa opines that the Mukta has both these natures: because the Scripture describes him in both these ways. In other words he maintains that the Mukta is both bodiless as well as has a body. It is like the twelve days' sacrifice which becomes a sattra on the wish of the Yajamâna, when it is looked upon as a sacrifice having many Yajamânas, and becomes an Ahîna when it is looked upon as having a single Yajamâna. As this Dvâdaśâha ceremony becomes a Sattra, or an Ahîna on the mere will of the Yajamâna (whether he joins others with him or not), so these Mukta souls have a body or have not a body, on their mere will. The real truth is this that the Muktas, through the force of Brahma-vidyâ, have torn off all corporal vestures, and have become Satya-saṅkalpas or beings whos mere will is action. Of these Muktas, there is a class who wish to have a body and they assume a body by the force of their mere will. And with regard to these is the verse of the Chh. Up. (VII. 26. 2) "he becomes one, he becomes three, he becomes five," etc. But those who have no desire to assume a body, do not get a body, and with regard to them the verse, VIII. 12. 1. of the Chh. Up. becomes appropriate, and it is said that he is without a body.

Those Muktas, who through their celestial bodies (the Brâhmic bodies) always wish to carry out the will of the Supreme Brahman, manifest in their acts the Chit Śakti of the Lord, and with that śakti they work simultaneously in different places. The Muktas always possess this Chit Sakti, and always follow the will of the Lord.

In the Bṛi. Âr. (II. 4. 14) it is said :—

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरꣳ शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कꣳ शृणुयात्तत्केन कमभिवदेत्तत् केन कं मन्वीत तत् केन कं विजानीयात् ॥ १४ ॥

"For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other, but when the Self only becomes all this for the Mukta, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another?"

The above verse shows that when, in the state of Mukti, the Supreme Self has become the direct worker through the Mukta Jîva, when

Hari pervades the Mukta Jîva, with his form of bliss, intelligence and all-pervadingness, and when He has become, as it were, all the sense-organs of the Mukta Jîva, his eyes, ears, etc., then how should such a Mukta Jîva see another, and with what he should see another, etc. Verily through the energy of Hari Himself, he sees Hari, through the sense-organs which themselves are Hari. Thus the Mukta sees Hari with the organs which are Hari and the life-energy which is Hari. Hence the Śruti says "when the Self only has become all this for the Mukta, how should he smell another, how should he see another, how should he hear another," etc.

This idea is more explicitly expressed in the Śruti of the Madhyandinâyanas which is to the following effect.

स वा एष ब्रह्मनिष्ठ इदं शरीरमर्त्यमतिसृज्य ब्रह्माभिसम्पद्य ब्रह्मणा पश्यति ब्रह्मणा शृणोति ब्रह्मणैवेदं सर्वमनुभवति ।

That Brahmaniṣṭha putting off this mortal body, and having reached Brahman, sees through Brahman, hears through Brahman, yea perceives everything through Brahman.

The Smṛiti also says the same:—"where dwell these spirits all of them having celestial bodies."

This Saṅkalpa or will, which blooms out in the Mukta, is to be cultivated from the very time of his earliest practice, and must be understood to be the same will, which he was cultivating during his period of Sâdhana. Because the Śruti says "Yathâ kratuḥ," "as a man wills in this life, so he gets in the next." In fact, the Mukta even before he gets the state of Mukti, has been constantly willing "May I walk through the feet of Viṣṇu, or rather I am walking through the feet of Viṣṇu, I am seeing through the eyes of Viṣṇu," etc. Since this had been his aspiration, even before Mukti, it becomes realised in the state of Mukti.

Adhikaraṇa VIII.—The Mukta enjoys objects is not quiescent.

In the preceding Sûtras have been described the attributes which the Mukta possesses, in order to enjoy heavenly blessings, and his getting a divine body through which he enjoys them. That there are enjoyments to be experienced in Mukti, we find established by texts like the following of the Tait. Up. (II. 1. 1):—

सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा ।

"He enjoys all objects of desire along with Brahman."

Now the author mentions that this enjoyment may be problematic and hence arises the following doubt.

(*Doubt*).—Is it possible that a Mukta may have enjoyments or is it not possible ?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains, that since the Muktá is devoid of body and sense-organs, it is not possible for him to enjoy any object. If it be said that being a Yogin, he has the creative power of making a body for himself in order to enjoy objects, to this we reply, that being full of divine ecstacy and bliss, he will have no hankering for sensations, and will not create a body to enjoy external objects. The Mukta, therefore, does not enjoy objects of desire.

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 4. 13.

तन्वभावेसन्ध्यवदुपपत्तेः ॥ ४ । ४ । १३ ।

तनु Tanu, of the body. अभावे Abhâve, in the absence. सन्ध्यवद् Sandhyavad just as in a dream, Sandhya means dream. उपपत्तेः Upapatteḥ, it being possible.

13. Even in the absence of a body, the Mukta enjoys objects as in state of dream ; because of the reasonableness of such enjoyments.—550.

COMMENTARY.

The enjoyment is not impossible, even in the absence of a (self-created) body. As in the condition of dream (where the objects of enjoyment and the subtle bodies through which those objects are enjoyed are created by the Lord Himself), so in the state of Mukti ; (though the Mukta may not desire any such enjoyment, the Lord out of His fullness bestows such enjoyments on him). Therefore, as in a dream, where there is no body, but still enjoyment, so in the state of Mukti, there is enjoyment even without the body.

Of course, when the Mukta creates a body, then his enjoyment is more full and intense. As is mentioned in the next sûtra.

SÛTRA IV. 4. 14.

भावे जाग्रद्वत् ॥ ४ । ४ । १४ ॥

भावे Bhâve, in the existence of (the body). जाग्रद्वत् Jâgradvat, just as in the waking state.

14. When there is a body (then the enjoyment is more intense) as in the waking state.—551.

COMMENTARY.

When there is a body, then the enjoyment is, of course, as full as in the waking state. As to the objection of the Pûrvapakṣin, that the objects

of enjoyment have no attraction for the Mukta, it is perfectly correct. But as these objects, like sentiments arising on the experiencing of a work of true art, are looked upon by the Mukta as *gifts* of God, his *Prasâda*, he does not discard them, but on the contrary accepts them eagerly. Hence the objection is not valid. As the Lord Hari Himself is ever full and self-satisfied, yet *enjoys* the offerings made to Him by His devotees, in order to satisfy the wish of His devotees; and the *desire* for enjoyment of the Lord is but a response to the wish of His devotees; so there arises a desire in the Mukta even, to enjoy the objects of desire as the sacred gift of the Lord, as His *Prasâda*; and this is indeed not an ordinary desire but Bhakti. And it should be so understood.

Adhikaraṇa IX.—The Mukta is Omniscient.

The author now shows that the Mukta is omniscient.

(*Viṣaya*).—In the Chh. Up. (VII. 26. 2, see sutra IV. 4, II. 1.) We have the following :—

"The released soul does not see death, nor illness, nor pain. The released sees everything and obtains everything, everywhere."

This shows that the released has knowledge of every object.

(*Doubt*).—Is it possible that the released should possess such omniscience or is it not?

(*Pûrvapakṣa*).—The Pûrvapakṣin maintains that the released soul has no omniscience, because the scripture says that it is embraced by the Prâjña Self, Bṛi. Âr. (IV. 3. 21).

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माऽभयꣳ रूपं तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामꣳ रूपꣳ शोकान्तरम् ॥ २१ ॥

"This indeed is his (true) form, free from desires, free from evil, free from fear. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the intelligent (Prâjña) Self, knows nothing that is without, nothing that is within. This indeed is his (true) form in which his wishes are fulfilled, in which the Self (only) is his wish, in which no wish is felt, free from any sorrow."

(*Siddhânta*).—This view is set aside in the next sûtra.

SÛTRA IV. 4. 15.

प्रदीपवदावेशस्तथाहि दर्शयति ॥ ४ । ४ । १५ ॥

प्रदीपवत् Pradîpavat, just as in the case of a lamp. आवेशः Âveśaḥ, entering. तथा Tathâ, thus. हि Hi, because. दर्शयति Darśayati, declares (the scripture).

15. The pervasion (of the soul of the Mukta in every object, and his thus knowing every object), is like that of a lamp; because the scripture declares it to be so.—552.

COMMENTARY

As a lamp, though remaining in one place, enters into many places through its rays, so the Mukta enters into many objects through the spreading out of its Prajñâ (the aura of consciousness). To this effect is the Śruti of the Śvetâśvatara. Up. (IV. 18).

यदातमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः । तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥ १८ ॥

"When the light has risen, there is no day, no night, neither existence nor non-existence, Śiva the blessed alone is there. That is the eternal, the adorable light of Savitṛi, and the ancient wisdom of tha Jiva (Prâjña) proceeded from That (Lord Hari)."

The above shows that "tasmât,"—"from Him," from the Lord Hari, the ancient wisdom of the Jîva, so long under obscuration, spreads forth then.

Says an objector: It is not reasonable to hold that the Jîva becomes omniscient in the state of Mukti. The Br. Up. (IV. 3. 21 *ante*) says the Jîva is then in the embrace of the Lord and is unconscious of every discrete knowledge. The next sûtra gives a reply to this objection, and explains that verse.

SÛTRA IV. 4. 16.

स्वाप्ययसम्पत्त्योरन्यतरापेक्ष्यमाविष्कृतंहि ॥ ४ । ४ । १६ ॥

स्वाप्यय Svâpyaya, deep sleep. सम्पत्त्योः Sampattyoḥ, and union: the death-swoon. The moment just before the departure of soul from the body is called Sampatti. अन्यतर Anyatara, either, any one of the two. अपेक्ष्यम् Apekṣyam, to be referred, having regard to. आविष्कृतम् Âviṣkṛitam, manifest: declared. हि Hi, because.

16. (That verse of the Br. Up., IV 3. 21) refers to either the state of deep sleep or to the state of death swoon (it does not refer to the condition of the Mukta); because the scripture has made it clear.—553.

COMMENTARY.

The above Br. Up. text is not enough to prohibit the possession of discrete consciousness by the Mukta, because it has reference either to the condition of deep sleep or of death swoon. In the Chhândogya Up. (VI. 8. 1) the word Svapîti is thus explained:—Svam apîto bhavati tasmâd eṇam Svapîti ity âchakṣate: svam hy apîto bhavati: "He has reached the Self

(sva), therefore, they say Svapiti (he sleeps), because he has gone to his self (Sva)." Further in the same section (VI. 8. 6) it says "when the man departs, speech merges in the mind, the mind in breath, &c." Thus the scripture describes the states of deep sleep and death (Sampatti) as states of unconsciousness. On the other hand, it reveals the state of Mukti as that of all-knowledge. In the same Chhândogya Up. (VIII. II. 1.) Indra addressing Prajâpati thus deprecates the condition of deep sleep:—"In truth he thus does not know himself that he is I, nor does he know anything exists. He is gone, as if to utter annihilation. I see no good in this." Thus showing the utter unconsciousness of the Jîva in deep sleep, the same Śruti, in the speech of Prajâpati, describes the state of Mukti, unlike that of deep sleep, as a state of most vivid consciousness, in these words (VIII. 12. 5.):—"He, the Self, seeing these pleasures through his divine eye, *i.e.*, the mind, rejoices. The Devas who are in the world of Brahman meditate on that. Therefore all worlds belong to them and all desires."

Thus the Chhândogya Up. clearly draws a distinction between the deep sleep and death which is that of unconsciousness, and the state of Mukti which is a state of exalted consciousness. The word 'annihilation' used in the above means 'non-perception of any object.'

Thus it is proved that the released soul is Omniscient.

Adhikarana X.—But the Mukta cannot create a world.

In the Chh. Up. we have the following (VIII. 1. 6.):—

तद्य इहात्मानमननुविद्य प्रव्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ सर्वेषु लोकेष्व-कामचारो भवत्यथ य इहात्मानमनुविद्य प्रव्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

"Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds."

As an example of Kâmacharya or freedom in all the worlds, the same Upanisad mentions (VIII. 2. 1, &c):—

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥ अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समु-त्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

"Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy."

"And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy."

(*Doubt*).—Here arises the doubt, does the released soul become the world-creator or not?

(*Pûrvapakṣa*).—Since the Mukta has reached the highest equality with the Lord (Muṇḍaka Up., III. 1. 3), and since the scriptures mention that the Mukta has the power of realising all his thoughts (Sattya-saṅkalpa), he must have the power also of creating the universe.

(*Siddhânta.*)—This view is set aside in the next sûtra.

SÛTRA IV. 4. 17.

जगद्व्यापारवर्ज्यं प्रकरणादसन्निहितत्वात् ॥ ४ । ४ । १७ ॥

जगत्, Jagad, world. व्यापार, Vyâpâra, energy, creation. वर्ज्यम् Varjyam, without, excepted. प्रकरणात् Prakaraṇât, from the subject-matter. असन्निहितत्वात्, Asannihitatvât, on account of non-proximity.

17. (The Mukta has all powers) with the exception of creating the universe; because the context and the non-proximity (debar any other view).—554.

COMMENTARY.

The Mukta no doubt creates the Pitṛiloka and Mâtṛiloka, etc., as we learn from the Chh. Up. (VIII. 2. 1, &c); but his creation has this limitation, that it is a local creation only, different from the creation of the Supreme Brahman, who creates the *whole* universe, consisting of spirit and matter, sustains it and dissolves it back into Himself. This power belongs to Brahman alone and to no Mukta Jîva, as we find from the Tait. Up. (III. 1. 1.)

भृगुर्वै वारुणिः ॥ वरुणं पितरमुपससार ॥ अधीहि भगवो ब्रह्मेति ॥ तस्मा एतत्प्रोवाच ॥ अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ तꣳ होवाच ॥ यतो वा इमानि भूतानि जायन्ते ॥ येन जातानि जीवन्ति ॥ यत्प्रयन्त्यभिसंविशन्ति ॥ तद्विजिज्ञासस्व ॥ तद्ब्रह्मेति ॥

"Bhṛigu Vâruṇi went to his father Varuṇa, saying: "Sir, teach me Brahman." He told him this, *viz.*, Food, breath, the eye, the ear, mind, speech.

"Then he said again to him: 'That from whence these beings are born, that by which when born, they live, that into which they enter at their death, try to know that. That is Brahman."

With the exception of Jagatvyâpara, the released soul has every other power. How do we know this? From the leading subject-matter and from non-proximity. The leading subject-matter in the above passage of the Taitt. Up., is Supreme Brahman. The son asks his father to teach him Brahman, and the father defines Brahman as "that from whence these beings are born, etc." The topic there is of Brahman and not the released soul. Nor can the released soul, by any method of attraction and

imitation, get this power of world creation. In fact, that Upaniṣad in II. 6. 1, expressly says :—

असन्नेव स भवति ॥ असद्ब्रह्मेति वेद चेत् ॥ अस्ति ब्रह्मेति चेद्वेद ॥ सन्तमेनं ततो विदुरिति ॥

"He who knows Brahman as non-existing, becomes himself non-existing. He who knows the Brahman as existing, him we know himself as existing."

Moreover, the Mukta being not the subject matter under discussion in the immediate proximity of the Tait. verse, he cannot be said to acquire this power of world-creation by any means. If it were otherwise, then the author of the sûtra would not have defined Brahman as he does in I. 1. 2, as the Creator of the universe, for all definitions presuppose some special individual attributes.

Moreover, if every Mukta became a God, with the god-like power of creation, then there would be many gods in this universe, and instead of this being a cosmos, it would be a chaos. Therefore, the Mukta is not equal to God, and has not the power of world-creation.

Says an objector, but Taitt. Up. and Chh. Up. both declare that a released soul becomes the object of adoration to the Devas even, and since they teach that he possesses such lordliness, it is natural to suppose that he has the power of world-creation. Thus Taitt. Up., 1. 5. 3, says :— Sarve asmai deva balim âvahanti, "(all Devas bring offerings to him.)" So also the Chh. Up., 7. 25. 2, says. Sa svarâd bhavati tasya sarveṣu lokeṣu kâmachâro bhavati." (He becomes a self-ruler, he moves in all the worlds according to his wishes.)

This objection is raised in the first half of the next Sûtra, and answered therein in the next half.

SÛTRA IV. 4. 18.

प्रत्यक्षोपदेशान्नेति चेन्नाधिकारिकमण्डलस्योक्तेः ॥ ४ । ४ । १८ ॥

प्रत्यक्ष Pratyakṣa, direct. उपदेशात् Upadeśât, on account of (direct) teaching. न Na, not. इति Iti, so. चेत् Chet, if. न Na not. आधिकारिक Âdhikârika, those entrusted with the special function, a world-ruler, office-bearer, like Brahmâ, &c. मण्डलस्य Maṇḍalasya, spheres (*i.e.,* of those abiding in the spheres, of those entrusted with the special functions. उक्तेः Ukteḥ, on account of the statements.

18. If it be objected that this is not so, because there is direct scriptural teaching (to the effect that a Mukta becomes a world-creator), we reply, it is not so: because those texts declare (that the Mukta enjoys pleasures) in the spheres of world-rulers.—555.

COMMENTARY.

If an objector say "the Sruti itself directly teaches that the Mukta can create a world; and so it is not proper to deny to him the power of world-creation," we reply to him thus "The texts are wrongly interpreted by you. They refer to the power of every Mukta, to go to the spheres of cosmic rulers like Brahmâ and the rest: and there enjoy all the pleasures of those spheres, through the kind permission of the Supreme Ruler." Thus the Muktas, like the Kumâras, Nârada and the rest, have unobstructed power of movement in every sphere, and this is what is meant by the word "Kâmachâra," "freedom of movement." The rulers of those spheres moreover, honor such august visitors with all reverential offerings; and this is what is meant by the phrase "sarve devâ balim asmai âvahanti" —all Devas bring offerings to him. Those two texts are not an authority for holding that a Mukta can be a world-creator. They merely show that a Mukta participates, through the most merciful kindness of the Lord, in all enjoyments to be found in those phenomenal spheres which declare His glory.

Says an objector—if a Mukta enjoys all the pleasures to be found in the various worlds of phenomena, then he is no higher than an ordinary world-current-driven soul (Saṃsârî Jîva), for all phenomenal pleasures have an end. The next sûtra answers this objection.

SÛTRA IV. 4. 19.

विकारावर्ति च तथाहि स्थितिमाह ॥ ४ । ४ । १९ ॥

विकार Vikâra, in the wordly life: the changing. अवर्ति Avarti, not existing: Vikâra-avarti = Brahman, that in which change does not exist. च Cha, and. तथा Tathâ, of that kind. हि Hi, because. स्थितिम् Sthitim, abiding, position. आह Âha, says.

19. (The Mukta ever abides in) That who is changeless, because the Sruti also has declared such abiding.—556.

COMMENTARY.

"The changing" is this world of phenomena, for it is the six-fold modification, which every being in this world undergoes. That which does not exist in the changing is called Vikâra-avarti. It is the changeless Brahman and the abode of Brahman, which also possesses all the attributes of Brahman. The Mukta dwells in all spheres, fully knowing all the laws that govern those spheres, and all the attributes and nature of the Lord, who has created those spheres. Through the might of his Vidyâ, he

knows both the nature and the attributes of the Lord, free from the two-fold covering. Thus the dwelling of the Mukta in these spheres, differs from the dwelling of the Samsârî Jîvas in them. "The Śruti also has declared such abiding." Thus the Kaṭh. Up., V. 1. declares :—

पुरमेकादशद्वारमजस्यावक्रचेतसः ॥ अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते एतद्वै तत् ॥ १ ॥

There is a town with eleven gates belonging to the unborn Brahman, whose thoughts are never crooked. He who meditates on Him (in the lotus of the heart) grieves no more, and being liberated (from Avidyâ which covers the essential nature of Branman) becomes free (from the Mâyâ which veils the attributes of the Lord.) This is that.

The above verse shows that the sage becomes free from the two-fold veils and being then free, he comes face to face with the Lord, and ever remains enjoying the highest end of man.

This covering or veil is really no covering on the face of the Lord : it is like the clouds covering the sun. As a matter of fact, the clouds do not cover the sun, but it is from the point of view of the observer on earth that the clouds *appear* to cover the sun. Similarly, these two coverings of the Lord (the Swarûpa Âvarikâ and the Guṇa Âvarikâ) are not real coverings, existing in Brahman, but veils existing between the Jîva and Brahman, and existing in the vision of the Jîva alone and not in Brahman.

This we find clearly stated in the Bhâgawata Purâṇa :—**विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया । विमोहिता विकत्थन्ते ममाहमितिदुर्धियः ॥**

The men of perverse intellect deluded by this Mâyâ of the Lord, which stands shamelessly within the scope of their vision (putting a veil on it) mistakenly assert this is " mine " this is " I."

For as the cloud cannot really cover the sun, so this shameless Mâyâ cannot cover the Lord, but only throws a glamour on the vision of the befooled man.

Says an objector :—Since the highest end of man is to realise the essential nature of the soul, as intelligence and bliss, and as possessing the attributes of true resolve (Satya Sankalpa) and the rest, where is the necessity of making further efforts to know God ? To know the Self is enough.

This objection is answered in the next sûtra

SÛTRA IV. 4. 20.

दर्शयतश्चैवं प्रत्यक्षानुमाने ॥ ४ । ४ । २० ॥

दर्शयतः Darśayataḥ, they both show. **च** Cha, and. **एवम्** Evam, thus. **प्रत्यक्ष**, Pratyakṣa, direct knowledge : Śruti. **अनुमाने**, Anumâne, and inference ; Smṛiti.

20. The Revelation and Tradition also show it thus. —557.

COMMENTARY.

Though the Mukta Jîva is as described above (namely, is intelligence, bliss, will-power, &c.), yet in its own nature it is not endowed with *infinite* bliss (or infinite knowledge, &c.): because it is atomic in size. (It is by its falling into the infinite ocean) of Brahman, that it acquires measureless bliss. This is shown both by the Revelation as well as by Tradition. Thus the Taitt. Up., II. 7, Rasam hy eva ayam labdhvâ ânandî bhavati: "indeed by getting this Flavour, he becomes blessed." So also in the Gîtâ, XIV. 27:—

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

For I am the abode of the ETERNAL, and of the indestructible nectar of immortality, of immemorial righteousness, and of unending bliss.

The word 'Cha' in the sûtra indicates that we may also apply the analogical reasoning here. As a poor man becomes rich when he takes refuge with a rich person and becomes his favourite, so the Jîva essentially atomic, becomes infinite through the infinity of the Lord.

But, says an objector: Does not the following text show that the Released gets the highest similarity with God? And if the Released is *similar* to God, it is by virtue of his own self that he becomes god-like, what is the necessity of a God then? The following verse of the Mund. Up., III. 1. 3, shows this similarity:—

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ॥ तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

"When the seer sees the brilliant maker and Lord of the would as the Person in whom Brahmâ has his source, then he becomes wise, and shaking off good and evil, he reaches the *highest similarity*, free from passions."

(*Objection*). No doubt, the soul is spoken of as *atomic*, but that is merely a figure of speech, in order to facilitate the understanding of it. The Buddhi is atomic and its attribute is wrongly ascribed to the Jîva who is really Vibhu or all-pervading.

This objection is answered in the next sûtra.

SÛTRA. IV. 4. 21.

भोगमात्रसाम्यलिङ्गाच्च ॥ ४ । ४ । २१ ॥

भोग, Bhoga, enjoyment. मात्र, Mâtra, only. साम्य, Sâmya, eqality. लिङ्गात् ṅgât, on account of indication. च Cha, only. न, Na, not. This word is to be read into the aphorism by drawing it from IV. 4. 18.

21. The similarity of the Jîva with Brahman is in the matter of enjoyment only: because of the indication of the Srûti.—558.

COMMENTARY.

The word Cha "and" has the force of only here. The word 'not' is to be read into the Sûtra, from Sûtra IV. 4. 18: and though its Anuvṛitti was not current in the two sûtras immediately following it, it is current in it, by the maxim of "frog-jump." The Taitt. Up., II. 1. 1. "He reaches all objects of desires together with (saha) the all-knowing Brahman," indicates that the Mukta is equal to God in matters of enjoyment only: because from the indicatory hint given there, the sense of the passage is not that the Mukta is essentially and absolutely equal to the Lord.

In a previous sûtra (II. 3. 19, p. 355) it has been proved that the soul is really and not metaphorically atomic, and so this objection that the soul is all-pervading has already been answered.

In that sûtra, the essential form of soul is determined, in the present sûtra, the author of the treatise shows that the Jîva and Brahman have equality only in the matter of enjoyment, but they are different in their essential nature—the one is atomic, the other is all-pervading, &c. This inequality, moreover, is real and not fictitious.

Adhikarana XI.—The Mukta is eternally free and never returns.

Now the author commences the topic that the Mukta is everywhere in the proximity of Brahman.

(*Viṣaya*).—All the texts describing the attainment of the world of the Lord by the free, are Viṣaya texts here.

(*Doubt*).—There arises this doubt: Is this Mukti, which consists in reaching the Lord, permanent or temporal?

(*Pûrvapakṣa*).—Since this release consists in reaching a particular world or Loka, and there is no distinction between Lokas, so far as their phenomenal nature is concerned, whether it be Svarga-Loka or Vaikuṇṭha-loka; and from every Loka there is a possibility of fall; so the Mukti is not eternal.

(*Siddhânta*).—This view is refuted in the next sûtra.

SÛTRA IV. 4. 22.

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ ४ । ४ । २२ ॥

अनावृत्तिः, Anâvṛittiḥ, no return. शब्दात्, Śabdât, on account of the scriptural statement. अनावृत्तिः, Anâvṛittiḥ, no return. शब्दात् Śabdât, on account of the scriptural statement,

22. There is no return (to Saṃsâra for the Mukta) because of the word of God ; yea there is no return, because of the word of God.--559.

COMMENTARY.

He who has reached the world of the Lord, by devotion to Him, accompanied by a knowledge of His qualities, never comes back from it to Saṃsâra. Why? Because of the Word. Because there is this scriptural statement in the Chhândogya Upaniṣad (IV 15. 6) :—

स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

"He leads them to Brahman. This is the path of the Devas, the path that leads to Brahman. Those who proceed on that path do not return to the life of man, yea, they do not return."

To the same effect is the following verse of the Chhândogya Up. (VIII. 15. 1) : —

स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

He verily thus passing his life, attains on death, the world of Brahman, and never returns therefrom, yea, never returns therefrom.

To the same point is the following Smriti text : —

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

Having come to Me, these Mahâtmâs come not again to birth, the place of pain, non-eternal ; they have gone to the highest bliss.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥ १६ ॥

The worlds, beginning with the world of Brahmâ, they come and go, O Arjuna' but he who cometh unto me, O Kaunteya, he knoweth birth no more. (Gîtâ, XVIII, 15, 16).

Nor indeed can it be feared that the Supreme Lord, the blessed Hari, will ever wish to throw down from his world, His servant, the Mukta, or that the Mukta would ever wish to leave his Beloved. For has not the Lord said in the Gîtâ (VII. 17) :—"I am supremely dear to the wise and he is dear to me." Or does not the Bhâgavata Purâṇa also say, "Sâdhavo hridayam mahyam sâdhûnâm hridayam tu aham," "I am the heart of the Sâdhus, and the Sâdhus are verily my heart." Thus there is excess of reciprocal love between the two, leaving no room for any

such doubts, unworthy both of the Lord and His Devotee. Also in the Bhâgavata Purâṇa, we have the following :—

> ये दारागारपुत्राप्तान् प्राणान् वित्तमिमं परम् ।
> हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे ॥
> धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति ।
> मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा ॥

Those who leaving aside wives, sons, houses, lives and riches sought shelter in me, how can I allow myself to desert them ?

A clean-souled man never leaves the feet of Śrî Kṛiṣṇa, just as a traveller who has reached his home after undergoing all sorts of trouble, does not leave it.

Thus, on the one hand, the Lord has the strong determination not to leave his devotees and, on the other hand, his devotees have an equally strong love for Him, which does not allow them to leave Him.

To sum up, the Lord never abandons His own extremely beloved children, who are a fragment of his own essence, after having brought them to His home, and after having washed away their ignorance, which had caused them to turn their face from the Lord. More so when it is remembered that the promises of the Lord are ever true, that His resolutions are never frustrated, that He is an ocean of protecting kindness for all those who take shelter under Him, and that He is the Lord of all. Such a being will never renounce his devotees, who have abandoned everything.

The Jîva also, on the other hand, whose quest was ever happiness, and who had constantly been deluded by a show of it in the shape of wives, children, etc., and who had passed innumerable lives in the pursuit of these false pleasures, will not leave that infinity of true joy and wisdom, the best friend and master, the most merciful, when he has found Him through the grace of the good teacher and through the arising of his good fortune. The soul, when it has once found its origin, never has any desire left for things other than the Lord and follows Him alone and never wishes to be away from Him. This is not a question for logical arguments, it is a matter learnt through the scriptures alone and must be so believed, whose sole authorities are the scriptures.

The repetition of the sûtra indicates that the book has come to an end.

> समुद्धृत्य यो दुःखपङ्कात् स्वभक्तान्
> नयत्यच्युतश्चितसुखे धाम्नि नित्ये ।
> प्रियान् गूढरागात् तिलार्धं विमोक्तुं
> न चेच्छत्यसावेव सुखैर्निषेव्यः ॥

THE END.

Alphabetical Index to the Sutras.

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Word Index to the Vedanta Sutras.

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APPENDIOES I & II.

APPENDIX I.

THE ORIGIN OF BHAKTI DOCTRINE.

The doctrine of Bhakti has given rise to many theories with regard to its origin. Several European authors are of opinion that this doctrine is borrowed by the Indians from Christanity. There is nothing improbable intrinsically in this theory. Christian colonists were in India long before the rise of Madhvâchârya and Râmânuja. The following quotation from Mr. Kennedy's notes in the Journal of the Royal Asiatic Society for April 1907, shows how Christianity could have affected Hinduism :—

"On the North-West frontier we find an entirely different state of things. Bactria was the home of all persecuted sects. To it fled the Manicheans, the Mazdakites, the Christians, whenever the whim of the monarch or the pressure of the Magi or the relations with home prompted Sassanian kings to persecute their subjects. Christianity was planted at a very early period in Bactria and flourished there greatly. Bardaisan, the great Syrian Gnostic, who died in 223 A.D., expressly mentions the Christian communities of Bactria and Persia. 'John, the Persian, Bishop of the church of Persian and Great India,' attended the Nicene Council in 325 A.D. The Bishop of Herat was present at a Council held by the Katholikos in 424 A.D. Christianity spread among the White Huns in the fifth century, and they had a Bishop of their own by the middle of the sixth. Some 60 years later Chosroes II transported a vast number of Christian captives taken in the Roman wars to Seistan. In the seventh century Merv became the seat of Metropolitan Archbishop, and not only Nestorians but Jacobites had their own bishops throughout all those regions. India was surrounded on the North-West frontier by a ring of Christian communities, many of them allied in blood to the barbarous tribes from Central Asia which were then invading India, and ready to adopt the first tolerable religion presented to them."

Mathura, the home of Krishna's worship, was peopled by the Gurjars in the fifth century, and it is said that these Gurjars brought the Ruchi Bhakti doctrine of Christianity into India, from Bactria. The whole of this is very ably summrised by Mr. Kennedy in his paper on the "child Krishna, Christianity, and the Gurjars" in the October No. of the J. R. A. S. for 1907. The following quotation from it will show his point of view :—

"We are now in a position to make certain inference. (1) The earliest settlements of the Gurjars were in the extreme north-west of the Panjab. Their physique, their traditions and the present distribution of the clan point to this conclusion, and it is no less certain that the Southern Gurjars came from the North, probably byway of Rajputana. (2) The Gurjars suddenly appear in the middle of the sixth century as a great and powerful clan, dispersed over a wide area. and founding important states. The Greek historians, the Mahabharata, and other sources have made us well acquainted with the tribes of the North-Western Panjab. The sudden appearance among them of a people so great and powerful as the Gurjars can only be explained on the hypothesis of a foreign migration. These Gurjars, who worshipped neither Siva nor Buddha, cannot have been of India

origin, and their sun-worship, their waggons, and to some extent their polyandry, all point to Central Asia. (3) As the two most important Gurjar states date from the first half of the sixth century, the Gurjars must have entered India somewhat earlier; in other words, they must have come with the Hunas. In common with the Hunas they worshipped the sun, the kings who warred against the Hunas were the enemies of the Gurjars; and the princes of Gurjardesa were feudatories of the Shahi kings of Gandhara, who were of Turki, if not of Hunic, origin. There is a close connection between the Gurjars and the Hunas.

"If then, the Scythian nomads of Braj were Gurjaras, as the evidence would suggest, it is easy to see how they might have acquired some tincture of Christianity, either from their neighbours in Central Asia or from their connection with Christians among the Hunas. The Christian stories of the Nativity passed readily into the mediæval Buddhism of Central Asia, they are popular among Hindus of the present day, who know nothing else of Christianity and reminiscences of the Christmas festival still linger among some of the Berber tribes of North Africa. It is no idle fancy, therefore, to suppose that the Northern nomads who roamed through the woods of Braj, brought with them a child-god, a Christian legend, and Christmas festival; and in a city of lax Buddhists and eager Hindus this germ sufficed for the birth of a new if hybrid divinity. The priests who accompanied the nomads would readily invent or lend themselves to the invention, of a cult which promised them speedy advancement to the full-blown rank of Brahman. For although the mass of the Gurjars, as of the White Huns, was barbarian, yet there is plenty of evidence to show that among the upper classes there was a knowledge of letters and considerable civilisation. The new god was a god of divine childhood and of love. In Buddhism the idea of love has ranged from universal benevolence towards men and animals down through every stage of the scale to the grossest licentiousness; and Mathura was not free from such exhibitions, as its sculptures testify. Probably the nomads who brought the new god to Mathura knew little of Christianity except the stories of the infancy. They brought them to a Buddhist city where they would find a ready acceptance. But by the beginning of the sixth century the Buddhism of Mathura was on the wane, and Hinduism was in the ascendant. The name of the new god sounded in the ears of Hindus like that of the elder Krishna, whom the popular epic had exalted to the highest rank: the new god, like the elder Krishna, was an incarnation of the Most High; and so the youthful Krishna was born who was destined, in the course of centuries, to surpass all his older rivals in the ardour of his devotees and the multitude of his worshippers."

This view of Mr. Kennedy is controverted by Mr Keith in J. R. A. S. for January 1908. He there shows that Kṛiṣṇa is already a divinity and worshipped as such in the days of Mahâbhâṣya, which was composed some two centuries B.C. That book refers to the killing of Kaṃsa by Kṛiṣṇa and thus the story of the childhood of Kṛiṣṇa is older than Christian Nativity. I make the following quotation from that article: —

"As evidence for the early date of the identification of Krishna and Visnu, it is useless to quote the Epic as long as doubts of a serious character exist as to its date. But we have the evidence of Patanjali, which though not conclusive, deserves fuller consideration than it has received from Mr. Kennedy. In discussing Panini, iv. 2. 98, Patanjali distinctly says that Vasudeva is a samjna of the Bhagvant, and Weber himself admits that, on the analogy of Sivabhagavata, while the passage does not prove that Krishna is identical with Visnu, it does show that he was already far more than a Ksatriya and was a higher divine creature. But, later on, Weber with his usual candour, makes admission. In discussing

the evidence afforded by the Mahabhasya for the early existence of the drama he notices the fact that the two legends mentioned as the subjects of representation are the Balibandha and the Kamsavadha, and he points out that, as the first of these subjects is undoubtedly taken from the legend of Visnu, it is probably necessary to assume that already Visnu and Krisna stood in a close relationship. There seems indeed, no ground whatever to deny that they were already identified and that this was the case is indicated by the fact that the Mahabhasya tells us that in the Kamsavadha the Granthikas divided themselves into two parties, the one followers of Kansa, the other followers of Krisna, and that the former were kalamukhah and the latter raktamukhah. Weber was naturally puzzled to find that Krisna's friends were red in colour, but the whole thing explains itself when we regard the contest as one of the many old nature rituals where two parties join in mimic strife, the one striving to rescue, the other to capture the sun. Such a ritual, in all probability, was the source of the drama in Greece, and traces of it are to be found in England. The supporters of Krisna, as identified with the sun, Visnu, naturally wear the red colour of the luminary as an act of sympathetic magic."

While the controversy about the origin of the Bhakti religion is in this state, it is not possible to come to any definite conclusion, one way or the other. But there are some facts which emerge out of this controversy, which appear to be beyond the scope of legitimate doubt, and which may be taken as well proved. One of them is that there were several persons bearing the name of Kṛiṣṇa in Indian tradition, and their histories have become coalesced into one by a process well-known to students of history. This Kṛiṣṇa of the Mahâbhârata war, the statesman and philosopher, seems to be a different person from the child of Yaśodâ, the Darling of Gokula. It is not only the European scholars who have come to this conclusion, but Śrî Madhvâchârya, the founder of the Dvaita School of Vedânta, has come to a somewhat similar conclusion. In his commentary on the Chhândogya Upaniṣad, he states that there were two Kṛiṣṇas, both curiously having a mother called Devakî. I quote the following from his commentary (See Sacred Books of the Hindus, Chhândogya Upaniṣad, page 242).

"There was an avatâra of the Lord called Mahidâsa, just as an avatâra was called Kṛiṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidâsa in this chapter, and Kṛiṣṇa Devakî-putra in the next chapter. These, however, do not refer to the avatâras, but to different persons."

"The Mahidâsa of this chapter is a different person and so also is the Kṛiṣṇa of the next chapter. The Mahidâsa here is an Aitareya, and Kṛiṣṇa Devakîputra is not the avatâra Srî Kṛiṣṇa. Similarly, the Kapila mentioned in this Upaniṣad is different from the avatâra of that name."

"Says an objector :—But this is rather arbitrary. Had there been merely similarity of names, you might have said they were different persons, from the avatâra of those names. But the similarity extends further than this, Mahidâsa, the Avatâra, was the son Itara, and so the Mahidâsa here is also called the son of Itara, for Aitareya means he whose mother is Itara. Similarly, the avatâra Kṛiṣṇa was the son of Devaki, and the Kṛiṣṇa of the Upaniṣad here is also called the son of Devakî. Similarly, Kapila, the avatâra had a

disciple called Asuri, and the Kapila of the Upaniṣad has also a disciple called Asuri. These coincidences are, to say the least, very curious." To this the Commentator replies :—

"These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmâ, the Paramesthin, to this effect, that two of them should get the names of the avataras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Visnu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, etc., of the avatara Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahma, the Grand Sire of all creatures, granted this boon to them. Therefore, it is that these three well-known Risis bear not only the names of divine incarnations, but the names of their mothers and disciples, etc., are also similar." In the Kalika Purana also we find the same account of this curious coincidence :—

"Mahidasa, the son of Itara, mentioned in the Bnavricha Upanisad, is the Lord Visnu Himself directly : while there was another Mahidasa, son of Itara, who was a sage. Similarly, Krisna called Vasudeva is the Supreme Spirit Himself; while there was another person called Krisna Devaki-putra mentioned in the Upanisad. Kapila called Vasudeva is the Lord Narayana Himself, while Kapila is the name of a sage also, and whose pupils were also called Asuri, etc. The sage Mahidasa lived for 116 years by learning the secret doctrine taught in the Upanisad ; the sage Krisna Devaki-putra was the disciple of Ghora Angiras, the sage Kapila was the founder of the perverse doctrine (atheistic Sankhya). These three obtained boon from Brahmâ the Paramesthin, and thus came to possess names similar to those of the avataras, and became famous by realising their desires and enjoyed happiness." Thus in the Kalika.

It is clear, therefore, that the worship of the child Kṛiṣṇa is a new phase, grafted on the ancient Kṛiṣṇa cult and brought from outside : either from the Christians of the North-Western Provinces (Bactria) or from the Nestorian monks who had settled in the Western coast of India ; and near whose monastery of St. Thome, Râmânuj was born, and received his education.

The worship of the infant Kṛiṣṇa is considered pre-eminently the worship of the Supreme Lord. All other avatâras are considered as *partial*, while the child Kṛiṣṇa, suckling at the breast of mother Yaśodâ is considered to be the perfect avatâra. Thus Baladeva at page 387 says :—

"It is only in the Lord Kṛiṣṇa, the infant sucking at the breast of mother Yasoda, that we find the perfect manifestation of all the six attributes which constitute the Godhead, such for example, supreme love for all humanity or an object of supreme love for all humanity, the maker of the supremely sweet heavenly music which turns the head of even the wisest Gods like Brahma and the rest, the possessor of the most ravishing and beautiful form which enchants all who behold it, and immeasureable compassion and the rest."

But the traces of Christian influence are not so marked in the system of Râmânuja as in that of Madhva. Madhva boldly arrogates to himself the character of being the incarnation of Prâṇa (the Christ principle of Christianity). Prâṇa is the first begotten of God (Prathamah Prâṇa), he is the son of God (Hareh sutah), he is the great Mediator and Saviour of

all Jîvas. No one has seen the father, but through the son : no one sees Hari but through Prâṇa.

All these cannot be explained by the theory of chance and coincidences. To all fair-minded persons the conclusion would be clear, that the teachings of Christ had some influence, though very faint, at least, on the development of Madhva system ; and its branch the Chaitanyaism which latter was certainly acted upon by Islam.

Nor need this conclusion jar upon the religious susceptibilities of our countrymen. For truth is no respecter of persons, and if the search for truth leads one to unsought for conclusions, it should be welcomed rather than hated. In the realm of truth, there should be no patriotic bias or caste prejudice. Nations of the world have borrowed many truths from India, and India need not be ashamed, if she in her turn has borrowed some truths from other nations. There is no discredit in borrowing ;—the vital question is what has India done with such borrowing? A spiritual nation alone can borrow spiritual truths : nations in a state of barbaric ignorance are incapable of borrowing or assimilating such truths. It is, therefore, the glory of India that she has so assimilated the Christian truths that they have entered into the very fabric of her constitution, and moulded the character of her saints. The Christ said "If thine eye offends thee, pluck it out," and the Indian saint Vilvamangala carries this teaching into practice, by voluntarily making himself blind, because he had looked with amorous gaze on a woman. The Christ said "If thou art smitten on thy right cheek, turn thy left cheek." And a Hindu saint actually does so. The teachings of the Christ, therefore, have produced their best fruits in India ; and the Indians are, therefore, often better Christians, than many a so-called Christian of the West. The following five points quoted by Dr. Grierson brings out this fact most clearly :—

(1) A saint teaches that initiation means "born again." The person who is taught misunderstands him and takes the words literally.

(2) Another saint, when smitten on one cheek, turns the other.

(3) Another looks after a woman to lust after her,considers that his eye offends him, and blinds himself.

(4) Another considers that his right hand offends him, so he cuts it off and casts it from him.

(5) The incarnate God is referred to as having on one occasion washed the feet of His servants. This is specially interesting, for the Mahabharat legend is that He washed the feet of Brahmanas. The author distorts the old legend by changing Brahmanas to saints or disciples.

I have set forth above the views of Dr. Grierson and Mr. Kennedy in some detail, but the arguments adduced by these learned persons

have been dealt with by the translator of the Bhaktiratnâvalî in this series, and I need not repeat his arguments here, in order to show that the Bhakti doctrine was not borrowed from Christianity, but was as old as the worship of the Vâsudeva in India. Bhakti, no doubt, is an indigenous growth of India, and has been placed above all doubts by the discovery of the inscription on the flagstaff of Garuda dedicated to Vâsudeva, which bears the date of the second century before Christ. But it fairly may be urged, on behalf of the opposite view, that the worship of the Child-God is something new in Hinduism, and requires to be explained. It is this Infant, that is considered as the fullest Avatâra: and unless passages are produced from the ancient Indian literature to show the worship of the *child* Kṛiṣṇa, the position of Mr. Kennedy appears for the present unanswered. No doubt, Mr. Keith in the Journal of the Royal Asiatic Society for January 1908, page 169, has tried to meet the argument of Mr. Kennedy but the rejoinder of Mr. Kennedy in the April issue of the Journal is worth perusing.

The child worship or the worship of God as Gopâla, is not universal throughout India, and is confined to certain parts of it only, and there is nothing impossible in the view advocated by Mr. Kennedy, that this form of Bhakti called Ruchi Bhakti is not the ancient Indian Bhakti taught in the Gîtâ and Upaniṣads, but is a later accretion.

Nor is this without analogy in modern Hinduism. No one can doubt for a moment that the word Nârâyaṇa is a very ancient term for God in Sanskrit literature and the worship of Nârâyaṇa is certainly anterior to the coming of Islam in India. But I doubt whether there is any intelligent Hindu scholar who would deny that the worship of Satya Nârâyaṇa and the Kathâ or legend related regarding Him are not influenced by Mahomedanism: and that the whole of the Satya Nârâyaṇa's worship is not taken or adapted from Islam. Similarly, the word "Brahman" is very old in Hindu literature, but no one doubts for a moment that the modern form of the worship of Brâhman, as seen in the sect of Keshab Chandra Sen, is taken from the Christian liturgy with appropriate modifications. No wonder, therefore, that the ancient Aryan worship of Vâsudeva was modified into the modern Gopâla worship by contact with the early Christians.

Let me not be, however, misunderstood on this point. I do not hold that it has been established conclusively that Gopâla worship has been borrowed from Christianity, but I maintain that the reasons in favour of such borrowing are stronger than those against it. This conclusion does

not touch the larger issue as to the origin of Bhakti—for bhakti or loving devotion is not a thing that can be borrowed by one nation from another. Bhakti is as much natural to man as jñâna or karma. They are God given qualities. But though Bhakti is natural to man, its particular aspect as Gopâla worship may well have been taken from some outside source. In fact, the statues of Yaśodâ holding Kṛiṣṇa in her lap resemble so very much with the Madonna holding the Infant Jesus that one is struck with the strange coincidence. It is the glory of Hinduism that it has assimilated the religions of various people and made them its own; and it need not be a matter for wonder if Hinduism has been influenced by the Avatâra of Bethlehem.

S. C. B.

APPENDIX II.

The teachings given by Chaitanya have been summarised in the small pamphlet called Prameya Ratnâvalî by Baladeva Vidyâbhûṣaṇa. This school admits five principles or tattvas, namely, (1) Îśvara or God, (2) Jîva or Soul, (3) Prakṛiti or Matter, (4) Kâla or Time, and (5) Karma or Action.

It teaches also nine Prameyas or propositions established by proper proofs. They are :—

(1) God is the highest substance.
(2) He is known through all the Revelations.
(3) The world is real.
(4) The differences are real.
(5) The souls are real.
(6) There are various grades of souls.
(7) Release is the attainment of God.
(8) Its cause is the worship of God.
(9) Proofs are three, perception, inference and authority.

We give a translation of this short treatise here, hoping that it will give a better idea of the doctrines of this school than any summary.

PRAMEYA RATNÂVALÎ BY BALDEVA VIDYÂBHÛṢAṆA.

INTRODUCTORY.

Śrî Baladeva Vidyâbhûṣaṇa, after composing his commentary on Brahma Sûtras, under the direct inspiration of the lord Govinda, styled it Govinda Bhâṣya. Thereupon he composed this short treatise, and in order to its successful termination, he recites the following verse or auspiciousness :—

PARA. I.

जयति श्रीगोविन्दो गोपीनाथः स मदनगोपालः ।
वक्ष्यामि यस्य कृपया प्रमेयरत्नावलीं सूक्ष्माम् ॥

1. Let Śrî Govinda, the Lord of Gopîs, the Protector of the universe, the Giver of joy to His devotees, be ever victorious. Through his grace I shall describe briefly the various categories or Prameyas.—1.

Note.—This verse has a double meaning, Govinda, Gopînâtha, and Madanagopâla are three deities whose temples are famous in Bṛindâvana. The next verse also is a prayer to the same effect.

PARA. II.

भक्त्याभासेनापि तोषं दधाने । धर्माध्यक्षे विश्वनिस्तारि नाम्नि ॥
नित्यानन्दाद्वैत चैतन्यरूपे । तत्त्वे तस्मिन् नित्यमास्तां रतिर्नः ॥ २ ॥

2. Let our hearts be ever inclired towards that (Triune) Lord, whose essential form is intelligence (Chaitanya), eternal bliss (Nityânanda), and peerlessness (Advaita). He is satisfied with the Jîvas, if they show the slightest semblance of love towards Him. He is the Lord and Establisher of Justice, and the mere utterance of His name saves all souls in this universe.—2.

Note.—This verse also has a double meaning. It recites the three great Avatâras of the Kali age, who were contemporaries, namely, **Chaitanya,** the Avatâra of Kṛiṣṇa, **Nityananda,** the incarnation of Saṅkarṣaṇa, and **Advaita**, the Avatâra of Śiva. In the next verse the author salutes the original founder of this sect, namely, **Ananda-tirtha,** better known as **Madhvacharya.**

PARA. III.

आनन्दतीर्थनामा सुखमयधामा यतिर्जीयात् ।
संसारार्णवतरणिं यमिह जनाः कीर्त्तयन्ति बुधाः ॥ ३ ॥

3. Let that ascetic be ever victorious, whose name is Ânandatîrtha, who is the abode of joy, who is the ship to cross the ocean of transmigratory existence, and whom the wise ever praise in this world.—3.

Note.—In the next verse the author shows the necessity of remembering the succession of teachers through whom the particular doctrine comes into the world.

PARA. IV.

भवति विचिन्त्या विदुषा निरवकरा गुरुपरम्परा नित्यम् ।
एकान्तित्वं सिध्यति ययोदयति येन हरितोषः ॥ ४ ॥

4. The free-from-all-faults should constantly meditate on the faultless succession of teachers, because by such meditation is obtained the one-pointedness of devotion, and there arises the grace of the Lord Hari on the man.—4.

Note.—About this are the following verses of Padma Purâṇa.

PARA. V.

यदुक्तं पद्मपुराणे ।

सम्प्रदाय विहीना ये मन्त्रास्ते विफला मताः ।
अतः कलौ भविष्यन्ति चत्वारः सम्प्रदायिनः ॥
श्रीब्रह्मरुद्रसनका वैष्णवाः क्षितिपावनाः ।
चत्वारस्ते कलौ भाव्या ह्युत्कले पुरुषोत्तमात् ॥ ५ ॥

As is said in the Padma Purâṇa :—

5. The Mantras which are without any Sampradâya (which do not belong to any schools), are considered fruitless. Hence in the Kali age there will arise four founders of schools, namely, Śrî, Brahmâ, Rudra and Sanaka. All these

are Vaiṣṇavas, sanctifying the earth, and will arise from the Supreme Person in Utkala, in the Kali age.—5.

Note.--These were the four founders of the four schools of Vaiṣṇavism. The Viṣṇu mantras, found in the works of any of these four, have the power of conferring salvation; but not so, if found anywhere else. The ancient law is that every pupil must have a Guru, who belongs in direct apostolic succession, to any of these four. Therefore, a Viṣṇu mantra, not belonging to any Sampradâya cannot produce any effect, though recited for a long time. The next verse names the four human representatives, through whom the abovementioned four divinities established their sects.

PARA. VI.

रामानुजं श्रीः स्वीचक्रे मध्वाचार्यं चतुर्मुखः ।
श्रीविष्णुस्वामिनं रुद्रो निम्बादित्यं चतुः सनः ॥ ६ ॥

6. Srî inspired (made her own) Râmânuja, the four-faced Brahmâ inspired Madhvâchârya, Rudra inspired Viṣṇu Swâmî, and the four Kumâras, Sanaka and the rest, inspired Nimbâditya.—6.

PARA. VII.

तत्र स्वगुरुपरम्परा यथा ।

The author next mentions the line of his own Gurus in the following verses :—

श्रीकृष्णब्रह्मदेवर्षिबादरायणसंज्ञकान् ।
श्रीमध्वश्रीपद्मनाभश्रीमन् नृहरिमाधवान् ॥
अक्षोभ्यजयतीर्थश्रीज्ञानसिन्धुदयानिधीन् ।
श्रीविद्यानिधि राजेन्द्र जयधर्मान क्रमाद्वयम् ॥
पुरुषोत्तम ब्रह्मण्य व्यासतीर्थांश्च सस्तुमः ।
ततो लक्ष्मीपतिं श्रीमन्माधवेन्द्रञ्च भक्तितः ॥
तच्छिष्यान् श्रीश्वराद्वैत नित्यानन्दान् जगद्गुरून् ।
देवमीश्वरशिष्यं श्रीचैतन्यञ्च भजामहे ।
श्रीकृष्णप्रेमदानेन येन निस्तारितं जगत ॥ ७ ॥ इति ॥

7. The first Guru is Lord Srî Kriṣṇa, whose disciple was Brahmâ, whose disciple was the divine sage Nârada, and whose disciple was Bâdarâyaṇa, whose disciple was

Madhva, whose disciple was Padmanâbha, whose disciple was Nṛihari, whose disciple was Mâdhava, whose disciple was Akṣobhya, whose disciple was Jayatîrtha, whose disciple was Jñânasindhu, whose disciple was Dayânidhi, whose disciple was Vidyânidhi, whose disciple was Râjendra, whose disciple was Jayadharma, whose disciple was Puruṣottama, whose disciple was Brahmaṇya, whose disciple was Vyâsatîrtha. We pray to these all in succession. The disciple of Vyâsatîrtha was Lakṣmîpati, whose disciple was Mâdhavendra, who had three disciples; namely Íśvarâchârya, Advaitâchârya and Nityânanda, all these are world-teachers. We bow to all these. We bow also, with adoration, to Lord Chaitanya, the refulgent, who was the disciple of Íśvarâchârya, and who saved the world, by showering on it the love of Lord Kṛiṣṇa.—7.

Note.—Though there is a great gap of thousands of years between Bâdarâyaṇa and Madhva, yet the latter is said to be the disciple of the former. The tradition says that once Madhvâchârya and Śaṅkarâchârya were disputing as to the truth of the various doctrines, surrounded by thousands of learned men, at the Maṇikarṇikâ Ghat, Benares. So absorbed were they in their disputations that they went on arguing, for days and nights together, without taking food and rest. Then all saw in heaven Vyâsa himself as blue as the sky, proclaiming that Madhva's exposition was in accordance with his doctrine and not that of Śaṅkara.

Chaitanya is thus the disciple of Íśvarâchârya who was the disciple of Mâdhavendra. This leaves no doubt that the Chaitanya Sampradâya of Bengal is a lineal descendant of the famous school of Madhva.

PARA. VIII.

अथ प्रमेयाण्युद्दिश्यन्ते ।

श्री मध्व प्राह विष्णुं परतममखिलाम्नायवेद्यञ्च विश्वं
सत्यं भेदञ्च जीवान् हरिचरणजुषस्तारतम्यञ्च तेषाम् ॥
मोक्षं विष्णवंघ्रिलाभं तदमलभजनं तस्य हेतुं प्रमाणम्
प्रत्यक्षादित्रयञ्चेत्युपदिशति हरिः कृष्णचैतन्यचन्द्रः ॥ ८ ॥

8. Now are described the categories Śrî Madhva has said that Lord Viṣṇu is the highest substance, and is to be known through all the revelations, that the universe is

real and so also are real the differences that exist therein; that the Jîvas are all servants of the Lord and are real, and so also are real the differences that exist between them. That salvation (Mokṣa) consists in obtaining the feet of Viṣṇu; that the cause of getting this release is worshipping Him with purity of heart, without desiring fruit, and that the proofs are three—perception, inference and sacred testimony. Thus teaches Hari, Lord Kṛiṣna Chaitanya.—8.

Note.—**The above verse recites the well-known nine categories or truths of this sect. They may be thus shown :—**

(1) God is the highest substance.
(2) He is known through the Revelations.
(3) The world is real.
(4) The differences are real.
(5) The souls are real.
(6) There are various grades of souls.
(7) Release is the attainment of God.
(8) Its cause is the worship of God.
(9) Proofs are three, perception, inference and authority.

FIRST PRAMEYA.

PARA. IX.

The Supremacy of Viṣṇu.

तत्र श्रीविष्णोः परतमत्वम् । यथाश्रीगोपालोपनिषदि ।

Thus in the Gopâla Pûrva Tâpani Upaniṣad we have the following as to the supremacy of Viṣṇu :—

तस्मात् कृष्ण एव परोदेवस्तं ध्यायेत् तं रसेत् तं भजेत् तं यजेत् । इति ।

Therefore, Kṛiṣṇa is indeed the highest God; let one meditate upon Him, let one recite His name constantly, let one serve Him constantly and adore Him always.

श्वेताश्वतरोपनिषदि च :—

Similarly, in the Śvetâśvatara Up. (I. 11) we have the following :—

ज्ञात्वा देवं सर्व्वपाशापहानिःक्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः। तस्याऽभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्य्यं केवल आप्तकामः ॥ ॥ इति ॥

When that God is known, all fetters fall off, sufferings are destroyed and births and deaths cease. From meditating on Him there arises, *on the dissolution of the* (liṅga) body, the third state, that of universal lordship and isolation from (all trace of matter) and he becomes fully satisfied.

Note.—The third state arises when the Moon-world and the Brahmâ-world are transcended, and the man becomes free from his subtle body and reaches the world of Viṣṇu.

In the next verse of the same Upaniṣad it is said :—

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातःपरं वेदितव्यं हि किञ्चित्

॥ इति च ॥

This which rests eternally within the self should be known and beyond this not anything has to be known.

श्रीगीतासु च ।

So also in the Gitâ (VII. 7) we have the following :—

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

(मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव) इति ॥

There is naught whatsoever higher than I, O Dhanañjaya. All this is threaded on Me, as rows of pearls on a string.—9.

PARA. X.

हेतुत्वाद् विभुचैतन्यानन्दत्वादि गुणाश्रयात् ।

नित्यलक्ष्म्यादिमत्वाच्च कृष्णः परतमो मतः ॥ १० ॥

10. Since He is the primordial cause, since He is the abode of all attributes like all-pervadingness, intelligence bliss, and the rest; and since He possesses eternally energies like Lakṣmî and the rest, therefore Kṛiṣṇa is considered the Highest God.—10.

PARA. XI.

तत्र सर्वहेतुत्वं, यथाहुः श्वेताश्वतराः ।

On this subject of His being the Universal cause, the Śvetâśvataras (V. 4-5) say :—

(सर्व्वा दिश ऊर्द्ध्वमधश्च तिर्य्यक् प्रकाशयन् भ्राजते यद्वनड्वान्) एवं स देवो भगवान् वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥ ४ ॥ यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद्यः । (सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेद्यः) ॥ ५ ॥

As the car of the sun shines, lighting up all quarters above, below, and across, thus does that God, who is one (Highest of all) and hence adorable, rule over all that has the nature of being the cause (of the world, such as Pradhâna, Mahat and the rest).

He being one, rules over all and everything so that the universal germ (Prakṛiti) ripens its nature (becomes modified into Mahat, etc.), diversifies all natures that can be ripened, and determines all qualities.

विभुचैतन्यानन्दत्वं, यथा काठके।

As regards His all-pervadingness, intelligence and bliss, in the Kaṭha Up. (II. 21) we have the following :—

अशरीरꣳ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ इति ॥

(The wise who knows the Self, as bodiless within the the bodies, as unchanging among unchanging things), as great and OMNIPRESENT, does never grieve.

Note.—The above verse however mentions the omnipresence of God, it does not mention His intelligence and blissful nature. The word Âtman, however, is used in the above verse, and etymologically it means the goal of the wise. Since the wise reach the intelligent and blissful God, hence those attributes also are included in this verse. This is shown in the next verse.

विज्ञानसुखरूपत्वमात्मशब्देन बोध्यते ।
अनेन मुक्तगम्यत्वं व्युत्पत्तेरिति तद्विदः ॥

By the word ÂTMAN is understood the intelligence and blissfulness of God, because the wise say that Âtman is

Note.—In the case of the Lord, intelligence is not only the attribute of the Lord but it constitutes His very body and hence He is called Vijñânaghana, intelligence solidified, intelligence incarnate, Ânandaghana, bliss solidified. But how can an entity which has a body be all-pervading? This is answered in the next paragraph. In the printed Bengali edition of the Prameya Ratnâvalî, the quotation is said to be from the Muṇḍaka Upaniṣad. It is, however a mistake, the passage occurs in the Śvetâśvatara Upaniṣad.

PARA. XIII.

मूर्त्तस्यैव विभुत्वं यथा मुण्डके ।

In the Śvetâśvatara (III. 9) we have the following statement showing that the all-pervadingness is an attribute of the form of God.

वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

That one exists in heaven and stands there upright as a tree; by that Person all this is pervaded.

Note.—That one Lord Hari exists in heaven, bowed to by all but bending to none, like a straight tree that knows no bowing. Here the word "person" coupled in with the expression "dwelling in heaven" shows that the Lord has a form. The next sentence "by this all is pervaded" shows that the Lord, though having a form is still all-pervading.

द्युस्थोऽपि निखिलव्यापीत्याख्यानान् मूर्त्तिमान् विभुः ।
युगपद् ध्यातृवृन्देषु साक्षात्काराच्च च तादृशः ॥

Though dwelling in heaven, the expression "He pervades all" shows that the Lord is both all-pervading, as well as having a form, simultaneously. Because of this it is possible for Him to appear simultaneously to all, who meditate on Him, in whatever region of the universe they may be, and who all see Him in one and the same form.

Note.—The next quotation from the Bhâgavata Purâṇa also indicates that the very embodied form of Śrî Kṛiṣṇa is all-pervading, though it appeared like an ordinary human form to His mother and others.

PARA. XIV.

श्री दशमे च ।

In the tenth Skandha of the Bhâgavata Purâṇa we have the following:—

न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् ।
पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥
तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥ इति ॥

"He who has neither inside nor outside, neither front nor back, but who is simultaneously both inside and outside of the world, in its front and in its back, yea who is the world itself; Him considering as her son, as a mortal child, Him the unchangeable and Immutable, the cowherdess (Yaśodâ) bound by a cord, as if He was an ordinary infant."

श्री गीतासु च ॥

In the Gitâ also (IX, verses 4 & 5) we have the following:—

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

By Me all this world is pervaded in My unmanifested aspect, all beings have root in Me, I am not rooted in them.

Nor have beings their root in Me, behold, My sovereign Yoga. The support of beings, yet not rooted in beings, My Self their efficient cause.

The word Yoga in the above verse means the energy (Śakti) of the Lord, as is explained in the following:—

अनन्त्या शक्तिरस्तीशे योगशब्देन योच्यते ।
विरोधभञ्जिका सा स्याविति तत्त्वविदां मतम् ॥

There is an infinite energy (Śakti) in the Lord, to which the term Yoga is applied and in the opinion of the knowers of truth, "Yoga" means here this power of the Lord which reconciles all contradictions, and makes impossibles possible.

Note.—"With My subjective form dwelling in the inmost recesses of all, I pervade this universe; all beings "have root in Me," because I support them all. "I am not rooted in them," because they do not support me. Nor do I support these beings, as the water is supported in a jar; but they are supported by Me, as the moon in the sky, by the mere force of My will. And hence I say nor have these beings root in Me." This is possible through my sovereign Yoga, through My limitless energy or Sakti."

The word Yoga here is derived from Yujyate durghatesu Kâryesu anena, That by which one can perform the most impossible feats.

PARA. XV.

***Note.*—In para. 10 it was said that Śrî Kṛiṣṇa is the highest, because He possesses intelligence, bliss and the rest. The author now explains what is meant by the phrase "and the rest" (âdi) in Anandatvâdi. It includes Omniscience, Blissfulness, Masterfulness, Friendliness, Teachership, Saviourhood, and Beauty.**

आदिना सर्वज्ञत्वम् । यथा मुण्डके ॥

By the phrase "and the rest" is meant omiscience, as we find in the Muṇḍaka Upanisad (I. 1. 9):—

यः सर्वज्ञः सर्ववित् । इति ।

He who is all-knowing and all-acquiring.

The phrase "and the rest" also means the blissfulness as we find in the Tait. Up. (II. 4. 1).

आनन्दित्वं च, तैत्तरीयके ।

It also includes blissfulness, as in the Taittirîya Upaniṣad :—

आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन ॥ इति ॥

Knowing the bliss of Brahman, he is never afraid.

प्रभुत्वसुहृत्व ज्ञानदत्व मोचकत्वानि च, श्वेताश्वतर श्रुतौ ॥

It also includes masterhood, friendliness, teachership and saviourhood, as we find in the Śvetâśvatara texts (III. 17, IV. 18 and VI. 16).

सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ इति ॥

The Master of all, the Ruler of all, the refuge (of all), and the friend (of all).—(Śvet. III. 17).

प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ इति ॥

(Thus worshipped by the Jîvas) there flows forth from Him the ancient primordial wisdom (which is the essential attribute of Jîvas, but which is beclouded so long as the Jîvas do not turn their face towards the Lord.)—(Śvet. IV. 18).

संसारबन्धस्थिति मोक्षहेतुः ॥ इति च ॥

He is the cause of the bondage, the existence and the liberation of the world.

माधुर्यञ्च श्रीगोपालोपनिषदि ।

This phrase "and the rest" includes also sweetness and beautifulness, as we find in the Gopâla Up. :—

सत् पुण्डरीकनयनं मेघाभं वैद्युताम्बरम् ।
द्विभुजं मौनमुद्राढ्यं वनमालिनमीश्वरम् ॥ इति ॥

("Meditate on) the Lord as having eyes like full-blown white lotus, a body of the (blue) colour of clouds, garments of lightning, with two arms, and adorned with the symbol of silence, and having a garland round his neck, which is made up of all the spheres of the heavenly orbs."

– (Gopāla Pūrva Tāpani, p. 185 of the Anandāśrama series).

PARA. XVI.

Note.—In the preceding sections it has been said that the Lord has the attributes of all-pervadingness, intelligence, bliss, omniscience, blissfulness, masterfulness, friendliness, teachership, saviourhood and beautifulness. Now arises the question, Are these attributes of the Lord Hari separate from him or not ? They cannot be separate from him for the Śruti says (Kaṭha Up. IV. 14) " He who sees the quality of the Lord as separate from the Lord runs down quickly to darkness." Nor can they be non-separate from the Lord, because the Lord is said to be Nirguṇa or without attribute. This point is raised and answered in the following verse :—

न भिन्ना धर्म्मिणो धर्म्मा भेदभानं विशेषतः ।
यस्मात् कालः सर्व्वदास्तीत्यादिधी विदुषामपि ॥

The attributes are not separate from the substance possessing these attributes. Though there is no difference between the quality and the thing qualified, yet owing to a peculiar condition (Viśeṣa) there is an appearance of difference. Just as Time, though one, is spoken of as having many parts, and even the wise use phrases like "the Time always exists."

Note.—The discussion on this point in the Vedānta Sūtra (III. 2. 31) makes this clear.

The two (the Lord and His attributes) are spoken of separately—though they are essentially one—just as the water and its waves are spoken of separately as two, though it is all one water. The difference arises from this Viśeṣa. Therefore the Lord who is ever joy and bliss, is said to be joyful and blissful and to have a body of all delight. All these qualities of the Lord are eternal, and consequently that body of the Lord is also eternal. Though there is no distinction (Viśeṣa strictly so called) here between the quality and the qualified, yet for conventional purposes such a (Viśeṣa) distinction is recognised and spoken of as such. If this conventional (Viśeṣa) distinction be not admitted, then the sentences like the following would also become absurd (for they are really tautologies when logically analysed) :—"The being exists," "the time always exists," "the space is everywhere." All these sentences are logical tautologies, but they are of constant use and good as conventions. Nor can it be said that such a usage is erroneous and is based upon delusion. For the phrase "the Beness exists" conveys as true an information as the sentence "the jar exists." For there is no subsequent experience which sublates this knowledge. Nor is the sentence "the Be-ness exists,"

is a superimposition or a figurative speech like "Devadatta is a lion." For we can never say of Be-ness that it does not exist, as we can say of "Devadatta" that he is not a lion. Nor can it be said that such a usage is a natural one, though there is no concrete content of any substance in these sentences like "the Be-ness exists." The very fact that such usage is natural shows that in these sentences also there is a Viśeṣa. The existence of such Viśeṣa is suggested by the illustration of the water following down a hill. The man who makes a distinction between the Lord and His attributes goes down to darkness, like the water that falls on a mountain top. In that verse there is a prohibition of all difference between the Lord and His attributes which are described there. In the absence of such conventional difference, there cannot be the possibility of the relationship of quality and qualified, merely because there are many qualities. The category called Viśeṣa (the specific attribute) therefore exists, even here, though it is not here separate from the substance, but still has a particular function of its own. Nor is it open to the objection of *regressus in infinitum* that a Viśeṣa must have a Viśeṣa of its own, and so on. For we have said above, that the Viśeṣa here though not separable from the substance (*i.e.*, the Lord) has a function of its own with regard to that substance. Therefore, the existence of Viśeṣa is proved here also, as it is an invariable concomitant of the substance to which it appertains.

PARA. XVII.

एवमुक्तं नारदपञ्चरात्रे ।

निर्दोषपूर्णगुणविग्रह आत्मतन्त्रो-

निश्चेतनात्मक-शरीरगुणैश्चहीनः ।

आनन्दमात्रकरपादमुखोदरादिः

सर्वत्र च स्वगतभेदविवर्जितात्मा ॥ इति ॥

Thus it is said in the Nârada Pañcharâtra :—

"The Lord is an entity having perfect and faultless qualities. He is the Âtman, the Self and free from all the attributes of the body consisting of insentient matter. He too has a body, hands, face, stomach, &c., but all of pure bliss (not of matter). The Âtman is everywhere and always devoid of internal differences also."

PARA. XVIII.

अथ नित्य लक्ष्मीकत्वम् । यथा विष्णुपुराणे ।

नित्यैव सा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम ॥

Now is shown the eternal union of the Lord with Lakṣmî (See verse 10). In Viṣṇu Purâṇa (I. 8. 15) it is thus said :—

"That mother of the world Śrî is the eternal energy of Viṣṇu and is indissolubly united with the Lord. As Viṣṇu is all-pervading, so is she also, O ! best of the twice-born.

विष्णोः स्युः शक्तयस्तिस्रस्तासु या कीर्तिता परा।
सैव श्री स्तदभिन्नेति प्राह शिष्यान् प्रभुर्महान् ॥

There are three energies (Śakti) of Viṣṇu, among them that which is praised as the highest is verily Śrî, and she is not different from the Lord. Thus taught the Great Teacher Mahâprabhu (Chaitanya) to his disciples.

Note.—According to one view Lakṣmî is a Nitya Mukta Jîva or a soul belonging to the class of the eternally free. In that view, she cannot be said to be identical with Viṣṇu. But according to the teaching of Lord Gauranga, Śrî is identical with Viṣṇu and never separate from Him. And as an authority, reference is made to the above verse of the Viṣṇu Purâṇa. As regards the statement that Lakṣmî is separate from Viṣṇu, that applies to the case of certain eternally free Jîvas, overshadowed by the spirit of Lakṣmî, and thus those Jîvas are called also Lakṣmî. But it is a secondary use of the word Lakṣmî. Primarily she is the highest aspect of the Lord Viṣṇu himself, the great mother of the world, and not any Jîva.

But what is the authority that Viṣṇu has three energies ? The next verse answers that :—

तत्र त्रिशक्तिर्विष्णुः, यथा श्वेताश्वतरोपनिषदि ।

परास्य शक्तिर्विविधैव श्रूयते स्वभाविकी ज्ञानबलक्रिया च ॥

As regards Viṣṇu possessing three Śaktis or energies we have the following statement in the Śvetâśvatara Up. (VI. 8) :—

His high power is revealed as manifold and innate, the power of intelligence (Jñâna-Śakti), the power of strength (Bala-Śakti) and the power of action (Kriyâ Śakti).

Note.—Jñâna-Śakti is called also Samvit, or consciousness. The Bala-Śakti is called also Sandhinî, that which brings about union of atoms. The Kriyâ-Śakti is called also Hlâdinî or the delight-giving power. All these powers are Svabhâvikî or innate in the Lord, as the power of burning is innate in fire.

प्रधानक्षेत्रज्ञपतिर्गुणेशः । इति च ।

He is the Lord of matter (Pradhâna) and of spirits, Kṣetrajña) and He is the ruler of all gunas.

Note.—In the Viṣṇu Purâṇa it is mentioned that the highest energy of the Lord called Parâ-Śakti is not subordinate to time but transcends it. And the Lord though not

separate from the highest energy, is yet said to be the Lord of Laksmî, in a metaphorical sense only, as will be shown in the subsequent verses.

श्री विष्णुपुराणे च ।

विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।
अविद्याकर्म्मसंज्ञान्या तृतीया शक्तिरिष्यते ॥ इति ॥

In the Viṣṇu Purâṇa it is thus mentioned :—

The Viṣṇu-Śakti is called Parâ, the Aparâ Śakti is called Kṣetrajña, and the third Śakti is that which is called Avidyâ and Karma, the energy found in matter.

***Note.*—In other words, the divine energy of the Lord is called Parâ-Śakti, the energy found in the Jîvas or soul energy is Aparâ-Śakti, and the energy found in matter is called Avidyâ-Śakti.**

In the same Viṣṇu Purâṇa (I. 9. 44) is to be found the authority that Śrî is the Parâ-Śakti not separate from Viṣṇu :—

कलाकाष्ठानिमेषादि कालसूत्रस्य गोचरे ।
यस्य शक्तिर्न शुद्धस्य प्रसीदतु स नो हरिः ॥

Whose highest energy called the Parâ-Śakti is not within the sçope of minutes and hours or any other division of time. May that pure Hari be propitious to us.

प्रोच्यते परमेशो यः यः शुद्धोप्युपचारतः ।
प्रसीदतु स नो विष्णुरात्मा यः सर्व्वदेहिनाम् ॥ इति ॥

He who is called Parameśa (the Lord of the highest Lakṣmî, Para, highest, Mâ, meaning Lakṣmî, and Iśa, the Lord) who though pure and non-separate from this Paramâ or highest energy, but is yet called figuratively the Lord of Paramâ. May that Viṣṇu, who is the Self of all embodied beings, be propitious to us.

***Note.*—This Paramâ or Parâ-Śakti is threefold, as is to be found in that very Viṣṇu Purâṇa (I. 12. 69.) :—**

ह्लादिनी सन्धिनी सम्वित् त्वय्येका सर्व्वसंश्रये ।
ह्लादतापकरी मिश्रा त्वयि नो गुणवर्जिते ॥ इति ॥

In Thee, refuge of all, exists this one power which is threefold, namely, Hlâdinî (bliss-giving), Sandhinî (existence-giving), or all-pervading and all-combining ; and Samvit (or

consciousness). In Thee, devoid of all Guṇas, the energies of matter do not exist such as the energy called Sattva causing pleasure, the energy of Rajas causing pain or the combined threefold Guṇas called Mâyâ.

एकोपि विष्णुरेकापि लक्ष्मीस्तदनपायिनी ।
स्वसिद्धैर्बहुभिर्वेशैर्बहुरित्यभिधीयते ॥

Viṣṇu is one indeed; and indeed one is also Lakṣmî, his eternal consort; they become many because they assume various forms through their essential power.

तत्रैकत्वे सत्येव विष्णोर्बहुत्वं, यथा श्रीगोपालोपनिषदि ।

The Lord Viṣṇu though a unity in reality, also becomes manifold, as we find in the Gopâla Upaniṣad :—

एको वशी सर्वगः कृष्ण ईड्य एकोऽपि सन् बहुधा यो विभाति ।
तं पीठस्थं येऽनुभजन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

There is one ruler, all-pervading, the Lord Kṛiṣṇa, the adored of all and though one, shines forth as many, the wise who worship Him as seated in the throne of the heart, enjoy eternal happiness, but not so the others.

***Note.*—The various forms of Viṣṇu are the Avatâras like the fish, the tortoise, etc. As Viṣṇu though one has many forms, similarly, Lakṣmî thougt one has many forms, as we find in the following verse of the Śveta Up. VI. 8 :—**

अथ लक्ष्म्यास्तत् यथा ।

परास्य शक्तिर्विविधैव श्रूयते ॥ इत्यादि ।

His Parâ-Śakti is described as manifold.

***Note.*—Lakṣmî, the Parâ-śakti of Viṣṇu, appears as Jânakî, Rukmiṇî, etc.**

***Note.*—Though every Avatâra, whether that of Viṣṇu or of Lakṣmî, is ever full and has the whole of Viṣṇu or Lakṣmî in it, yet some Avatâra is called complete and others partial, owing to the manifestation through it of *all* the attributes or only some attributes.**

पूर्त्तिः सार्वत्रिकी यद्यप्यविशेषा तथापि हि ।
तारतम्यं च तच्छक्ति व्यक्त्यव्यक्तिकृतं भवेत् ॥

तत्र विष्णोः सार्वत्रिकी पूर्त्ति यथा वाजसनेयके ।

Though every Avatâra is full without any distinction or difference, yet the distinction between one Avatâra and

the other, is made on account of partial or full manifestation of the powers.

As regards the fullness of all the Avatâras of Viṣṇu, we have the following text of the Bṛi. Âr. Up. :—

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ इति ॥

That (the root of all Avatâras) is full, this (the visible Avatâra) is also full, from that full this full emanates. Taking away this full from that full, the full still remains behind.

महावराहे च ॥

In the Mahâvarâha Purâṇa it is said :—

सर्वे नित्याः शाश्वताश्च देहा स्तस्य परमात्मनः ।
हानोपादानरहिता नैव प्रकृतिजाः क्वचित् ॥
परमानन्दसन्दोहा ज्ञानमात्राश्च सर्वतः ।
सर्वे सर्वगुणैः पूर्णाः सर्वदोषविवर्जिताः ॥ इति ॥

The bodies of the Supreme Self assumed as Avatâras are all everlasting and beginningless. They are free from increase and decrease, and do not consist of Prâkṛitic matter. They are all forms of supreme bliss and intelligence, and full of perfect attributes and free from all defects.

Note.—For a fuller description, see page 387 of the Vedânta Sûtras. As every Avatâra of Viṣṇu is Pûrṇa, so also every Avatâra of Lakṣmî.

अथ श्रियः सा यथा श्रीविष्णुपुराणे ॥

As regards the Avatâra of Lakṣmî we find it thus described in the Viṣṇu Purâṇa (I. 9 140 and 141) :—

PARA XXII.

Now as regards Śrî. She (also takes avatâras corresponding to those of Viṣṇu), as in the Viṣṇu Purâṇa (I. 9. 140—145).

एवं यथा जगन्स्वामी देवदेवो जनार्दनः ।
अवतारं करोत्येष तथा श्रीस् तत् सहायिनी ॥ १ ॥
पुनश्च पद्मादुद्भूता आदित्योऽभूद् यदा हरिः ।
यदा च भार्गवो रामस्, तदाभूद् धरणी त्वियम् ॥ २ ॥

राघवत्वेऽभवत् सीता, रुक्मिणी कृष्णजन्मनि ।
अन्येषु चावतारेषु, विष्णोरेषा सहायिनी ॥ ३ ॥
देवत्वे देवदेहेयं, मानुषत्वे च मानुषी ।
विष्णोर्देहानुरूपां वै, करोत्येषात्मनस्तनुम् ॥ ४ ॥ इति ॥
स्यात् स्वरूपसती पूर्तिरिहैक्यादिति विन्मतम् ॥

As this Lord of the world, the God of all gods, the punisher of all sinners, takes an avatâra, so also does Srî, His helpmate, take an avatâra corresponding to His. Thus when Hari assumed the Âditya form, she came out of the lotus, as Kamalâ; when He assumed the Bhârgava avatâra (Parśurâma) she took the form of Dharaṇî; when he became Râghava (Ramachandra) she became Sîtâ: when He appeared as Kṛiṣṇa, she appeared as Rukmiṇî. Similarly in other avatâras also, she is always the helpmate of Viṣṇu. When he assumes a Deva form, she takes the form of a Devî; when he appears as a man, she appears as a woman; verily she changes her body corresponding to the change assumed by the body of Viṣṇu.

Thus, in the opinion of the wise, all avatâras are essentially non-different and every one of them is perfect and full.

PARA XXIII.

अथ तथापि तारतम्यम् ।

(Still there is a distinction between these avatâras when viewed from outside).

तत्र श्री विष्णोस्तद् यथा भागवते ।

As regards this apparent difference in the avatâras of Viṣṇu, we have in the Bhâgavata Purâṇa:—

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ॥ इति ॥

These avatâras are the partial manifestations of the Supreme person, but the Lord Śrî Kṛiṣṇa is the Bhagavan Himself.

अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल ॥ इति च ॥

Hari himself became the eighth child of Devakî.

PARA XXIV.

अथ प्रियस्तद्यथा पुरुषबोधिन्यामथर्वोपनिषदि ।
"गोकुलाख्ये माथुरमण्डले" इत्युपक्रम्य, "द्वे पार्श्वे
चन्द्रावली राधिका च" इत्यभिधाय परत्र
"यस्या अंशे लक्ष्मीदुर्गादिका शक्तिः ॥ इति ॥

As regards the avatâra of Lakṣmî, we have it stated in the Atharva Upaniṣad that there is difference in her avatâras also. Beginning with "in the region of Mathurâ called Gokula," etc., the text goes on to say "the two sides of Viṣṇu are Chandrâvalî and Râdhikâ" and then it mentions the lower avatâras, by saying "Lakṣmî, Durgâ and the rest are her partial avatâras."

गौतमीयतन्त्रे च ।

Similarly in the Gautamîya Tantra we have :—

देवी कृष्णमयी प्रोक्ता राधिका परदेवता ।
सर्वलक्ष्मीमयी सर्वकान्तिः संमोहिनी परा ॥ इति ॥

Râdhikâ is said to be the highest deity, the Goddess full of Krisna; all Lakṣmîs are her avatâras, she is their source, she is full of all prosperity and every beauty; and is the enchanter of all.

PARA XXV.

The abode of Viṣṇu is also eternal.

अथ नित्यधामत्वम् आदिशब्दात् ।

The word "âdi" in the phrase Nitya-Lakṣmi-âdi matvât shows that the abode of Viṣṇu is also eternal. Thus in the Chh. Up. (VII. 24. 1):—

स भगवः कस्मिन् प्रतिष्ठितः । स्वे महिम्नि ॥ इति ॥

मुण्डके च

दिव्ये पुरे ह्येष संव्योम्न्यात्मा प्रतिष्ठितः ॥ इति ॥

In whom does He abide? In His own glory.

So also in the Mundaka Up. (II. 2. 7) it is stated :—

"In the divine city, in the great void, abides this Self."

ऋक्षु च

So also in the Rig Veda (I. 154. 6) we have the following :—

तावांवास्तून्युश्मसिगमध्यैयत्रगावोभूरिश्रृङ्गा अयासः ।
अत्राहतदुरुगायस्य वृष्णः परमं पदमवभाति भूरि ॥

Tâ, them; Vâm, for the sake of you two, namely, Râdhikâ and Kriṣṇâ. Vâstûni, houses; Gamadhyai, to reach the goal; for the going of you two;

Uśmasi, we desire; Yatra, where; Gâvaḥ, cows; Bhûri śriṅgâḥ, long-horned; Ayâsaḥ, exist or go about, or exist giving prosperity. Atra, there. Aha, verily; Tat, that; Urugâyasya, widely praised. Vṛiṣṇaḥ, of the bull, of Viṣṇu, the showerer of every desire; Paramam, sublimest; padam, abode; Avabhâti, shines; bhûri, much.

Fain would we go unto Your dwelling-places where there are many-horned and nimble oxen. For mightily, there, shineth down upon us the widely-striding Viṣṇu's sublimest mansion.

We desire to go to those Abodes of you two, where there are many long-horned cows and oxen, and where brightly shines the Supreme Abode of that widely praised Showerer (of all prosperity).

PARA XXVI.

श्री गोपालोपनिषदि च ।

So also in the Gopâla Upaniṣad, it is thus written :—

तासां मध्ये साक्षाद्ब्रह्म गोपालपुरीहि ॥ इति ॥

Among these seven cities, Mathurâ, the City of Gopâla, is verily Brahman, as if made visible.

जितन्ते स्तोत्रे च ।

So also in the Jitanta Stotra it is written :—

लोकं वैकुण्ठनामानं दिव्यषाड्गुण्यसंयुतम् ।
अवैष्णवानामप्राप्यं गुणत्रयविवर्जितम् ॥
नित्यसिद्धैः समाकीर्णं तन्मयैः पाञ्चकालिकैः ।
सभाप्रासादसंयुक्तं वनैश्चोपवनैः शुभम् ॥
वापीकूपतडागैश्च वृक्षषण्डैः सुमण्डितम् ।
अप्राकृतम् सुरैर्वन्द्यमयुतार्कसमप्रभम् ॥ इति ॥

The region called Vaikuṇṭha, adorned with the divine six attributes, but devoid of the three attributes of matter, is not to be reached by the ungodly. It is full of those persons, who are devoted to the five duties (Abhigamana, Upâdâna, Ijyâ, Adhyayana and Samâdhi): who are eternally perfect and devoted to the Lord. There are many courtyards and palaces in that divine city, and many an auspicious forest, garden, well, tank, trees and the rest.

Devas constantly worship this non-prâkritic city (which is Brahman itself), and which is refulgent with the light of myriads of suns.

ब्रह्मसंहितायाञ्च ।

So also in the Brahma Samhitâ.

सहस्रपत्रं कमलं गोकुलाख्यं महत् पदम् ।
तत्कर्णिकारं तद्धाम तदनन्तांश सम्भवम् ॥ इति ॥

The great abode of Lord, called Gokula, is a thousand-petalled lotus; in the middle of these petals is the abode of the Lord, and which is manifested by His aspect called Ananta (Saṅkarṣaṇa).

PARA XXVII.

Note.—How is it that the abode of Hari, which is beyond the sphere of Prakṛiti, is identified here with Mathurâ, an earthly city. How can this Mathurâ be the undecaying city of the Lord? This doubt is answered in the next two verses.

प्रपञ्चे स्वात्मकं लोकमवतार्य्य महेश्वरः ।
आविर्भवति तत्रेति मतं ब्रह्मादिशब्दतः ॥
गोविन्दे सच्चिदानन्दे नरदारकता यथा ।
अज्ञैर्निरूप्यते तद्वद्धाम्नि प्राकृतता किल ॥ २७ ॥

The Supreme Lord brings down on this earth His divine city, which is His own Self, and then He manifests Himself in that city; and this is the meaning of the phrase "Mathurâ is Brahman itself."

As the ignorant imagine the Lord Govinda, who is pure existence, intelligence and bliss, to be a man and to have assumed really the form of a human child: similarly, Mathurâ, the abode of the Lord, is considered by the ignorant to be an earthly city, while it is really the abode of the Lord.

PARA XXVIII.

अथ नित्यलीलत्वञ्च । तथाहि श्रुतिः ।

Now the eternal sportiveness of the Lord is being described. In the Br. Ar. Up. it is said:

यद्गतं भवच्च भविष्यच्च ॥ इति ॥

He who is the past, the present and the future (and whose work or Lîlâ is eternal).

एको देवो नित्यलीलानुरक्तो भक्तं व्यापी भक्तहृद्यन्तरात्मा ॥ इति च ॥

The one God, immersed in eternal sport, pervading all His Bhaktas, remains in their hearts as their very-self.

स्मृतिश्च ।

जन्म कर्म्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ६ ॥

So also in the Smṛitis (Gitâ IV. 9):—

"He who thus knoweth My divine birth and action, in its essence, having abandoned the body, cometh not to birth again, but cometh unto Me, O Arjuna."

PARA XXIX.

Note.—Admitted that the sport of the Lord is eternal, as proved by the texts quoted above, but how do you support this theory by reason ? Every work or action presupposes a point of time when it springs ; the duration through which it lasts, and the point of time when it comes to an end. How can any action then be called eternal ? Anything which has a beginning and an end is temporary. The answer to this objection is given in the next verse.

रूपानन्त्याज्जनानन्त्याद्धामानन्त्याच्च कर्म्म तत् ।
नित्यं स्यात् तदभेदाच्चेत्युदितं तत्त्ववित्तमैः ॥

Since the forms of the Lord are infinite, since the companions of the Lord are also infinite, and since His abodes are also infinite, it follows necessarily that every act of the Lord must be eternal, because it is not different from these. This is the opinion of those who know the truth.

Note.--Since the Lord has infinity of forms, any act done by one form, is repeated in succession by other forms, and thus the action becomes eternal. Because in the infinite succession of forms, the action is being repeated in some place or other by some of these forms. Since all the avatâras of the Lord are identical and non-different, the drama enacted by one avatâra is repeated by all the other , and in the infinite succession of avatâras the act must be also infinite. Some vague conception of the eternal activity of the Lord, and the existence through eternity of every act of the Lord, done in any incarnation, such as playing with the cowherds of Mathurâ, or preaching to the fishermen of Gallilee must also be eternal, can be understood from the behaviour of light rays. Any picture in light is theoretically eternal. The rays of light carry the picture for ever and ever, to the

infinite depths of space. Thus the picture of Delhi Coronation Durbar exists even to-day in the rays of light, which are carrying that picture in space. A little mathematical calculation will tell one at what particular point of space, that picture will be found to-day.

इति प्रमेयरत्नावल्याम् भगवत्तारतम्यप्रकरणं प्रथमं प्रमेयम् ॥

Here ends the first proposition, namely, that the Lord is the most high and supreme.

PROPOSITION SECOND.

अथाखिलाम्नाय वेद्यत्वम् । यथा श्री गोपालोपनिषदि ।

Now as to the Lord's being the subject-matter taught in Scripture, we have the following in the Gopâla Upaniṣad :—

योऽसौ सर्वैर्वेदैर्गीयते ॥ इति ॥

He who is sung in all the Vedas is verily Lord Kṛiṣṇa.

काठके च ॥

So also in the Kaṭha Upaniṣad (II. 15) :—

सर्वे वेदा यत्पदमामनन्ति तपांꣳसि सर्वाणि च यद्वदन्ति ॥ (यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳ संग्रहेण ब्रवीम्योमित्येतत्) इति ॥

"Whose form and essential nature all the Vedas declare, and in order to attain Whom they prescribe austerities (desiring to know Whom the great ones perform Brahmacharya, that Symbol I will briefly tell thee, it is Om)."

PARA II.

श्री हरिवंशे च ।

So also in Hari Vaṅśa :—

वेदे रामायणे चैव पुराणे भारते तथा ।
आदावन्ते च मध्ये च हरिः सर्वत्र गीयते ॥ इति ॥

In the Vedas, in the Râmâyaṇa and so also in the Purâṇas and Mahâbhârata as well, is sung verily everywhere Lord Hari, in the beginning, in the middle and in the end.

साक्षात् परम्पराभ्याम् वेदा गायन्ति माधवं सर्वे ।
वेदान्ताः किल साक्षाद् अपरे तेभ्यः परम्परया ॥

Directly or indirectly, all the Vedas sing the praise of the Lord Mâdhava ; the Upaniṣad portions of the Vedas sing His praise directly, the other portions of the Vedas sing it indirectly.

PARA III.

Note. -But, says an objector, how can God be known through words? Does not the Tait. Up. (II. 4. 1) say "Yato vâchonivartante apprâpya manasâ saha, from whom all speech, with the mind turns away unable to reach Him." How can then God be known through words? This doubt is answered in the next verse

क्वचित् क्वचिदवाच्यत्वं यद् वेदेषु विलोक्यते ।
"कात्स्न्येंन वाच्यं न भवेद्" इति स्यात् तत्र संगतिः ॥
अन्यथा तु तदारम्भो व्यर्थः स्यादिति मे मतिः ॥

Those passages of the Vedas, where we find that God is sometime described as inexpressible by words, are to be explained as inexpressible in His entirety. God cannot be fully expressed by words. Such must be the meaning of those passages; otherwise, the very teaching of the Vedas would become useless, when they try to describe Brahman. This is my opinion. Why should men try to study Vedas, if God were totally inexpressible by words?

PARA IV.

शब्द प्रवृत्तिहेतूनाम् जात्यादीनामभावतः ।
ब्रह्मनिर्धर्म्मकं वाच्यं नैवेत्याहुर्विपश्चितः ॥

The wise say Brahman is inexpressible, because it has not the attributes of species (quality, action, and name) and consequently it does not come within the scope of objects which words can express.

PARA V.

सर्वैः शब्दैरवाच्ये तु लक्षणा न भवेदतः ।
लक्ष्यञ्च न भवेद् धर्महीनं ब्रह्मेति मे मतम् ॥

But if Brahman is totally inexpressible by words (as you say in the above verse), since He is inexpressible by *all* words, and since there is *no* word that can express Him, it follows that Brahman cannot be *suggested* by any word by Lakṣaṇâ : (for Lakṣaṇâ or suggestive implication can apply

to those objects which are expressible by words). Therefore, in my opinion Brahman, as conceived by you, O Advaitin, namely, an object without any attribute, can never be the Lakṣya or the implied suggested object of the Vedas.

Note.—The Advaitin's view is that Brahman is *totally* inexpressible by words, and that the words of the Vedas only point to Brahman by way of suggestion or Lakṣaṇâ. In this view Brahman becomes the Lakṣya, the object suggested by the Vedas. But the Bhakti view is that Brahman is not the Lakṣya of the Vedas, but is directly described by the Vedas.

इति प्रमेयरत्नावल्याम् द्वितीयं प्रमेयम् ॥

Here ends the Second Proposition of Prameya Ratnâvalî.

PROPOSITION THIRD.

PARA I.

अथ विश्वसत्यत्वम् ।

Now as to the reality of the universe.

स्वशक्त्या सृष्टवान् विष्णुर्यथार्थं सर्व्वविज्जगत् ।
इत्युक्तेः सत्यमेवैतद्वैराग्यार्थमसद्वच : ॥

The all-knowing Viṣṇu has created with His śakti this world, as a reality (and not as an illusion). Therefore, the world is verily real. The statement, that the world is an illusion, means that one should not rely too much on the world, but should treat it with Vairâgya or dispassion

तथाहि, श्वेताश्वतरोपनिषदि ।

य एको वर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥

Thus it is written in the Śveta Up. (IV. 1):—

"He, the Sun, without any colour, who with set purpose by means of His power (Śakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end; may He, the God, endow us with good thoughts."

श्रीविष्णुपुराणे च ।

एकदेशस्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा ।
परस्य ब्रह्मणः शक्तिस्तथेदमखिलं जगत् ॥ इति ॥

So also in the Viṣṇu Purâṇa.:—

As of fire, though placed in one locality, the rays spread out in all directions; so of the Supreme Brahman, the energy (Śakti) spreads out throughout the whole world.

ईशावास्योपनिषदि ।

So also in the Iśâvâsya Up., verse 8:—

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

स : Saḥ, he, the Adhikârin who meditates on the Self thus. पर्य्यगात् Paryagât, attained. शुक्रम् Śukram, free from sorrow. अकायम् Akâyam (लिङ्गशरीरवर्जितम्) incorporeal, without the subtle body. अस्नाविरम् Asnâviram, eternal and full. अव्रणम् Avraṇam, sinews-less, without muscles, without the dense body. शुद्धम् Śuddham, the purifier. अपापविद्धम् Apâpaviddham, untouched by evil, untouched by karma-effects, good or bad. कविः Kaviḥ, the seer, the knower or seer of all, the wise, the omniscient. मनीषी Manîsî, the ruler of mind, or the controller of Manas and Intelligences like Brahmâ, &c. परिभूः Paribhûḥ, omnipresent, all-existent, all-controller, overessence, conqueror of all passions, the best of all. स्वयम्भूः Swayambhûḥ self-existent, self reliant. याथातथ्यतः Yâthâtathyathaḥ, in its full and proper sense, really and truly, and not as an illusion. अर्थान् Arthân, things. व्यदधात् Vyadadhât, disposed, ordained. शाश्वतीभ्यः Śâśvatibhyaḥ, through eternal or recurring. समाभ्यः Samâbhyaḥ, years, ages.

He attains the Lord, Who is free from grief, free from subtle body, free from smallness, free from dense body, the purifier, not tainted by sin. He creates the objects (like mahat, &c.) really and truly, from eternity. He is wise and omniscient, the Ruler of all intelligences, the Best of all and Self-dependent.

PARA II.

श्री विष्णुपुराणे च ।

So also in the Viṣṇu Purâṇa :—

तदेतदक्षयं नित्यं जगन्मुनिवराखिलम् ।
आविर्भावतिरोभाव जन्म नाशविकल्पवत् ॥ इति ॥

O best of the sages, this whole universe (consisting of Îśvara, Jîvas and Prakṛiti) is imperishable and eternal. (The portions of Iśvara) incarnate on earth and then disappear, while Jîvas and Prakriti also get modifications of birth and death.

PARA III.

महाभारते च ।

So also in the Mahâbhârata :—

ब्रह्म सत्यं तपः सत्यं सत्यं चैव प्रजापतिः ।
सत्याद्भूतानि जातानि सत्यं भूतमयं जगत् ॥ इति ॥

Brahman is a reality, austerity is a reality, Prajâpati is a reality, all creatures have come out of the real, hence the world is full of reality and truth (the world is not unreal).

PARA IV.

आत्मा वा इदमित्यादौ वनलीनविहङ्गवत् ।
सत्त्वं विश्वस्यमन्तव्यमित्युक्तं वेदवेदिभिः ॥

The text of the Sruti "Âtman alone verily was in the beginning"—Ait. I. 1. (does not mean that nothing else than Âtman existed then, but the souls and Prakṛiti also existed merged in Âtman in Pralaya), just as the birds exist in a forest, when the dark night is over it (and we say there is nothing in this forest but the forest alone). Therefore this world must be understood to be a reality and not a falsehood. For this is the opinion of those who know the Vedas.

इति प्रमेयरत्नावल्यां तृतीयं प्रमेयम् ।

Here endś the third proposition in the Prameya Ratnâvalî.

PROPOSITION FOURTH.

अथ विष्णुतो जीवानां भेदः ॥

तथाहि श्वेताश्वतराः पठन्ति ।

Now is being treated that the Jivas are separate from Visnu.

As it is read in the Sveta. Up. (IV. 6):-

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभिचाकशीति ॥

द्वा Dvâ (dvau), two. सुपर्णा Suparṇâ (Suparṇau), of handsome plumage or strong-winged birds, namely, the Jiva and the Isvara. सयुजा Sayujâ (Sayujâu), (rivals), always united, inseparable (friends). सखाया Sakhâyâ (Sakhâyau), of equal name, friends. By Vedic license the dual affix au is replaced by *a*, in all these four words. समानं Samânam, the same, the one. वृक्षं Vrikśam, the (Asvattha) tree (The body). परिषस्वजाते Parișasvajâte, dwell upon, embrace, cling to, nestle. तयोः Tayoh, of two (birds). अन्यः: पिप्पलं Auyah, one (the Jiva). Pippalam, the fruit of the Asvattha tree, *i. e.*, the effects of karmas generated by the body. स्वादु Svâdu, sweet: as if it was sweet. अत्ति Atti, eats. The fruit is really bitter, but it eats it always as if it was sweet. Ânaśnan, not अनश्नन् eating the non-essential portion of the fruits of good works and no portion of the fruits of evil deeds. अन्यः: Anyaḥ, the other. अभिचाकशीति Abhi-châkaśîti, looks on, illumines all around.

Two birds of handsome plumage, inseparable friends, nestle on the same tree. The one of them eats the fruit, as if it was sweet, the other, without eating, illumines all around.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

Though seated on one and the same tree, the Jiva bewildered by the Divine Power sees not the Lord and so grieves. But when he sees the eternally worshipped Lord and his glory, as separate from himself, then he becomes free from grief (and fit for Mukti).

Note.—**In interpreting a text there are certain maxims to be observed. One of those is laid down in the following verse:—**

PARA II.

उपक्रमोपसंहारावभ्यासोऽपूर्व्वता फलम् ।
अर्थवादोपपत्ती च लिङ्गं तात्पर्य्यनिर्णये ॥

"The beginning (upakrama), the conclusion (upasaṃhâra), the repetition (abhyâsa), peculiarity (apûrvatâ), the object (phalam), the explanation of purpose (arthavâda) and suitableness (upapatti) are the six indications, by means of which the purport of a doubtful text may be arrived at."

इति तात्पर्य्यलिङ्गानि षड्यान्याहुर्मनीषिणः ।
भेदे तानि प्रतीयन्ते तेनासौ तस्य गोचरः ॥

These are the six tests mentioned by the wise, by the application of which the true purport of a text can be known. When applied to the Vedic text, they prove difference, hence difference is the object which the Sâstras purport to establish.

Note.—Now in these above two verses the Upakrama or the opening words are two birds (showing there is duality and not monism); the conclusion or Upasaṃhâra is Anyam Isam, "the other who is the Lord" (which shows that the Lord is Anyam or different from Jîva) the repetition is "the Other looks on without eating;" and "when he sees the Other lord," the Apurvatâ or peculiarity consists in this that the difference between man and God could not have been known, but through the Śâstras, and this passage teaches such difference, a fact which could not have been known but through revelation. The object (phalam) is "his grief passes away." Arthâvada is "He who knows his glory," while suitableness is "one remains without eating."

PARA III.

किञ्च मुण्डके ।

So also in the Mundaka Up. (III. 1. 3.) we have the following :—

यदा पश्यः पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥

यदा Yadâ, when. पश्यः Paśyaḥ, seer, the Jiva. पश्यति Paśyate, sees. रुक्म Rukma, golden. Another reading is "rugma" formed from the root "ruj" वर्णम् Varṇam, coloured. The golden-coloured Creator is the Lord. This is the color of His Aura. कर्त्तारम् Kartâram, the Creator (of the world). ईशम् Iśam, the Lord. पुरुषम् Puruṣam, the Purusa, the person. ब्रह्म Brahma, the Brahmâ or Hiraṇyagarbha. योनिम् Yonim, the cause, the source of Brahma. तदा Tadâ,

then. विद्वान् Vidvân, the wise, the Aparokṣa Jñânin. पुण्य Puṇya, virtue, good. पापे Pâpe, vice, evil. The good and evil All puṇya is not destroyed by Jñâna, but only that puṇya which has not begun to manifest its fruit. The non-prârabdha. The puṇya is of two sorts: Kâmya and non-Kâmya. The kâmya-puṇya (good deeds done with a particular desire) is of two sorts—that which has begun to manifest its fruit (prârabdha) and non-prârabdha. The latter only is destroyed. Vidhûya, shaking off, destroyed. निरञ्जन Niranjanaḥ, without Avidya. Paramam, the highest. Sâmyam, similiarity. The similiarity consisting in being free from grief, and possessing full joy. Upaiti, reaches, attains.

When the Jîva sees the golden coloured Creâtor and Lord, as the Person from whom Brahmâ comes out, then the wise, shaking off virtue and vice, and becoming free from Avidyâ, attains the highest similarity.

काठके च ।

So also in the Kaṭha Up. (II. 4. 15.):—

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥

यथा उदकं Yathâ udakam, as water. शुद्धे Śuddhe, in the pure. शुद्धम् Śuddham, pure. आसिक्तं Âsiktam, poured (into). तादृक् एव Tâdrik eva, like that (but not identically that; because we see that the bulk of the water is increased). भवति Bhavati, becomes. एवं Evam, so. मुनेः Muneḥ, of the sage, the thinker. विजानतः Vijñânataḥ, the knowing: the liberated आत्मा Âtma, the Self, (the Master, Vâyu, four-faced like Viṣṇu, but does not become *identical* with him.) भवति Bhavati, becomes. गौतम Gautama, O Gautama! *i.e.*, O Nachiketas!

As pure water poured into pure water becomes *like* that, O Gautama, so the Âtma of the Muni, who knows, becomes like that (with Brahman).

श्री गीतासु च ।

So also in the Gitâ (XIV. 2.):

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

Having taken refuge in this Wisdom and being assimilated to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution.

एषु मोक्षेऽपि भेदोक्तेः स्याद्भेदः पारमार्थिकः ॥

These texts declare difference between Jîva and God even when the Jîva has obtained Mukti. Hence it follows that the difference between man and God is an absolute reality, and not conventional only.

ब्रह्माहमेको जीवोऽस्मि नान्ये जीवा न चेश्वरः ।
मदविद्या कल्पितास्ते स्युरितीन्यञ्च दूषितम् ॥
अन्यथा नित्य इत्यादि श्रुत्यर्थो नोपपद्यते ।

तथाहि कठाः पठन्ति ॥

The opinions of the Advaitins, who hold "I am Brahman," "I am the only Jîva that exists, there are no other Jîvas or Isvara, they exist merely through my nescience or Avidyâ—" all such opinions, therefore, become refuted. If it were otherwise then the words like Nitya, etc., applied to the Jîvas would become meaningless.

As we find in the following verse of the Kaṭha Up. (II. 5. 13.) :—

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

नित्य: Nityaḥ, eternal. अनित्यानां Anityânâm, among the eternals. [नित्य: नित्यानाम् Nityaḥ Nîtyânam, the Eternal among the Eternals: The highest Eternal. Or who gives to the other eternals, their eternity]. चेतन: Chetanaḥ, चेतनानां Chetanânâm, the thinker among all thinkers, or the highest consciousness among âll consciousnesses (like Brahmâ, &c) who gives consciousness to all consciousnesses. एक: Ekaḥ, the one. बहूनां Bahûnâm, of many (consciousnesses) य: Yaḥ, who. विदधाति कामान् Vidadhâti kâman, fulfils the desire. तं आत्मस्थं ये अनुपश्यन्ति धीरा: Tam âtmastham ye anupaśyanti dhîraḥ, the wise who perceive him within their self. तेषां Teṣâm, of them. शान्ति: Śantiḥ, peace, happiness. Release, Mokṣa. शाश्वती Sâśvatî eternal: that in which there is no return to re-birth. न इतरेषां Na itareṣâm, not of others.

The Eternal among the eternals, the Conseiousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jîvas, the tranquil-minded ones who see him seated in their Âtmâ, get eternal happiness, but not the others.

PARA V.

एकस्मादीश्वरान्नित्याच्चेतनात्तादृशा मिथः ।
भिद्यन्ते न बहवो जीवास्तेन भेदः सनातनः ॥ ५ ॥

From one eternal (Nitya) conscious Lord the many Jîvas who are also eternal are shown to be separate in the above verse. Therefore, difference between Jîva and Îśvara is eternal.—5.

PARA VI.

प्राणैकाधीनवृत्तित्वाद् वागादेः प्राणता यथा ।
तथा ब्रह्माधीनवृत्तेर्जगतो ब्रह्मतोच्यते ॥

As speech and other organs are also called Prâṇa, because their functions are dependent upon that of the Prâṇa alone, so the world is called Brahman sometimes, because all its functions are dependent upon Brahman.

तथाहि छान्दोग्ये पठ्यते ।

Thus it is read in the Chh. Up. (V. 1. 15.) :—

न वै वाचो न चक्षूंषि न श्रोत्राणि न मनांसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणा ह्येवैतानि सर्वाणि भवन्ति ॥

The wise do not call them the Speeches, the Sights, the Hearings, the Minds; but they call them Prâṇas. The Prâṇa verily is all these.—6.

PARA VII.

ब्रह्मव्याप्यत्वतः कैश्चिज्जगद्ब्रह्मेति मन्यते ।

Some hold the opinion that inasmuch as the world is pervaded by Brahman, therefore, the world is Brahman.

यदुक्तं श्रीविष्णुपुराणे ।

And in support of their opinion they quote the following verse of the Viṣṇu Purâṇa :—

योऽयं तवागतो देव समीपं देवतागणः ।
सत्यमेव जगत् स्रष्टा यतः सर्वगतो भवान् ॥ इति ॥७॥

"O Lord! This host of Devas that has come in Thy Presence is indeed Thou, because Thou, O Creator! pervadest all."—7.

PARA VIII.

प्रतिबिम्बपरिच्छेद पक्षौ यौ स्वकृतौ परैः ।
विभुत्वा–विषयत्वाभ्यां तौ विद्वद्भिर्निराकृतौ ॥ ८ ॥

The two theories, namely, those of reflection and of limitation, which are held by our opponents, are refuted by the fact that Brahman is all-pervading and not a material object.

Note.—The pure Advaitins hold the view that Brahman alone exists and that Jîvas are nothing but Brahman, conditioned by some Upâdhi or limited by adjunct. They hold that Brahman is like the sun, and the Jîva is like its reflection in water. If the Upâdhi (water) be clear, then the reflection is clear, if it is turbid, the reflection is also turbid. This is called Pratibimba theory. The other theory is that Brahman is like the all-pervading space, while the Jîva is the same space limited by the adjunct of being enclosed in a jar. Therefore, the Ghatâkâśa (jar-space) is not separate from the space outside. It is the same. This is called Parichchheda or limitation theory. Both these theories are refuted in the next verse.

Note.—Brahman being all-pervading, and consequently without any form it cannot cast any reflection. To cast a reflection it is necessary that the object reflected must be a limited one. The Pratibimba theory, therefore, is refuted by the Vibhutva or all-pervadingness of the Lord. Moreover the limitation theory is also invalid, because limitation can apply only to a material object. But Brahman, not being a material object, cannot be limited, therefore, the Parichchheda theory cannot also hold good. If Brahman were a material object, then of course it would be possible to cut him into parts like stones cut into different fragments.

PARA IX.

अद्वैतः ब्रह्मणो भिन्नमभिन्नं वा त्वयोच्यते ।
आद्ये द्वैतापत्तिरन्ते सिद्धसाधनता श्रुतेः ॥ ९ ॥

If the identity of Brahman with Jîva, which is called Advaita by you, O Advaitin! be true, then this Advaita must either be separate or non-separate from Brahman. If this Advaita is separate from Brahman (namely, if the theory of Advaita is something different), then there is duality, and you are open to the objection of being a Dvaitin. If it is non-separate from Brahman, then you are trying to establish something which is already established by Śrutis and what is the use of again establishing it?

Note.—But, says an objector, How do you explain the text Sâkśî chetâh kevalo nirguṇaścha, he is witness, intelligence and attributeless. This text shows that Brahman is Nirguṇa, and your theory, that he is Saguna falls to the ground. This objection is answered in the next verse.

PARA X.

अलीकं निर्गुणं ब्रह्म प्रमाणाविषयत्वतः ।
श्रद्धेयविदुषां नैवेत्यूचिरे तत्त्ववादिनः ॥ १० ॥

The knowers of truth say that the wise should not believe that Brahman is Nirguṇa. This is a wrong statement, and has not any authority in its favour.

Note.—If Brahman is Nirguṇa then he can have no form, etc., and cannot be the subject of direct perception. So Pratyakṣa Pramâṇa cannot apply to him. If he is Nirguṇa then he cannot be the subject of inference also, for there is no middle term with which Brahman can be compared. So Anumâna also fails. Similarly, revelation also which is the third Pramâṇa cannot explain Brahman; for revelation is couched in words, and words can describe objects that belong to any species, possess certain attributes, are acted and re-acted by certain agents and have certain names. But Brahman being Nirguṇa cannot be described by words. And hence revelation also is of no use.

इति प्रमेयरत्नावल्यां भेदसत्यत्वप्रकरणं चतुर्थं प्रमेयम् ॥

Here ends the Fourth Proposition of Prameya Ratnâvalî on the Difference is real.

PROPOSITION FIFTH.

अथ जीवानां भगवद्दासत्वम् ॥

Now is being described that all Jîvas are servants of God.

तथाहि श्वेताश्वतराः पठन्ति ॥

The Śvetâśvataras in their Upaniṣad (VI. 7.) read thus :—

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यम् ॥ इति ॥

Let us know that highest great Lord of Lords, the Highest Deity of deities, the Master of masters, the Highest above, as God, the Lord of the world, the adorable.—1.

PARA II.

स्मृतिश्च ॥

So also in the Smṛiti :—

ब्रह्मा शम्भुस्तथैवार्कश्चन्द्रमाश्च शतक्रतुः ।
एवमाद्यास्तथैवान्ये युक्ता वैष्णवतेजसा ॥ इत्याद्या ॥

Brahmâ, Sambhu as well as the Sun, the Moon and Indra have their energy borrowed from that of Viṣṇu and so also all other Devas.

स ब्रह्मकाः सरुद्राश्च सेन्द्रा देवम् महर्षिभिः ।
अर्चयन्ति सुरश्रेष्ठं देवं नारायणं हरिः ॥ इत्याद्या च ॥

All devas along with Brahmâ, Rudra, Indra, and great seers adore that God, Who is the best of all gods, called Nârâyaṇa Hari.

पाद्मे च जीवलक्षणे ।

So also in the Padma Purâṇa describing the Mukta Jîva, it is said :—

दासभूतो हरेरेव नान्यस्यैव कदाचन ॥ इति ॥ २ ॥

They are slaves of Hari alone and verily of no one else.

इति प्रमेयरत्नावल्यां भगवद्दासत्वप्रकरणं पंचमं प्रमेयम् ॥

Here ends the Fifth Proposition of Prameya Ratnâvalî called the dependence of all Jîvas on the Lord.

PROPOSITION SIXTH.

अथ जीवानां तारतम्यम् ।

Now as to the difference between Jîvas *inter se.*

PARA I.

अणु चैतन्यरूपत्व ज्ञानित्वाद्यं विशेषतः ।
साम्ये सत्यपि जीवानां तारतम्यञ्च साधनात् ॥ १ ॥

Though all Jîvas are similar, and have no distinction among themselves, so far as they are all atomic, intelligent in their form, and cognising agents or being knowers; yet there is difference between them, owing to their Sâdhanâs or Karmas that they have performed.

Note.—Some Jîvas, owing to their Karmas, get good births; others get bad births, owing to their bad Karmas. Similarly according to their different modes of Bhakti, there arise differences of enjoyment in the next world.

PART II.

तत्राणुत्वमुक्तं श्वेताश्वतरैः ।

In the Śvet. Up. the atomic nature of the Jîva is thus mentioned (V. 9):—

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्प्यते ॥ ६ ॥

That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite.

चैतन्यरूपत्वं ज्ञानित्वादिकञ्च षट् प्रश्न्याम् ।

The Praśna Up. (IV 9.) shows that the Jîva is a conscious entity and is the cogniser, enjoyer and the agent.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता
विज्ञानात्मा पुरुषः । [स परेऽक्षरे आत्मनि संप्रतिष्ठते] ॥ ६ ॥

Verily he is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Vijñânâtmâ, the Puruṣa. [He (who knows this Puruṣa) becomes established in the Highest Self].

PARA III.

आदिना गुणेन देहव्यापित्वञ्च श्रीगीतासु ।

The word âdi (in the Jñânitvâdi above) indicates that the soul though atomic, pervades the whole body by the rays of its quality of intelligence. As we find mentioned in the Gitâ (XIII. 34).

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

As the one sun illumines the whole earth, so the Lord of the Field illumineth the whole Field, O Bhârata.—(34).

आह चैवं सूत्रकारः ।

The Lord Bâdarâyana, the author of the Vedânta Sûtra, says the same in (II. 3. 24) :—

गुणाद्वा लोकवदिति ।

Or the soul may pervade the whole body, by its quality of intelligence, as the flame pervades the whole room by its rays.

गुणनित्यत्वमुक्तं वाजसनेयिभिः ।

In the Br. Ar. Up. (IV. 5. 14) is mentioned that the essential attributes of the soul are eternal.

'सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा अहमिमं विजानामीति स होवाच न वा अरेऽहं मोहं ब्रवीम अविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

(Then Maitreyî said : 'Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him.'

But he replied :—'O Maitreyi, I say nothing that is bewildering.) Verily, beloved, that Self is imperishable, and of an indestructible nature.

PARA IV.

एवं साम्येपि वैषम्यमैहिकं कर्म्मभिः स्फुटम् ।
प्राहुः पारत्रिकं तत्तु भक्तिभेदैः सुकोविदः ॥

Thus though all souls are similar, yet their dissimilarity in this world is on account of the differences of their

Karmas. The wise say that their dissimilarity in the heaven is on account of their dissimilarity of Bhakti.

तथाहि कौथुमाः पठन्ति ।

As read the Kathumâs (Chh. Up. III. 14. 1) :—

यथा क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १ ॥

As is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord).

स्मृतिश्च ।

So also is the following Smriti :—

यादृशी भावना यस्य सिद्धिर्भवति तादृशी ।

As is one's thought (devotional attitude) so is his success in the next life.

शान्त्याद्या रतिपर्य्यन्ता ये भावाः पञ्च कीर्त्तिताः ।
तैर्देवं स्मरतां पुंसां तारतम्यं मिथो मतम् ॥

The five sentiments beginning with Sânta and ending with Rati are the causes which produce differences in the enjoyment of the Muktas. in the heaven world. With what particular emotion the Lord is worshipped with that sort of food is he meted out in the next.

Note.—The school of Chaitanya divides Bhakti into five degrees, each a little higher than the last : (1) Śântya or tranquil meditation upon God, (2) Dâsya, a condition of active service for God, (3) Sakhya, a feeling of personal friendship for God, (4) Vâtsalya, or love for God as between a child and parent ; and (5) Mâdhurya, ardent devotion to God, the highest stage of emotional development.

इति प्रमेयरत्नावल्यां जीवतारतम्यप्रकरणं षष्ठं प्रमेयम् ।

Here ends the Sixth Proposition.

PROPOSITION SEVENTH.

अथ श्रीकृष्णप्राप्तेर्मोक्षत्वम् । यथा ॥

Now is mentioned that the condition of liberation consists in the attainment of the Lord Kṛiṣṇa.

Thus in the Svet. Up. (I. 11) we have the following :—

ज्ञात्वा देवं सर्व्वपाशापहानिः । इत्यादि ॥

When that God is known, all fetters fall off (sufferings are destroyed, and birth and death cease).

So also in the Gopâla Tâpani Up., we have the following :—

एको वशी सर्वगः कृष्णः ईड्यः ॥ इत्यादि च ॥

The one controller, all-pervading Kṛiṣṇa must alone be worshipped. And similar other texts.

बहुधा बहुभिर्वेशैर्भाति कृष्णः स्वयं प्रभुः ।
तमिष्ट्वा तत् पदे नित्य सुखं तिष्ठन्ति मोक्षिणः ॥

The Master Kṛiṣṇa himself shines, in manifold forms and figures, everywhere; by worshipping him, the freed souls dwell happily in His eternal abode.

इति प्रमेयरत्नावल्याम् श्रीकृष्णप्राप्तेर्मोक्षत्वप्रकरणं सप्तमं प्रमेयम् ॥

Here ends the seventh proposition on the subject that liberation consists in the attainment of Śrî Kṛiṣṇa.

PROPOSITION EIGHTH.

अथैकान्तभक्तेर्मोक्षहेतुत्वम् ।

Now is mentioned that the one-pointed devotion is the cause of Mukti.

PARA I.

यथा श्रीगोपालतापन्याम् ।

As in the Gopâla Tâpani Up., we have following :—

भक्तिरस्य भजनं तदिहामुत्रोपाधि नैरास्येनामुष्मिन् मनः कल्पनम्; एतदेव नैष्कर्म्यम् ॥ इति ॥

Devotion to this Srî Krisna is Bhajan or worship ; it consists in fixing one's mind in Him, without the desire of getting any fruit, in this world or in the next. Such a devotion is called Naiskarmyam or unselfish devotion.

Note.—Such devotion must be distinguished from the passive state of the Vairâgyam of the Advaitins. Their Vairâgya is also defined as non-desiring of the fruits in this world or in the next. But Bhakti differs from Vairâgya by its more active qualities. It wants nothing but Krisna, and all objects of heaven or of earth cannot turn its heart from Him.

नारदपञ्चरात्रे च ॥

So also in the Nârada Pañcharâtra we have the following :—

सर्वोपाधिविनिर्मुक्तं तत्परत्वेन निर्मलम् ।
हृषीकेन हृषीकेश सेवनं भक्तिरुच्यते ॥ इति ॥ १ ॥

Being free from all Upâdhis, and worshipping the Lord of the senses, with every sense, with the utmost purity is called Bhakti.

PARA II.

नवधा चैषा भवति । यदुक्तं श्रीभागवते ॥

This Bhakti is ninefold, as is mentioned in the Bhâgavata. Purâna (VII. 5·23 & 24.) :—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यम् आत्मनिवेदनम् ॥
इति पुंसार्पिता विष्णौ भक्तिश्चेन् नवलक्षणा ।
क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥ इति ॥

The following are the nine varieties in the path of devotion : (1) The hearing of the praise of the All-pervading

Being Viṣṇu ; (2) The chanting of his praise ; (3) The remembering Him in meditation ; (4) His personal service, *i.e.*, to his symbolic image ; (5) His worship performed by the offerings of water, flowers, fruits, &c.; (6) His salutation ; (7) Placing oneself at His disposal ; (8) His friendship, *i.e.*, placing full trust in Him, as in a friend ; (9) Consecration of self to Him. If one applies himself with this nine-fold devotion to Viṣṇu, having learnt it from his teacher, I consider it as the best lesson he has received from his master.

सत्सेवा गुरुसेवा च देवभावेन चेद् भवेत् ।
तदैषा भगवद्भक्तिर्लभ्यते नान्यथा क्वचित् ॥ २ ॥

When the service of the good and holy men, and that of one's own Guru, is done with love and reverence, thinking upon them, as if they were God personified, then, and then only, is obtained this Bhakti for the Lord, and not otherwise.

PARA III.

देवभावेन सत्सेवा यथा तैत्तिरीयके ॥

That good and holy men should be served with the same reverence as one pays to God is shown in the Tait. Up. (I. 11. 2) :—

अतिथिदेवो भव ॥ इति ॥

Let thy guest be to thee like unto a God.

Note.—The word "guest" here means that holy man who is a houseless wanderer.

तया तद्भक्तिर्यथा श्रीभागवते ॥

So also in the Bhâgavata Purâṇa (VII. 5. 32) it is shown that by such service, Bhakti is obtained.

नैषां मतिस्तावदुरुक्रमांघ्रिं स्पृशत्यनर्थापगमो यदर्थः ।
महीयसां पादरजोऽभिषेकं निष्किंचनानां न वृणीत यावत् ॥ इति ॥

Till they do not purify themselves by ablution in the dust of the feet of great saints, who have taken the vow of

poverty, their understanding will not comprehend the greatness of the feet of the Lord of Mighty Strides. And it is by this means that the evils of life are to be removed.

Note—"The Lord of Mighty Strides" is Viṣṇu, who in his Vāmana Avatāra (Dwarf incarnation) encompassed the space between the Earth, Heaven, and Pātāla by "His three steps."

PARA IV.

देवभावेन गुरुसेवा यथा तैत्तिरीयके ॥

The service of the teacher must be done with full reverence, as one would serve his God, as is shown in the Tait. Up. (I. 11.2 :—

आचार्यदेवो भव ॥ इति ॥

Let thy teacher be to thee like unto a God.

श्वेताश्वतरोपनिषदि च ॥

To the same effect is the following verse of the Śvet. Up. (VI. 23) :—

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः प्रकाशन्ते महात्मन इति ॥

If these truths have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth, then they will shine forth indeed.

तया तद्भक्तिर्यथा श्रीभागवते ॥

So also in the Bhāgavata Purāṇa it is mentioned that by such devotion to Guru one gets Bhakti for the Lord.

तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे परे च निष्णातं ब्रह्मण्युपसमाश्रयम् ॥
तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः ।
अमाययानुवृत्त्या यैस् तुष्येदात्मात्मदो हरिः ॥ इति ॥ ४ ॥

Therefore let the seeker for Brahman (the highest good) approach a Guru who is a Master of all the Vedas (Śabda-Brahman) and who constantly dwells in the Supreme Brahman, in order to get Mukti. Therefore, let him take shelter of such a Guru, who has obtained calmness. There

let him learn the Bhâgavata Dharmas, *treating his Guru as his God*, and serving Him without crookedness, for by such service, the Lord Hari is pleased, who has given His body and soul to His Bhaktas.

PARA V.

अवाप्त पञ्च संस्कारो लब्ध द्विविधभक्तिकः ।
साक्षात् कृत्य हरिं तस्य धाम्नि नित्यं प्रमोदते ॥ ५ ॥

He, who is purified with the five sacraments and has got the two sorts of Bhaktis, he realises Hari and rejoices for ever in his abode.

PARA VI.

तथा पञ्च संस्कारा यथा स्मृतौ ।

The five sacraments are thus mentioned in a Smṛiti (Padma Purâṇa):—

तापः पुण्ड्रं तथा नाम मन्त्रो यागश्च पञ्चमः ।
अमीहि पञ्च संस्काराः परमैकान्तिहेतवः ॥ इति ॥

The five sacraments are: (1) heating or branding the body with symbols of Hari; (2) putting the caste mark or tilak; (3) giving the name of Hari to one's children, and naming himself also as a servant of Hari; (4) prayer; and (5) sacrifice.

These five Saṁskâras are verily conducive to one-pointed devotion.

तापोऽत्र तप्तचक्रादि मुद्राधारणमुच्यते ।
तेनैव हरिनामादि मुद्रा चाप्युपलक्ष्यते ॥

The word 'tâpa' or 'heating,' means here putting on the body the marks of discus, etc., with heated metals. Besides branding, it includes also the writing of the name of Hari on one's body (with sandal paste and proper seals).

सा यथा स्मृतौ

As is mentioned in the following Smṛiti :—

हरिनामाक्षरैर्गात्रमङ्कयेच्चन्दनादिना ।
स लोकपावनो भूत्वा तस्य लोकमवाप्नुयात् ॥ इति ॥

Let him mark his body with sandalwood paste, with the syllables of the name of Hari. Such a person purifies the world (while alive, and after death) obtains the world of Hari.

पुण्ड्रं स्याद् ऊर्द्ध्वपुण्ड्रं तच्छास्त्रे बहुविधं स्मृतम् ।
हरिमन्दिरतत्पादाकृत्यादि शुभावहम् ॥
नामात्र गदितं सद्भिर्हरिभृत्यत्वबोधकम् ।
मन्त्रोऽष्टादशवर्णादिः स्वेष्टदेव वपुर्मतः ॥
शालग्रामादिपूजा तु यागशब्देन कथ्यते ।
प्रमाणान्येषु दृश्यानि पुराणादिषु साधुभिः ॥ ६ ॥

The caste-mark must be a straight perpendicular line on the forehead and called Urdha-Puṇdram. The scriptures describe their various kinds. It may represent the temple of Hari and (is reminder to one that his body is the temple of the God). According to others it should be like the foot of Hari (showing that one is servant of God). The tilak is a most auspicious mark.

The "giving of the name," means that one must bear such a name, which should express "the servant of God" (such as Hari Das, etc). The Mantra must be the Vaiṣṇava Mantra, consisting of eighteen syllables and the rest. It is considered to be the body of one's Iṣṭa-deva. The word 'worship' or "Yâga" means the Pûjâ of Sâligrâma and the rest Holy men should find out from Purâṇas the detailed account and authorities for these five sacraments.

PARA VII.

नवधा भक्तिर्विधिरुचिपूर्वा द्वेधा भवेत् ; यया कृष्णः ।
भूत्वा स्वयं प्रसन्नो ददाति तत् तद् ईप्सितं धामः ॥ ७ ॥

The nine-fold Bhakti is of two sorts, namely, Vidhi Bhakti and Ruchi Bhakti. Through any one of these Lord Śrî Kṛiṣṇa being pleased gives to His devotees all that they desire.

PARA VIII.

विधिनाभ्यर्च्यते देवश्चतुर्बाह्वादिरूपधृत् ।
रुच्यात्मकेन तेनासौ नृलिङ्गः परिपूज्यते ॥ ८ ॥

Through Vidhi Bhakti the God is worshipped as having a form with *four* (*eight* or *ten* arms). With Ruchi Bhakti, He is worshipped as a *man* (with two arms), such as the son of Yaśodâ (or Kauśalyâ).

Note.—The distinction between Ruchi Bhakti and Vidhi Bhakti is clearly brought out by this verse.

In Vidhi Bhakti, God is worshipped as something supremely great and above humanity. The very form, as having four, eight or ten arms, cuts Him off from the category of man. Such a Being may be an object of adoration with awe and fear, He can hardly be an object of that intense love, which man feels for man. Therefore, in Ruchi Bhakti, God is worshipped as man, and that also as an infant child suckling at the breast of Yaśodâ or of Kauśalyâ.

This Ruchi Bhakti is the subject of much controversy among the antiquarians. Some say that this child-worship is not the original Bhakti of India, but has been introduced here from Christianity.

PARA IX.

तुलस्यश्वत्थधात्र्यादि पूजनं धामनिष्ठता ।
अरुणोदयविद्धस्तु संत्याज्यो हरिवासरः ।
जन्माष्टम्यादिकं सूर्योदयविद्धं परित्यजेत् ॥ ९ ॥

He should worship the Tulasî, the Aśvattha, and the Dhâtri trees, and should try to dwell, as far as possible, in cities like Mathurâ and the rest. He should fast on the Lord's day called the eleventh day of the Moon. If this eleventh day of the Moon does not commence with the break of dawn (aruṇa-udaya) then he should reject it. Similarly, he should observe the birth-day festivity, which falls on the eighth day of the Moon. But if this Aṣṭami tithi does not commence with the sunrise, but afterwards, then it should

be rejected; and the Nativity should be observed on the next day.

Note.—This observance of Ekâdaśî and Janma Aṣṭamî is a peculiar feature of the Vaiṣṇavas. If the Tithi does not commence with the dawn, but after that moment, then it is not observed on that day. Thus if at the time of two Mahûrtas before the sunrise there is Daśamî for one hour, and then Ekâdaśî, then the Vaiṣṇavas will not observe that day as Ekâdaśî, but the next day. Similarly, if the Janma Aṣṭamî has Saptamî at the time of *sunrise*, it should be rejected. The force is on the words Aruṇa (dawn) and Sûrya (Sun): the rising of the dawn is generally one hour and a half before that of the sun. In the case of Ekâdaśî it must be seen whether at the time of the *break of dawn*, there is that tithi or not. If at that time the tithi is not Ekâdaśî, but Daśamî, then that day should be rejected: but in the case of other sacred days, such as Janma Aṣṭamî and the rest, *dawn* is not to be looked into, but the actual *sunrise*. If at the time of *sunrise*, there is not the proper tithi, then that day should not be observed as sacred, but the next day.

PARA X.

लोकसंग्रहमन्विच्छन् नित्यनैमित्तिकं बुधः ।
पतिष्ठितश्चरेत् कर्म भक्ति प्राधान्यमत्यजन् ॥ १० ॥

Desirous of maintaining the social order, the wise devotee should observe regularly the obligatory and the optional duties, but always giving pre-eminence to Bhakti.

Note.—The Bhaktas are of three kinds: Svaniṣṭha, Pariniṣṭhita and Nirapekṣa. Among these the first must perform all the duties (excepting those which entail loss of life, such as animal sacrifices) of his Âśramas, without desiring the fruit of those actions. He must observe all *rituals*. The last (Nirapekṣa) observes no ritual, his worship is mental, and he is always mentally devoted to the Lord. He being in no Âśrama is bound by no rules of convention. The third Pariniṣṭhita being midway between these two, does not stand in need of performing ritualistic Karmas, but being a respectable member of society, he observes all the conventions of the society in order to maintain social order.

PARA XI.

दश नामापराधांस्तु यत्नतः परिवर्जयेत् ॥ ११ ॥

Let him avoid with care the ten sorts of blasphemy called Nâma-aparâdha or sins against the Name.

Note.—These ten sins are the following: (1) Satâm nindâ, speaking ill of holy men, (2) Meditating on Śiva and others as independent deities, while worshipping Viṣṇu. That is to say, uttering the names of Śiva and other deities with the idea of their independence in the presence of Viṣṇu, (3) Showing contempt to one's Guru or person whom one ought to revere, (4) Speaking ill of the Śruti (Revelation) and of other scriptures which are in accordance with such Śrutis, (5) Thinking that the name of the Lord has not efficacy to remove all sins. In other words, disbelief in the efficacy of the sacred name and thinking that statements regarding such efficacy are merely eulogistic and not to be taken in their literal sense, (6) Trying to explain such statements regarding the efficacy of the name by other methods, (7) Believing in the

efficacy of the name, bnt committing sins on the strength of such efficacy, thinking " Let me commit sins, I shall utter the name of the Lord and all sins will be washed away." This wilful commission of sins is bad, (8) Thinking that any other good works such as charities, pûjâs, etc., can be equal to the utterance of the holy name. In other words, denying the pre-eminence of the name, (9) Teaching the name to a person who has no faith in it or who is actively opposed to it, (10) Not loving the name even after hearing its glory.

These are the ten sins against the name which the Bhaktas must avoid.

PARA XII.

कृष्णावाप्तिफला भक्तिरेकान्तात्राभिधीयते ।
ज्ञानवैराग्यपूर्वा सा फलं सद्यः प्रकाशते ॥ १२ ॥

Bhakti whose fruit is the attainment of Kriṣṇa is called here Ekânta Bhakti. When it is preceded by knowledge and dispassion, it at once produces its fruit.

Note.—**The Ekânta Bhakti by herself is sufficient to lead to Mukti. But when it is accompanied by Jñâna and Vairâgya its action is quickened and Mukti is more quickly attained.**

इति प्रमेयरत्नावल्यां विशुद्धभक्तेर्मुक्तिप्रदत्वप्रकरणं अष्टमं प्रमेयम् ।

Here ends the Eighth Proposition of the Prameya Ratnavalî, in which it is shown that pure Bhakti is the giver of Mukti.

PROPOSITION NINTH.

अथ प्रत्यक्षानुमानशब्दानां एव प्रमाणत्वम् ॥

Now it is being shown that means of right knowledge are, perception, inference, and word only.

PARA I.

यथा श्रीभागवते ।

It is thus said in the Bhâgavata :—

श्रुतिः प्रत्यक्षम् ऐतिह्यम् अनुमानम् चतुष्टयम् ॥ इति ॥ १ ॥

The means of right knowledge are four-fold, namely, revelation, perception, rumour and inference.

***Note.*—The Bhâgavata Purâṇa thus mentions *four* means of right knowledge. How do you then say that they are *three* only ? This question is answered in the next paragraph.**

PARA II.

प्रत्यक्षेऽन्तर्भवेद् यस्माद् ऐतिह्यं तेन देशिकः ।
प्रमाणं त्रिविधं प्राख्यत् तत्र मुख्या श्रुतिर्भवेत् ॥

Since Rumour is included in perception, therefore, the teacher has said that the means of right knowledge are three, among these Śruti is the highest.

***Note.*—Rumour is a form of perception and is included in perception. Thus "there dwells a ghost in this fig tree." This is a rumour. It must have originated with the person who saw the ghost, and gave currency to the statement. It may be that his perception was a hallucination ; but all the same, every such statement is included in perception. The word "teacher" in the above paragraph means Madhvâchârya. Manu also (XII. 105) has mentioned three Pramâṇas only.**

"The three (kinds of evidence), Perception, Inference, and the (sacred) Institutes, which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law."

PARA III.

प्रत्यक्षम् अनुमानञ्च यत् साचिव्येन शुद्धिमत् ।
मायामुण्डावलोकादौ प्रत्यक्षं व्यभिचारियत् ॥
अनुमा चाति धूमेऽद्रौ वृष्टिनिर्वापिताग्निके ।
अतः प्रमाणं तत् तच् च स्वतंत्रं नैव सम्मतम् ॥ ३ ॥

Perception and inference (are subsidiary to the Word) because they are corrected by means of the Word. Perception is liable to become deceptive, as when one sees a magic head, etc. Similarly, inference is also liable to mistake, as when a fire is extinguished on a hill, through rain, and the smoke rises from such extinguished fire ; but the inference that there is still fire on that hill will be erroneous, merely because there was smoke. Therefore, perception and inference are not independent means of right knowledge.

Note.—The highest means of right knowledge is the Word or the Valid Testimony or the opinion of experts. It is only statements made by them, whether such statements are embodied in a Revelation called the Word of God, or in books of science and art. The word of God-like men alone is the primary means of right knowledge. Every man's own perception and inference constitute only a very small and secondary means of right knowledge ; and the knowledge so acquired forms only an infinitesimally small part of the whole store of his knowledge. One's own perception tells that the earth is flat, but the Śruti of science declares that the earth is round, and so perception gives way to the word of the expert. Similarly, it is a wrong inference, when one says that the sun moves from east to west. The right inference is, what the Śruti of science declares, that it is the motion of the earth on its axis, that causes the appearance of the motion of the sun in heaven. Hence Śabda or the Word is superior to sensuous perception and inference both.

PARA IV.

अनुकूलो मतस्तर्कः शुष्कस्तु परिवर्जयेत् ॥ ४ ॥

The reasoning which supports the Śruti is the right argumentation, but the reasoning that tries to go against it, is a mere dry controversy and should be avoided.

Note.—The authority for this is to be found in the next paragraph.

PARA V.

तथाहि वाजसनेयिनः ॥

Thus the Vâjasaneyins (Br. Ar. II. 4. 5) say :—

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्य ॥ इति ॥

Verily the Self (Hari) is to be seen (directly perceived, the method for which is that He is) to be heard (from the teachings given by a Vedic Guru). He is to be cogitated

upon (by reasonings in accordance with the Vedas.) He is to be meditated upon.

काठकाः ॥

To the same effect is the text of the Kaṭhakas (Kaṭha Up. II. 9.) :—

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
(यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा) ॥

This belief which thou hast got, cannot be brought about, nor should it be destroyed by, argument (not based upon Vedas). When taught by the True Teacher, the Self becomes easily realised. (O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many).

PARA VI.

स्मृतिश्च ॥

So also there is the following Smriti :

पूर्वापराविरोधेन कोऽत्रार्थोऽभिमतो भवेत् ।
इत्याद्यमूहनं तर्कः शुष्कतर्कन्तु वर्जयेत् ॥ इति ॥ ६ ॥

Tarka or right argument is the reasoning that tries to find out the proper interpretation of a text, so that it may not conflict with what precedes it and what follows it. Any other argument is dry and vain argument, and should be avoided

नावेदविदुषां यस्मात् ब्रह्मधीरुपजायते ।
यच्चौपनिषदं ब्रह्म तस्मान् मुख्या श्रुतिर्मता ॥

Since the non-knower of the Vedas cannot know Brahman and in them the Brahmic intuition does not originate, and since Brahman is said to be "Aupaniṣadam" or known through the Upaniṣads, hence the Sruti or Revelation is considered to be the principal means of right knowledge.

तथाहि श्रुतिः ॥

As an authority for the same are the following Srutis :—

ना वेदविन् मनुते तं बृहन्तम् ॥ इति ॥

The non-knower of Vedas cannot conceive that Great one.

त्वौपनिषदं पुरुषं पृच्छामि ॥ इति च ॥ ७ ॥

I ask thee about the Aupaniṣadam Puruṣam, the person revealed by the Upaniṣads. (Br. Up. III. 9. 26.)

इति प्रमेयरत्नावल्याम् प्रमाणनिरूपणं प्रकरणम् नवमं प्रमेयम् ॥

Here ends the Ninth Proposition, dealing with the three-fold means of right knowledge in Prameya-Ratnāvalī.

EPILOGUE.

Note.—The author now shows that the nine propositions proved by him in the preceding portion, are not invented by him, but were taught by the founder of this sect, namely by Madhvāchārya himself.

एवमुक्तं प्राचा ।

Thus it has been said by the ancients :—

श्रीमन् मध्वमते हरिः परतरस् सत्यं जगत् तत्त्वतो ।
भेदः जीवगणा हरेरनुचरा नीचोच्चभावं गताः ॥
मुक्तिर् नैजसुखानुभूतिर्, अमला भक्तिश्च तत् साधनम् ।
अक्षादि त्रितयं प्रमाणं, अखिलाम्नायैकवेद्यो हरिः ॥

According to the doctrine of Madhva, Hari is the Supreme. The world is real, separateness is true, the individual souls are infinitely graded as superior and inferior, and are dependent on God, liberation is self-realisation consisting in the enjoyment of such bliss as remained latent in the soul. Pure Bhakti (devotion) is the means to this end. Perception, inference and testimony, are the sources of knowledge (measures of proof) (mundane and heavenly). Hari is knowable in the entirety of the Vedas and by Vedas alone."

Note—.This verse which has traditionally come down from the time of Śrī Madhva sums up the nine Prameyas or propositions thus :

(1) Hariḥ parataraḥ, Hari is supreme.

(2) Satyam jagat, the world is real.

(3) Tattvataḥ bhedaḥ, separateness is true.

(4) Jīva-ganā Harer anucharāḥ, the individual souls are servants of God, and dependent on Him.

(5) Nichochcha bhâvam gatah, and are graded as superior and inferior according to their karmas.

(6) Muktir naija-sukha-anubhûtih, liberation is the experiencing of the bliss belonging to the essential form of the soul.

(7) Amalâ bhaktiścha tat sâdhanam; pure Bhakti (devotion) is the means to this end.

(8) Akṣâdi tritayam pramânam, perception (inference and testimony) are the three means of right knowledge.

(9) Akhila-âmnaya-eka Vedyoh Harih, Hari is to be known from the entirety of the Vedas, and all the Scriptures establish His existence and qualities.

आनन्दतीर्थैरचितानि यस्यां,
प्रमेयरत्नानि नवैव सन्ति ।
प्रमेयरत्नावलिरादरेण ,
प्रधीभिरेषा हृदये निधेया ॥

This PRAMEYA RATNAVALI should be kept in their hearts with reverence by the wise, as it contains the nine gems (ratna) of propositions well proven (prameya), as they were composed by Ânanda-tîrtha (Śrî Madhvâchârya).

नित्यं निवसतु हृदये चैतन्यात्मा मुरारि नः ।
निरवद्यो र्निवृतिमान् गजपतिरनुकम्पया यस्य ॥

Let MURARI whose self (âtman) is intelligence (CHAITANYA) ever dwell in our heart: through whose grace the Lord of elephants (GAJAPATI) became free from faults and full of happiness.

इति प्रमेयरत्नावली पूर्त्तिमगात् ।

Here ends Prameya Ratnâvalî.

Note.—The last verse has double meaning: it refers to Gajapati which is the name of the poet called Gopala Dâs, as well as the king of Orissa called Pratâpa Rudra. Gajapati also refers to the elephant attacked by the alligator and saved by Hari. There is play also on the word Chaitanya

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